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VOL. 2. NO. 1.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·
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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. JANUARY, 1889. No. 1

Editorial.

We have taken measures to have THE MISSION FIELD in the hands of our subscribers before the first of the month. A new printer has been secured and the contract with him will require all matter to be in his hands by the *tenth*, and the magazine will be ready for mailing by the *twenty-fourth* of each month

Five persons, three women and two men, have offered themselves to the foreign mission work since Synod met in June. The Board has said "No" to them all. Yet, the workers on the field are sending continually for reinforcements. With the field and volunteers waiting, why should the Church not provide the means? It might embarrass Christ's people to give a satisfactory answer if the Master should ask, "Why do you not send my chosen servants into my Harvest-field?"

We think that our readers will find this number full of instructive and interesting reading. Dr. Storrs' eloquent words on "The Future of Missions" are part of his address at the American Board Meeting in Cleveland. "The Three-fold Look" in the Missionary Concert department, covers the work of the year in the Missionary world. The monthly concert need not be dull with such a complete review to guide thought and prayer. We welcome to our pages, Mrs. Sangster, so well-known to our readers. We are sure that her article "Our Share," will stimulate our ladies to help in the work of Home Missions. The Secretaries have all provided a rich feast of facts from the fields which they represent. The annual survey of our Foreign Missions ought to rouse, and the tender memorial of Dr. Hekhuis ought to touch every reader. Brother Chapin's article in the Department of Education. is worthy of careful and considerate attention. We believe that the January number is but a sample of what our subscribers may expect during the year 1889.

By the time that this number reaches our readers, Christmas day will be over. What joy we found in giving to our loved ones the gifts upon which we had spent our time and thought and love! Shall we treat our own loved ones better than the Master who said: "He that loveth father or mother more than Me, is not worthy of Me, and he that loveth son or daughter more than Me, is not worthy of Me?" What gift is more pleasing to the Master than the gift of self or substance for the extension on the earth of that Kingdom for which He died?

SENT BEFORE THE MASTER.

(*Luke X. I.*)

BY MRS. MERRILL E. GATES.

Air, "From Greenland's Icy Mountains."

'Whom shall I send?" He sayeth;
"What servant shall it be?"
'Tis Faith's strong voice that prayeth,
"My Master, O send me!"
Send me to tell Thy story
Abroad, or here at home;
Send me, O Lord, before Thee,
Where Thou Thyself wilt come.

Send me, for I have known Thee,
I would Thy witness be;
To speak Thy message only,
My Master, O send me.
Send me to speak of Jesus,
Of what my Lord hath done—
His finished work most precious,
Of this and this alone.

To bring the lost and sinning,
To Thee, the sinless One,
To speak sweet words and winning,
Of Christ, the Father's Son.
Send me to darkest places,
To many a shadowed home,
Where with Thy shining graces,
Lord Jesus, Thou wilt come.

Send me to work appointed,
But, Master, let me be,
By thine own power anointed,
Then, Master, O send me!
Not unto us the glory.
When lost ones find their home;
We only go before Thee
Where Thou Thyself wilt come!

The Missionary Outlook.

THE FUTURE OF MISSIONS.

Then we have a great future before us: we cannot but feel that as well. Great thoughts never die. The supreme discoveries of truth and fact in the moral world, as in the physical, at last command the minds of nations, and cannot be resisted. And God has given us these supreme truths in the moral world through a revelation as self-demonstrative as the sunshine while more stupendous than the stars. It is that gospel by which we are to work for the renewal of the world; and the power of it over one mind and in one heart is simply representative and prophetic of the power which lies in it to conquer the world. You observe, too, that the successes wrought under it and by it are to be multiplied, not one to be merely added to another. This is a self-propagating force, each convert becoming a radiating center, from whom influence goes to convert others; each little almost unnoticed Christian community sending out its branches to sink again into other communities and become roots there, spreading like the Indian banyan, until where there was a stem there is a forest. That is the law of the progress of the kingdom of Christ in the world; and that is the law which we see exemplified. It was by this very process that the "Church of the Catacombs" conquered the empire in less than three hundred years, the martyrdom wrested victory from the furious and clenched hand of tyranny; and I believe that the future is nearer and greater than we think; that child may be born who shall see the three million converts and the children of converts now presented in heathen lands multiplied to three hundred millions, and the entire civilizations of the world taking new grace and splendor from the cross.

Then we are to remember, with gratitude and praise always, that we have a great God and Saviour above us and behind us, whose gospel is always young, whose

grace is always ready, whose providence is never baffled, never weakened, never wearied, whose heart in this gospel lives forever; whose divine enthusiasm for it cannot be uttered in words, but is pictured in prophecy, is attested by the cross, and is illustrated in the whole recent history of the world. I do not marvel that God loves the cross. The worlds show his power, but the cross shows his heart, shows his love andself-sacrifice. There is something in the work of every man which he values more than anything else, and it is that into which his heart has gone. There is something which God values more than anything else in that which He has wrought, and of which he has testified to mankind, and that is the cross. I do not marvel that he sets it up in the white, unfading snow, on the breast of the mighty western mountain. I do not wonder that he blazons it in a resplendent constellation among the stars. And when the modern sideral astronomy tells me that the sun, with all his system, is moving through space at the rate of almost six hundred millions of miles in a year, and that other suns are moving likewise with an equal rapidity, but that all are moving, as far as yet can be ascertained by the most delicate lens of the mightiest telescope, in right lines of direction, and not in closed circular orbits, I sometimes ask myself whether it may not be that some of these courses will be found by and by to be transverse to others, so that the universe itself shall at last be seen by us to be builded and fashioned in the similitude of the cross. Brethren, it is under this cross that we are to conquer, as we were told last evening. But the nearest, dearest, and most inspiring cross, is not that set among the stars; it is that which God has traced in the New Testament, and by his gracious power has transferred from those living pages to our living hearts. From that are to come our impulse and our guidance; in that is to lie our sovereign power. And so, as we are gathered here, with this great past behind us, with this mighty opportunity of the present, with this vast future beckoning us forward with this great God and Saviour over us and in us, our spirit should be one of joy and worship, of absolute confidence and courage, of assured faith, of exulting expectation, and of most cordial Christian sympathy with one another, and with all who are willing to unite with us in the furtherance of the gospel, for the glory of God and the welfare of man; and we are simply always to remember that "Be the task easy or be it hard, his praise who sets it is our reward."—*From Dr. Storrs' Address at Cleveland.*

An elder of one of the Presbyterian churches in Tokyo has recently been appointed the chief magistrate of the neighboring province.

WHAT DO OUR CHURCH STANDARDS AND LITURGY SAY ON MISSIONS?

S. M. ZWEMER.

A recent article in *The Intelligencer* was headed "Wanted—Facts on Missions." Such a query, in our day, seems to call for the Prayer of Elisha, "Lord, I pray Thee, open his eyes that he may see." Missionary literature and facts are to-day accessible to everyone. Still some pews and pulpits may never make the acquaintance of a book or magazine or leaflet on the subject, and it may not be amiss to refer them to the old land-marks. Certainly, each member and minister of the Reformed Church has access to its standards.

Take down that well-worn copy; brush the dust off the cover; open to the first page. "In 1867" I quote from the Preparatory Note, "the Reformed Church dropped from its name the word *Dutch*, and added the words *in America*." *Why?* Who says that our church has no call or opportunity for Home-Mission work, except among the Hollanders? These words give us the warrant and the call for the extension of our home work not only into every State, but into Mexico, Alaska and South America itself, until the "*in* America of faith becomes the "*in* America" of fact, by means of aggression and possession. But must we be satisfied with even such a grand mission? Article V., Second Head of the Canons of Dort, puts the duty of *world wide* missions before us in unequivocal terms: "This promise ought to be declared and published to *all nations* and to *all persons promiscuously* and *without distinction*." (Art. VIII): "For it was the will of God that Christ ** should effectually redeem out of *every* people, tribe, nation and language." The XXVII. article of the Belgic Confession reads: "Though the Church sometimes appear small, ** it is not confined, bound or limited to a certain place or to certain persons, but is spread and dispersed over the *whole world*." Let us read and ponder this world-embracing catholic spirit of our fathers.

Again, what better platform on which to stand, when facing the present complications of the African Rum-traffic, the Slave-trade or Chinese Restriction, than that laid down in Art. 36, of the Belgic Confession: "The office of Magistrates is (America, for instance)** to remove and prevent all idolatry and false worship, to protect the sacred ministry, ** to countenance the preaching of the Gospel *everywhere* that God may be worshipped by *everyone*."

Go to the Cannons of Dort if you wish to silence the anti-missionary guns of Andover. (3d and 4th Heads, Arts. IV., VI. and XI). Would that some of the pastors of the sixty-four O-Missionary Churches were firm believers in prescribed prayer and used some of the grand words of our Liturgy every Sabbath, instead of the omitted petition or the stereotyped

utterance. There is not a single prayer in our Liturgy which does not have some petition direct or indirect for the cause of missions. What our fathers asked for on Sabbath and week day, on occasions and at the administration of the Scraments, morning and evening, is to day sometimes passed over in silence in the sanctuary itself. Compare also the 123d question of the Heidelberg Catechism.

But why all this? To hunt for missionary facts in church standards when there is such a rich supply of missionary literature on every hand is "carrying coals to New Castle." The "go ye" of Christ should have more weight than the "go ye" of Church or Synod or Conference.

BISHOP HANNINGTON'S FELLOW-MARTYRS.

English-speaking people everywhere have heard the story of Bishop Hannington's work and martyrdom: but the story of his fellow-laborers and converts and friends is not so well known. It was a grand thing and a brave for the Bishop to face without flinching the almost certainty of death; but it was, at least, an equally grand thing for those thirty men, women and children, who clung to him in his last trial, to endure without shrinking the martyrdom they did endure. Just think of it! Thirty souls gathered from a people whose law for ages has been utterly selfish and brutal, found at a few moments' notice willing to die for Christ. Hannington, as you know, fell by the spear of the executioner; for these was reserved a more bitter and painful death. Liberty was offered them if they gave up Christ; if they stood by Him and His servant they had no hope but the flame; and to that fiery death went those thirty—not one man, woman or child drew back. This is what Christ could do for the brutalized African. This is the heroic example which unknown soldiers from the dusky ranks of Uganda have given the Church of Christ on earth to-day. Now go home, and say you do not believe in foreign missions. To say so is to contradict the teachings of Christ's Church, even from her earliest days.—*Rev. Dr. Wm. S. Rainsford.*

According to careful calculations made by a British clergyman of note and just published, Protestants have increased during the last hundred years from 37,000,000 to 134,000,000 or nearly four-fold. Roman Catholics during the same period from 80,000,000 to 163,000,000 or two-fold. The Greek Church during the century has increased from 40,000,000 to 83,000,000, also two-fold.

Statistics of the Jesuit missions show that in the Balkan peninsula there are 45; in Africa, especially in Egypt and the eastern coast, 223; in Asia, 699, 192 being in China alone; in Oceanica, 270; in America, North and South, 1,130; total, 2,377.

Missionary Concert.

SUBJECTS FOR 1889.

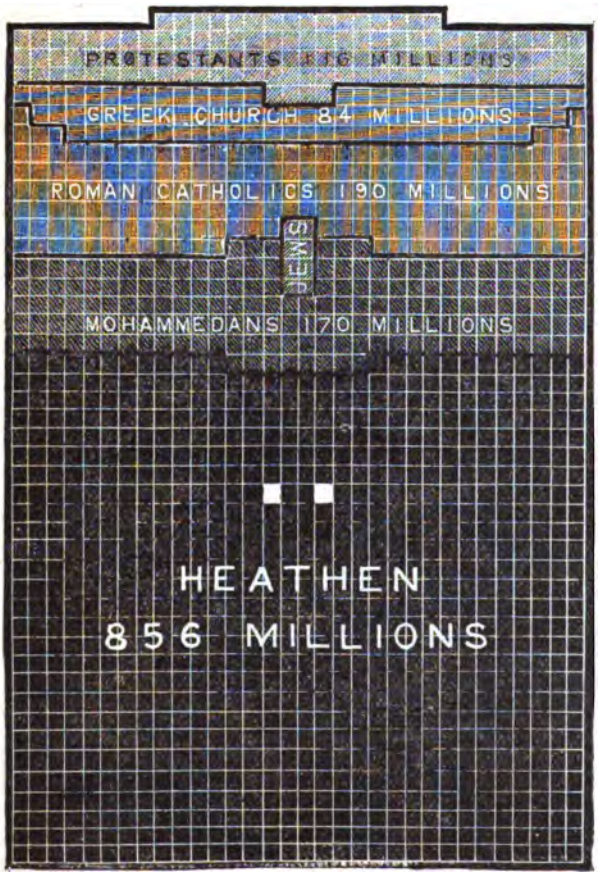
January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Kore
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa.	December.....Syria.

THE WORLD.

DIAGRAM EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND.

Classified according to their Religion.

Each square represents 1,000,000 souls.



The two white squares in the black indicate converts from heathenism.

A FEW OF THE "OPEN DOORS."

IN FOREIGN MISSIONARY WORK

This diagram tells it own story. The lightest portion is Protestantism, and this is far from being white. How dark the darkest—nearly a thousand millions!

Protestants,	116 Millions.
Greek Church,	84 "
Roman Catholics,	190 "
Jews,	8 "
Mohammedans,	170 "

Of these, 80 millions are women confined in Moslem harems.

Heathen, - - 856 Millions.

Of these, 300 millions are Buddhist women, with no hope of immortality, unless in some future transmigration they be born as men.

Two hundred and fifty millions of women depend for the Gospel upon the women of the Protestant Churches of America.

Nine-tenths of the contributions to Foreign Missions are given by *one-tenth* of the church membership, while only one-half of the membership give anything. The average amount per member is fifty cents per annum—only the seventh part of a cent per day for the conversion of a thousand millions of heathen! An average of five cents a week from every member of the Protestant churches of the United States, would bring into the treasury during a single year, $16,500,000.

THREE FOLD LOOK.

A survey of the field of missions is customary at the opening of the year. The business man takes account of stock, then why should not those engaged in the King's business do likewise? We are commanded in that missionary chapter of Isaiah "Lift up thine eyes, round about and see." The first look then shall be *outlook*.

OUTLOOK.

At the threshold of 1889, we look out over the world and see the light and glory of God rising upon the gross darkness of the heathen world. The heralds of the Cross are to be found in every land, save perhaps, Thibet. The outposts of Christ's army are stationed at the ends of the earth. A force of leaders variously estimated from 40,000 to 50,000, are marshaling the native forces for the conquest of the world for the Lord. More than 500 fields are occupied with no less than 20,000 mission stations. One million communicants have been gathered from among the heathen. Twice that number are nominal adherents of the faith. The Word of God is translated into 286 languages and dialects while during the past year the British and Foreign Bible Society alone, has issued six new versions. Christian schools and colleges dot the world as centres of life-giving influence. The printing press is scattering millions of pages of religious literature upon the restless waters of heathenism. The Armies of the Lord have gained a foothold in their promised land of missions.

The power of the leaven cannot be manifested until it gets in the three measures of meal. The present outlook reveals the fact that the Gospel leaven is at work in the world. But what of the millions of heathen? 390,000,000 in China; 200,000,000 in Africa; 250,000,000 in India; the millions elsewhere; all alike in gross darkness and in need of the Gospel of Christ. The weight of this multitude staggers the courage and faith of many a professing disciple. The days of Gideon and the disciples on Galilee are over, but the conditions that confronted them, remain in the Church to-day. The heathen world are our Midianitish host to be conquered by the faithful but few soldiers of the Cross. They form our five thousand that we must "give to eat" out of our five loaves and two fishes. The outlook in this direction always reveals the same fact, the seeming disproportion of need and supply. The early disciples confronted the same problem, only a thousand times darker. All that this multitude can speak to the believer is a message of *need*; never a message of despondency or despair.

The annals of church history teach us to expect results from faithful service in a metrical or geometrical proportion. The miner who looks at the mountain more than at his drill, will become discouraged. The missionaries are the miners, and without exception, they are the most sanguine and cheerful

set of workers in the kingdom. Their eyes are on the drill; our eyes, as spectators, are too often on the mountain. From the present standpoint of missionary work, we may expect an exploison that shall rend heathenism at no distant day.

The outlook is hopeful. Africa stretching herhands of darkness so long towards Zion, is receiving an answer of blessing. Her continent from North to South, from East to West, is encircled with a cordon of light. Although there are vast areas of darkness, without a ray, the posts are set and time and God will fill those spaces with glory. The past year has been one of progress and blessing. There have been losses of noble workers, but the blood of the martyrs has not ceased to be the seed of the Church. The eyes of the world are weary with waiting for the appearance of the brave Stanley, from the heart of Africa. The curse of civilization in Africa is the Rum-traffic. Earnest efforts and burning words have done much during the past year to call attention to the need of vigorous action to stop this iniquity.

Japan is the most hopeful field if hopefulness centres in evidence of success. There has been such a wave of Gospel light in the sunrise kingdom, that the more sanguine have mistaken the dawn for the noontide, and predicted that Japan was about to beeome a Christian nation. But even the least sanguine have abundant cause for thanksgiving for the marvelous evidences of Divine power in the conversion of thousands of souls in Japan. An increased force of workers to meet this increase of souls has been dispatched to Japan.

Corea is making up to her opportunity, but like one lately asleep, is rather uncertain with respect to her movements. Temporary hindrances have marked the work, but what land does not illustrate the same fact in the early years of missionary enterprise? The hindrances show the normal character of growth in Corea.

China's millions are coming nearer to Christian hearts The walled empire is opening her gates and walking forth among the nations of the world. We are sorry that she does not always receive a Christian welcome from so-called Christian nations. But China is not to be won for Christ nor lost either, by the legerdemain of diplomacy, but by the devotion of the servants of Christ. The work at the posts on the coasts of China, has been carried into the interior by the armies of the Lord, notably in the work of the China Inland Mission, under the superintendence of Hudson Taylor, whose late visit to this country resulted in the return of a number of American recruits for the field. There are at present a force of 489 ordained men, 221 single women and 1,491 native helpers among the 400,000,000 of China.

India presents at once the opportunity anddifficulty of the hour. Under British rule, yet under the religious sway of the most intolerant of systems, Hinduism and Mohammedanism. Caste and Caliph

confront Christ, in India to-day. A year can tell but little of progress in the presence of such stubborn foes; yet the past year has been one of growth. Despite such croakers as Canon Taylor, the testimony of officials as high in honor in India, as well as of travelers, records the faithful work and good success of our missionary forces. As a denomination, the establishment of a Theological Seminary, through the efforts of Dr. Chamberlain, is a decided advance. The loss of Dr. Hekhuis is so fresh in our minds that it needs no emphasis.

In the Islands of the sea, the shining jewels in the Crown of the Master, the year has been one of growth in some quarters, and alarming symptoms in others. The Sandwich Islands have passed through governmental disturbances, and alarm has been felt for the Christian Church in the Islands. In some quarters, it has been thought that these native Christians were left too soon to take care of themselves. Efforts have also been made to restore idolatry in some parts of Madagascar. But these evidences may only be superficial. The Island world presents the most glorious examples of the miracles of modern missions. Fiji is the open book of missionary success.

Mohammedan countries are never a cheerful study in any department of work. The sway of Islam is miasmatic. Stagnation is everywhere the rule. Yet in such dreary surroundings the Church of Christ has spent a year of hard work. The Colleges of Christians are the light houses in the sea of Mohammedanism. Although the work is largely among the nominally Christian subjects of Turkey, the opposition provoked from Moslem officials shows a fear of the widening influences of Christianity upon the adherents of the False Prophet.

Missions in papal lands are fruitful of good results, especially seen in the work of the McAll mission in France. South America and Mexico, our American papal neighbors, have received their share of prayer and labor. The work has been helped in both these fields, by the union of various Christian forces in a general conference in Mexico, and an organic union of the Presbyterian bodies in Brazil. The outlook over the heathen world presents a world open for the proclamation of the Gospel, easy facilities of intercourse, lessening opposition to the missionaries, abundant occasions for earnest effort, as well as the cheering sight of the forces of the nations coming unto Christ.

The outlook for missions in Christian lands is by no means discouraging. There has been an increase in the contributions to all the societies during the year. The story of our own Board given to Synod was repeated by other bodies of Christians everywhere. The circle of Christian givers is certainly widening. The spirit of world conquest is in the air. The World's Conference at London was

the concentred and concentrated enthusiasm of missionary workers in every land. It sounded the key note for another century of work for the Lord. The missionary fire has gleamed in thousands of centres in our own and other Christian lands. In reviewing the past year the outlook affords us occasion for devout thanksgiving and praise to God.

INLOOK.

Inlook is more limited in range, but should by no means diminished in intensity. The salvation of the world is, more than we realize, wrapped up in that question of Saul of Tarsus, "Lord what wilt thou have *me* to do." The condition of the heart of the believer determines the character and extent of his influence in the world. As we take account of stock in the Lord's business for 1888, the important question is, how much have I invested in the business and what per cent. of the gains belong unto me? How much of *prayer*, earnest, importunate, believing, have we given to this glorious cause? Have any of the drops of blessing to the ends of the earth been sent in answer to our prayers? How much of *labor* have I given to the work of evangelizing a world? This question primarily belongs to the missionaries themselves. No class of workers needs to take an inlook more than our foreign workers. The life of the missionary is the reserved power behind his preaching. Even the spirit of God cannot overcome the inertia of an idle or selfish life as a witnessing power of the Gospel among the heathen. But besides, the missionaries, the secretaries and the members of the Boards, the pastors of churches, the whole body of believers, may also ask, "What have I done for the work?" What have I *given* for the *redemption* of the world, for which I am taught to pray in the Lord's Prayer? How will my gifts for missions compare with my expenditures for self? Have I been in a measure responsible for the disproportion between gifts for missions and expenses for needless luxuries?" *Inlook* may not be as pleasant in the light of God's Word as outlook, but it is essential to a true survey of the Missionary work of the year.

UPLOOK.

Outlook and Inlook inevitably drive the believer to Uplook. "All power is given unto me in heaven and on earth," therefore, go ye into all the world. It is the look up before the look out that makes the missionary cause an assured success. "I am with you alway even unto the end." The Lord above and with His servants sums up the inspiration of Christian Missions.

The promises always point heavenward for their fulfillment. "How fares it with Missions?" asked the doubter." "They are as bright as the promises of God," replied the Missionary. There is never an hour in the Church's history when she does not need to take an observation upward to the Throne of God. To disbelieve in the triumph

of the Gospel among the heathen is to doubt the promises of God. The heavens are not more full of stars than the Bible of promises of glorious success of earnest missionary effort. "Look unto me and be ye saved all ye ends of the earth."

That is the uplook for the heathen "They looked unto him and were lightened," is the uplook of the workers. At the opening of the year shall not all that love His name look for His appearing in glory"? This is the uplook of glory.

Mrs. Booth-Tucker, daughter of Gen. Booth of the Salvation Army, recently started for India with a company of fifty missionary officers. Nearly all the party volunteered, and go without any guarantee of salary or remuneration. They expect to live in a manner similar to that of the natives, adopting their dress and customs. Last year the Army spent $60,000 on its work in India.

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—Emerson.

DR. WOLFF, a traveller who has recently been exploring one of the tributaries of the Congo, tells us that when one of the kings in that part of Africa died a little while ago, a thousand female slaves were sacrificed upon his tomb.

Woman's Department.

OUR SHARE.

BY MARGARET E. SANGSTER.

It is not difficult to define their share, describe it, set it in array; those brave missionaries and heroic missionaries' wives who are holding the frontier for Christ; a single phrase comprehends their share from beginning to end—self-denial. There is self-denial involved in choosing for a field of abor, the front, with its privations, its toiling through Summer's heat and Winter's cold, away from congenial associations, its perils to health and strength. There is self-denial in holding on, when the Church at home is apparently oblivious of the hardships her representatives endure. There is self-denial in seeing sufferings which love cannot prevent nor relieve. There is self-denial in foregoing the luxuries of the older civilization, for the primitive conditions of pioneer life. Self-denial, cheerful, hallowed, beautiful, sincere and freely borne for the Master's sake; but none the less, does it write its record on bowed shoulders, care-worn features and hair too early gray.

Two women met one day at the Alumnal gathering of one of our colleges. I shall not name it, but Vassar, Smith, Wells, Wellesley, Bryn Mawr, may show similar cases in years to come.

One, ten years ago a graduate,

was plump, blooming and youthful, bright cheeked and firm-footed. The other, ten years also having slipped by since her graduation, was thin, sallow, faded and shrunken; she had aged twenty years in the time.

"What has Anna D. been doing?" exclaimed an observer. "How has she 'gone off' so terribly? Why, she was the prettiest girl in the class, don't you remember?"

"Oh! it's easily accounted for," was the light reply, "Annie married one of those fellows from the Seminary, and she's been a home missionary in Dakota. That tells the story!"

Friends, self-denial is their part. What is ours? Ought it not to be self-denial, too?

What have we done for our domestic missionaries in the last year? What have we done without, that their homes shall be brighter, their churches more inviting, their way made smoother? If the Master Himself should put the question, in this first month of the new year, what could we say?

Is our measure of consecration what it ought to be, if we loved our Lord with fervent and sincere love?

Our part? On our knees let us ask ourselves: How is it with our training of the children? How with our regulation of the household expenditure? How with our dress, our home adornments, our many books and pictures, the several opportunities of social enjoyment we have; is everything devoted to the Lord?

Then, by an invisible but electric sympathy, swift to receive impressions, swift to convey them, we will feel ourselves bound to those brave men and women who are carrying our Church into the wilderness, into the mining camp, into the cities which spring up with such vigorous and amazing growth! They stand for Christ, and we should show them that they do not stand alone. Stoutly and steadily at their backs, helping them in every way we can, we shall do what comes first to our hands.

We may write them cheery letters. We may send them comforts. We may pour money into the hands of that trustworthy body which, for brevity, we speak of as the W. E. C.—talismanic letters. The W. E. C. will see to the building of the minister's home, to the helping him where he most wants help. We may take care of our *Harper's* and *Scribner's* and *Century* Magazine, our *Home Makers*, and other interesting periodicals, and instead of putting them aside for doubtful? future binding, send them while still fresh and new, to the homes where they have so little to read. We may think of and pray for them.

If we do our part, the missionary's wife will not grow old quite so fast.

Just now the most popular book in Japan translated from the English is Bunyan's "Pilgrim's Progress."

For the Young.

A CHINESE WEDDING.

A letter received by the Corresponding Secretary of the *Missionary Guild* of Franklin Park from their Beneficiary in China.

AMOY, CHINA,
Aug. 23d, 1888.

To Miss Garretson who loves me. My heart was very glad to receive your letter. Now I would like to tell you about my sister's wedding. When she was ready to go to her husband's home she was dressed in a red gown, a green skirt, prettily embroidered with flowers, red shoes, an ornamented silver head dress with a bead fringe all around, hanging over her face; also two bunches of red cord tied to the head dress and hanging over the side of the ears down to her feet. She wore silver earrings with pearls, and a veil of blue satin over her head; at the four corners of the veil hung four rattles or bells. My younger sisters and brother and I thought it looked very pretty, but my older sister cried all the while. My father and mother led her to the sedan chair. The sedan chair was red with beads and glass and pictures on all sides of it, and four men to carry it. My sister's husband wore a black cap with a golden knot at the top, around which was a little red silk cord not very long, about as long as a lead pencil. His gown was blue, leggings light grayish purple, and his shoes were of many colors. He had red silk braided in his gown. His sedan chair was blue with beads and glass trimmings, but no pictures, and was not as pretty as my sister's chair. He also had four bearers. My sister's husband's little brother came in a black paper chair with two bearers to invite my sister to go into her chair. My mother also hired a woman to go with my sister to be a companion for her, to make her bed for her, arrange her head-dress, bring water for her to wash, and prepare food for her to eat, because my sister would feel very strange and shy and would not dare to eat. Now my sister has gone to that place she is very miserable. She has to cook four meals of rice a day, has to carry pails of water on her shoulders, from long distances, spreads out the rice crop to dry in the sun, threshes the wheat, pounds rice in a mortar, works a mill to remove husk from grain each day. She certainly has a great deal to do and has no time at all. She never had to be as busy as that at our home. My sister's father and mother-in-law and brothers-in-law, none worship God, only my sister's husband worships Him. My sister's home is several "li" (a "li" is one third of a mile) from church. When she goes to church on Sunday her mother-in law is not at all pleased, because she very much hates the doctrine. My sister's heart seldom has peace, but is always sorrowing because all the family worship idols. Now I ask you to pray for my sister's father and mother-in-law, that their whole family may come and worship the true God. I send my greetings to all. Thi ap-a-kia.

THE OPIUM TRAFFIC AND MISSIONS.

The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium traffic, is well shown by an incident narrated by a member of the China Inland Mission, who reports having found one day in a large house, three women sitting together, smoking their pipes—one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation, she arose, and, coming towards the missionary, said: "Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!" Later taking the book from the hand of the hand of the missionary, she read a few sentences; but seeing the name of Jesus, she contemptuously shut the volume, saying: "Take it away! "Take it away! I do not want your opium or your Jesus!" Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic.—*Missionary Herald.*

It will require some effort to secure renewals of subscriptions for THE MISSION FIELD. The editor knows something of the work for he has been at it himself. But it will pay any pastor for all his trouble, in the increasing knowledge of his people of our missionary work and the increasing contributions which will necessarily follow from such knowledge of the work.

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount, looking to the churches for loyal support.—*General Synod, June*. 1888.

The *total* receipts by the Treasurer of the Board for November, 1888 amounts to only $3,814.57, and this too for both departments of the work.

The sources of supply, and the division of the receipts are as follows:

	For Missionary Dep't.	Church Building Fund.
Churches	$1,775 65	$461 23
Sunday-schools	412 56	113 03
Individuals	116 90	26 00
Ladies' Aux.	15 78	
Woman's Ex Com.	225 00	$455 50
"Church Builders"		$212 98
	$2,545 84	$1,268 73

It is interesting to note the growing interest manifested among the Sunday Schools in the Missionary work in our Church, and especialy in that of the Home field. The contributions from May 1st to Nov. 30th, for the Church Building Fund, from Sunday Schools, shows a gain of $ 92.93 over the same period in 1887. But to this must be *added* that money sent in by the bands of "Church Builders" which have been organized in so many of the Schools, in response to the letter which was issued last spring. The total from this source alone is $ 930.65. The Building Fund therefore is a gainer in a

money point of view, of over, $1,000. because of the aid which our Sunday Schools have rendered, since last May.

NEWS FROM THE HOME FIELD.

WORK AMONG THE GERMANS.

The Board of Domestic Missions is doing some work among the Germans as well as among the Hollanders. There are several German congregations in Illinois and in Northern Iowa, that have earnest and devoted pastors. Rev. S. J. Harmeling ministers to a German congregation at Marion in S. E. Dakota, and the following letter will be of interest, as showing some features of his work, and also as an expression of opinion concerning organic union with the German Reformed Church by one of our Western Missionaries. He says. "I have been very busy this fall. I wrote all about my experience at Immanuel Church to *The Intelligencer*, how we found the school house locked, and held service in a small house, etc. The 13th inst. we made a temporary organization at the village of Lennox, on the ruins of the old Lutheran organization. About half of it was composed of members from the Reformed Church, and the whole made an appeal to us, so the elders and I went down and organized them, elected a consistory, made the Sunday-school organization, and put them on their feet generally. Rev. Mollenbeck will preach for them Sunday afternoons. I do not look for very much in Lennox, though it is possible, if not probable, that it may develop into a church. Some wanted the property at once, a mean little building seating fifty at most, with two lots. I told them we were not after property, but after the spiritual needs of the people. The Lutherans had a pastor there, but Synod withdrew its aid and removed the pastor to Nebraska, because the people did not raise their quota of the salary.

"One trouble with the Germans is they repudiate the English language. We organized a Sunday-school in Lennox, and one of their first conditions was that all had to be *German*. Even in Sandham I cannot introduce English, though my Bible class can understand it as well as German. We have four families in Marion who can all understand English. I proposed to them to organize in Marion, and take in the good American element and have preaching in the English language. But no, it could not be done. These few families appealed to Classis for a committee to organize them, and on the 20th the committee will be here.

"From the report of President Williard as given in the *Intelligencer* of November 7th, we may I think, infer, that the Synod of Ohio favors, and perhaps, desires an organic union of the two Reformed Churches. Union with the Presbyterian Church has been sought by some, and if we have read the story correctly, it was incompatible with our grand history,

with the old land marks in our country, with our institutions of learning, the wealth of our membership and the success of our Domestic and Foreign Missions. I believe it has been assumed that the Reformed Dutch Church *in* America was an integral part in the great work to which the Church Militant is called. Why should *we* desire *organic* union with the Reformed (German) Church *in* the U S. or any other country? In doctrine and practice (if I may take the churches in the west for an example) they are much farther removed from us than the Presbyterians or Congregationalists.

"The German Reformed Church needs all the force it has among its own people. There is, as far as I can see, very little demand in the Dutch Church for the German or in the German Church for the Dutch. The Dutch, West, we all know are clannish enough; but the Germans are too clannish altogether.

"Not long since a Rev. Mr. Bantz of Yankton, called on me and suggested that there ought to be some understanding between the German Reformed and Dutch Reformed; whereby the former might furnish the men and the latter the money to do mission work among the Germans of the West. They had, he told me, men enough, perhaps not highly educated, but still good enough for the ignorant Germans in the West, but there was a lack of funds to support them. In Howard Grove Mission House, Sheboygan County, Wis., the German Reformed have a school where in two or three years the young men are prepared for the ministry. Perhaps they do efficient work among the Germans; but it is so different in the Dutch Reformed Church.

"Then the Dutch and Germans differ too much in other respects, notably on the temperance question. Not long ago a German in Iowa, addressed me in this way: "You Americans try to coerce us as now in this State. You try to take away our beer and whiskey and attempt to force us into your ways of thinking, but you cannot do it; we are Germans, and we will show you at the next election that we have a power and mean to exercise it." Fortunately the power was not strong enough, and Iowa went 30,000 the other way. Let me say to the honor and glory of the Dutch settlement in Iowa, that the Dutchmen fall in line with every good progressive idea, (except perhaps the matter of language), and Orange City, which is almost exclusively Dutch, is a strong prohibition town. That is the difference. We ought to be, and are willing to labor among all classes, even the most degraded, but when it comes to organic union with the Germans, it seems, as yet, impracticable."

THE "GOSPEL CAR" WRECKED.

In November Rev. F. J. Zwemer, our missionary in Dakota, met with what threatened to be a serious accident. He was hitching his ponies to go out and do pasto

rial work, when for some reason they started and ran, and Bro. Zwemer, in his efforts to stop them, was dragged between them for a considerable distance. He was taken up unconscious and carried to a store where he soon regained consciousness. A cut in the face and one below the knee were the most serious wounds, and he was much shaken up and bruised, but good care and rest soon brought him round and at work again, though in a somewhat sore and maimed condition. After describing to the Secrstary his accident, he writes, "this is the first mishap I have had in Dakota to speak of. Certainly I have wheeled over these prairies more than ten thousand miles, and up to yesterday, though by fire, water and blizzard, I have been in many a strait, I never received a scratch. Now for some days I will hardly be able to eat, speak or walk, and not able to ride though I had a buggy."

That buggy, which has become known as the "Gospel Car," was by the runaway reduced to small and scattered pieces, and Bro. Zwemer says of it, "If I could melt what has been my buggy I would cast it into miniature *gospel ships* and sell them to the readers 'of the *Christian Intelligence*".

HEART WORDS FROM LUCTOR, KANSAS.

Rev. D. Scholten, pastor of Philadelphia Church, Luctor, Kansas, in a letter to the Secretary, after expressing regret that the latter could not visit Kansas, says:

We do not see many visitors, especially ministers. We hope to meet you some other time, if the Lord spares us. Do not forget us in your prayers, even though you are not personally acquainted with us. We need the prayers of God's people in our work for Him; so do *you*, and we will not forget to pray for you. We are much encouraged and cheered by all the aid extended to us by the Board and the Woman's Executive Committee of Domestic Missions of our Church. May the Lord bless it to the hearts of many besides us!

"You know now what it is to live in a western field. Though you do not know what it is to live at Luctor, yet you can imagine that we have to struggle as much as any other of our congregations, if not more. It is a Luctor here. But the Lord brought us here and we experience His presence. May our work be blessed to His glory and the salvation of many souls, then we are amply rewarded. This is our heart's desire and prayer to God continually. Our parsonage may not be so elegant, our Church-building not so commodious, the surroundings not so agreeable, my salary may not be paid as regularly as I would wish, on account of the scarcity of money here, yet if only souls are brought to Christ, so that the angels of Jehovah rejoice, and we with them, we are content. We may be poor, yet if we are only rich in Christ then we have the greatest

blessing. Rather a sod Church with Christ than a cathedral without him. More love to Him, more faith in God, is what we need in our work for eternity. May the Lord incline the hearts of many to fill the treasury of our Boards so that they may be able to cheer many.

"Our parsonage and Church building are yet the same as a year ago. They need painting. Our people are in debt to me now about $400 for salary and parsonage. We came here two years ago without money, so you need not wonder we are glad for what the ladies did and do for us. May the Lord reward them."

It may be well to state that the application from Bro. Scholten's Church to the Building Fund for $500 has been waiting more than a year, owing to a scarcity of money in the treasury. Since the above letter was written the Woman's Executive Committee has voted the $500 to the Church, and so the debt incurred in building will be removed. COR. SEC.

We hear of a missionary collection which amounted to $5,000 in a few moments. The preacher was Bishop Taylor. In fact, it was not a "collection" at all.

When the bishop concluded his sermon he said briefly that those who cared to do so might give him some money. The gifts amounted to the large sum named. When we are "raised," the collection will come easily.—*N. W. Christian Advocate.*

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110.000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in November	$6,367.38
Previously acknowledged	23,103.23
Total from May 1	$29.470.61
Deduct for special objects	3,695.14
Total for general work	$25,775.47

It is gratifying to be able once more to report an advance in monthly receipts. Those for last November were $2,219 in excess of those for the same month in 1887. The total receipts for seven months, for purposes general and special, are still $3,130 behind those of last year. For the general work the deficiency is $2,342.

In seven months, not quite one fourth of the whole amount required for the year has been provided. The necessary payments have been made by borrowing, and the total amount now due is $44,500. To complete this year without debt, $84,225 are still needed. Brethren will need to keep these facts in mind, in such Conferences as may be held, and in presenting the claims of our missions to their congregation. While the cry of "debt" may not be helpful in most cases, yet the *fact of debt incurred in fulfilling the obligations of the Church*, may well serve as a stimulus to the most forceful presentation of the real, abiding and universal obligation resting on the

Church for the prosecution of missionary work, the greatness of the share in that work which the Lord has committed to us, and its claims for hearty, constant and *sufficient* support.

The entire sum sought, $110,000, is moderate in view of that which it will accomplish: the support of 58 missionaries, (male and female) and 246 native pastors and other helpers; the care and partial support of forty-seven churches having 4,559 communicants; the maintenance of 122 schools, (from the common or day-school up to the theological seminary) with 3,352 scholars and students. Such a work surely deserves generous support, and receiving that, we may confidently expect a continuance and increase of the blessing of the Lord upon it. It is HIS work, begun at His command, prosecuted for His glory, and already stamped with His approval. He is surely worthy of the fullest and heartiest service we can render.

COR. SEC.

December 6th, 1888.

ANNUAL SURVEY.

The year just closed will be a marked year in the history of the Foreign Missions of the Reformed Church. It is not now possible to sum up the results of the year's labors, since those results cannot be fully known till the reports of the missions are received. One thing is known; every where, at home and abroad there has been progress in a marked degree.

Whatever the present and pressing wants of our missions may be—and they are many and great—it is yet true that they were never better furnished for the successful prosecution of their work. In no previous year has the Amoy Mission had more than six Missionaries, and that number only for three years, from 1863-5 inclusive. For only three years since, 1869-71, has it had so many as five. It now has seven, of whom six are ordained and one is our enthusiastic physician, Dr. Otte. So strengthened, the Mission has seen its long cherished desire accomplished, and a permanent residence effected at the new interior station of Sio Khe. The signs are encouraging for the cessation of opposition to the building of a hospital there for Dr. Otte, and when he and Mr. Van Dyck become established there, this station must become a centre of great importance.

The disappointment attending the departure of Dr. King from Amoy, one of the discouragments of the year, is relieved in part by the fact that all the expenses to which the Board has been subjected on her account have been fully and honorably refunded and, in part, by the hope that the Woman's Board will not relax its efforts till her place is supplied. The Mission earnestly desire it and the way is open.

The Arcot Mission, saddened and weakened by the death of Dr. Hekhuis, has yet been strengthened by the return of Dr. and Mrs. Chamberlain to their love home and work at Madanapalle, by the addition at the opening of the year, of Rev. Wm. I. Chamberlain, and at its close of Rev. and Mrs. Lewis, R. Scudder, M. D. Providentally, it would seem, Dr. Scudder arrives in time to take up the medical and hospital work laid down by Dr. Hekhuis for higher and heavenly service.

The inauguration of the new Theological Seminary at Palmander, with Dr. W. W. Scudder at its head, marks an epoch in the history of this mission, full of brightest promise for the future, when its bands of trained natives shall go forth to sow the seed of truth and gather in the harvest.

It may seem strange to count the out break of organized opposition which has characterized the year in India, among the encouragements. Yet so it should be reckoned. The writer years ago heard an experienced missionary condemn the establishment of a station at a certain city, in a prominent mission-field, on the ground that, "there

was not opposition enough there." Opposition indicates that minds are active and not dormant or indifferent; that missionary work is sufficiently effective to awaken thought and cause the active hatred of the enemies of the truth. It indicates also that the great enemy of the Lord and of all truth sees cause for anxiety. And it carries with it the promise, concerning our blessed Lord, "To Him shall men come, and all that are incensed against Him shall be ashamed." Is. 45 : 24.

The additions to the workers in Japan have been limited to Mr. Peeke, of the Steel Memorial School, Nagaski, and Miss Deyo of the Ferris Seminarys. Yokohama. Both these schools are crowded beyond their capacity. The lack of room for the latter is being supplied by the erection of Van Schaick Hall. The success of the former, the Steel School, has been very gratifying. Yet its very success brings its measure of regret. Mr. Oltmans writes of it: "Our great desire is to have the school as much as possible a boarding-school. At present we have crowded rooms everywhere—sixty-three boarders—and have refused quite a number already. This morning we refused three new pupils again, because—'No room.' If we had room, it looks as if we might have nearly a hundred boarding pupils at the end of this term. What a splendid opportunity we have to throw away, because of material limits."

But if such institutions, useful as they are, are bound by "material limits," "the word of God is not bound," and its triumphs in Japan have been simply marvellous during the past year. It is estimated that 800 a month have been added to the Churches since January 1st, 1888, and in this great in-gathering the churches in which we are specially interested have largely shared.

They shared also in whatever of good and promise there may be in the union of the two sister bodies, The "Itchi Kio Kai," or United Church of Christ, with the "Kumiai" or Congregational Churches. The Constitution for the United Churches was formed during the year, and if, as is hoped, it has been or shall be adopted, by the concurrent action of the two representative bodies of their Churches, a long step in advance will have been taken, not only in the direction of ecclesiastical union, but also of more vigorous efforts for the evangelization of Japan.

No survey of the field would be complete that did not take some account of those things that are lacking, as well as of those that abound. An intelligent and earnest friend of Missions, after travelling over the world field, stated at the great London Conference his distinct impression, that everywhere "*it is undermanned.*" And what is true of the field at large is true, also, of the special field committed to us. For several months every letter coming from the Arcot Mission to the Board has asked for "more men," "another man." No attempt has yet been made to supply the men asked for from Japan two years ago. For three months the Board has had before it a special plea from the Nagasaki Station urged not only by letter but by the personal representations of its members now at home, for at least one man to enter on the work of evangelization now opening so auspiciously in the Island of Kiu Shiu. The Amoy Mission makes a similar and most earnest plea for more men. The requests are not granted and the men not sent, but not for lack of men. Three times the past year the Board, representing the Church as intelligently as it can, has said No to men who have said each to it "Here am I send me." They were moved to go. The work waits for them, and will suffer if they, or those like minded with them, do not go.

Of the financial achievements of the early part of 1888 there is no need to speak here. The Church is, or ought to be, familiar with them. One point only needs to be emphasized. In this year of grace we passed the $100,000 point to which we had been struggling to attain for four years. Shall we go back from it? May God forbid. If the statement made in a previous column does not seem to offer much encouragement, let it yet be remembered, that the situation is not materially worse, nor the work yet to be done materially greater than that which has been done before. The prosperity of our work calls for it and will be retarded by anything less. Let the past encourage us to yet more earnest efforts, and the Lord, who has surely given us the opportunity and the ability, will as surely add His blessing.

NOTES AND NOTICES.

THE GENERAL SYNOD, at its session in June last, elected the Rev. W. W. Scudder, D. D, its Professor of Theology, in the Theological Seminary in the Arcot Mission, and directed the Classis of Arcot to proceed to his regular installation, in the name of the Synod. The Classis have complied with the directions, and arrangments having been made Dr. Scudder was formally installed as Professor on the 15th of September, 1888

A SKETCH OF THE AMOY MISSION has been prepared at the request of the Board by Dr. Talmage, who has been more than forty years connected with that mission. It is now printed in pamplet form, similar to that of the Arcot Mission by Mr. Wyckoff, is furnished with a map of the Amoy District and a list of all the missionaries of the Reformed Church to Amoy. It will be sent gratuitously to all who may apply for it. Steps are being taken to have it translated into Dutch, as that of the Arcot Mission has already been.

DR. CHAMBERLAIN'S tract, "How Hindu Christians Give," has been translated into the Dutch by Mr. S. M. Zwemer of the Theological Seminary, New Brunswick, revised by Rev. T. J. Kommers. It is now ready for free distribution. In fact considerable numbers have already been distributed among our Holland brethren.

THE CONFERENCES have already been mentioned in the pages of the MISSION FIELD. The success of all of them in all respects (save whether at the first and last) seems to demonstrate the wisdom of Synodical, whether than General Conferences. No attempt was made except at Somerville, to ascertain the number of churches and Auxiliary Societies represented and the number of visiting delegates present. A report from that Conference shows 168 delegates or visiting members representing forty-six churches and thirty-two Auxiliary Societies. It seems almost certain from these figures that a larger number of churches, etc., were reached by the three than would have been possible if only one were held. It may be found desirable in the future to vary occasionally from the one plan to the other.

THE BOARD of Commissioners for Foreign Missions, of the Reformed Church, (German) in the United States, was founded in in 1838 and celebrated its jubilee in 1888. During the first half of its history and a little more, its foreign work was carried on, as was our own, through the A. B. C. F. M. For many years it was privileged to sustain that noble missionary to the Turkish Empire, the Rev. Benjamin Schneider, D. D.

The period of its independent action covers ten years, its first mission to Japan having been established in 1878.

The first missionary, Rev. A. D. Gring, was appointed in September of that year, and arrived with his wife in Japan, in June, 1879. Since that time three other missionaries and three single ladies have been sent to Japan. The receipts of the Board have constantly increased, and were last year about $20,000. The Mission has organized three churches in the Tokyo and five in the Sendai district. Of these eight, four are self-supporting. Its principal work now centres at Sendai, where there is a girls' school with forty-eight scholars, and a Theological Training School with eight students. In the eight churches mentioned above, there is a membership of 1,202, of whom thirty-two are children. Two boys' schools (boarding) are reported, with one hundred and sixty one scholars, and sixteen Sunday-schools with seven hundred and nineteen scholars; seven native ministers and seven unordained preachers. The contributions of the native Christians amounted to $1.950.54. This is a most cheering result of about nine years of actual labor.

The missionaries of this church are associated with our own and others, in the Council of United Missions, and their churches with the "Union Church of Christ in Japan."

THE LONDON CONFERENCE Reports are now ready for delivery, and those who wish them can order of Mr. Richard Brinkerhoff, Business Agent, 26 Reade street, N. Y. The price is $2.00 net for the set of two volumes, of 600 pages each. Postage 16 cents per volume, in addition. Those who have already sent in their subscriptions to the Corresponding Secretary will have their copies

supplied by Mr. Brinkerhoff at a special rate. All others will please order as above. The price stated is remarkably low, when the size and character of the volumes are considered, and the Reports should have a wide circulation. No one, be he pastor or layman, who wishes to be informed as to the present state, results and prospects of missionary operations throughout the world, can do without them.

THE NEED FOR MEDICAL MISSIONARIES IN CHINA.

By Rev. Arnold Foster, B. A., Hankow.

The following appeared first in the *L. M. S. Chronicle* as a letter to the Foreign Secretary, from which it was copied into the *Medical Missionary Record*, N. Y.

Hankow, China, July 10th, 1888.

"I am spending a few days at our village station of Wei-kia-wan, in Hiao-kan district. I came here three days ago, and hope to stay for a fortnight amongst the Christians here. My special object in writing to you to-day is to bring before you the need of a district like this in regard to a Medical Missionary. The description of the needs of one station may help somebody to understand what is the *general* need of mission stations in China in regard to a Medical Missionary.

"Arriving here three days ago, after a boat journey of about fifty miles from Hankow, almost the first person who spoke to me when my boat stopped at the landing place was an elderly man, who asked me if I could give him any medicine for his eyes, which were causing him a good deal of pain. I was obliged to tell him that I had no medicine, and that I was not a doctor. Almost immediately afterwards someone else came forward and asked *when a doctor was likely to come* here. I could only say that I did not know. From that time on I have been asked continually by country folk whom I have met on the road, or whom I have seen working in the fields, whether I could give medicine for themselves or their friends. The day before yesterday a woman stopped me and asked me if I could visit her brother, who lives some four miles from here. She said he had seriously injured one of his legs and was unable to work, although he had a wife and children entirely dependent on his exertions. From what she said I thought it likely it was merely a case of a bad sprain; and though I have no medical knowledge I thought I might be able to suggest some simple remedies, such as cold water bandages, complete rest, etc., which would give him some relief. I thought too, that if the case was a very serious one I might arrange for the man to be sent to our hospital in Hankow, and placed under Dr. Gillison's care. In any case I knew I could show some sympathy with suffering which would have its value, so I promised I would go. Accordingly, I started yesterday morning early for the place, a nephew of the sick man going with me as my guide. Our road lay through a number of hamlets and villages which are thickly strewn all over this district. Again and again I was accosted by the country people, and asked if I was a doctor. (The Chinese seem to think all Europeans have some medical knowledge). In each case the question was not made simply out of curiosity, but with a view to getting medical help for some sufferer. I generally replied that I was not a doctor, and I could do nothing. In one or two cases, however, I yielded to specially urgent entreaties, and turned into houses by the wayside to see someone who was in pain. On each such occasion I was immediately confronted with other patients besides the one that I had been summoned to see. The thing that struck me was this. While some of these poor people were in very great pain, they were nearly all of them suffering from very simple complaints, boils, abscesses, rheumatism, toothache, etc., as well as fever and ague, skin diseases, etc. Some, however, had more serious maladies, but simple or serious, they were almost all beyond my skill, and I turned away *sick at heart* at the thought of all the suffering I had seen. What I saw, I saw in just two or three villages; but this is only a sample of what may be seen any day in *tens of thousands of villages all over China* The country poor are suffering from innumerable maladies, which might easily be relieved by a competent European doctor. The city people suffer in the same way, but they can get some relief in some cases from na-

tive doctors; though inasmuch as these native doctors are nearly all of them quacks, it may be a question whether they do not aggravate suffering quite as often as they relieve it. A medical man full of sympathy and religious zeal, might, if living in such a country district as this, do an untold and almost unimaginable amount of good. Combining in his person the office of evangelist and doctor, he would obtain an entrance to thousands of homes where the evangelist alone would not be welcome, but where the Gospel message would be welcomed when once it was understood. Again I say I am not writing simply in the interest of this district, The facts that I have stated will perhaps give some idea of the sphere of usefulness that is open to *medical men* who, in connection with any society and almost any station in China, will devote themselves in good earnest to the missionary life.

* * *

"A Medical Missionary stationed in a large town like Hankow will have little or no time for visiting the country districts. In addition to the doctor attached to great centres of mission work, such as Hankow, Tientsin, and Peking, others are wanted, who will live in the very midst of populous rural districts, and work all the villages around."

The above letter abundantly and forcibly shows the importance of such work as that to which Dr. Otte has devoted himself, and which he seeks to establish and carry on at Sio Khe.

THE AMOY MISSION, CHINA.

Rev. D. Rapalje writes: Amoy, Oct. 24th 1888.

Movements of Missionaries.

To-day Mr. Van Dyck and family return to Sio Ke, after having been at Amoy for a part of the summer. Dr. and Mrs. Otte are probably on their way down from Sio Ke, they having gone up there last week. The last accounts received about a building site for the hospital were somewhat favorable, and we trust that the site promised has already been secured. Miss K. M. Talmage returned yesterday morning from a tour of nearly three weeks' duration among the out stations. She went with Miss Maclagan of the English Presbyterian Mission. To-day Miss M. E. Talmage and Miss Johnston have started on a similar tour, and expect to be away about a fortnight. These movements back and forth indicate the return of cooler weather, when the out stations may be visited with comparative safety to health. The more distant stations are practically inaccessible to us during the fierce summer heat. The native brethren go back and forth in mid-summer, but the heat is trying even for them. To us it is prostrating.

Dr. King left Amoy for Japan on October 8th, in company with Dr. and Mrs. McCartee. We much regret that the medical work which Dr. King had entered upon here has had to be suspended for the present. We trust the Ladies' Board will soon find another lady doctor to take Dr. King's place.

Meeting of Tai-Hoe.

The fall meeting of Tai-Hoe (Classis) was held September 25th, at our Tong-An Station. There was a full attendance of native delegates. Mr Thompson, Mr. Watson and Mr. Gregory of the English Presbyterian Mission, and myself, of our Mission, were the only Missionaries who were able to attend. There was an afternoon and evening session, and the meetings were enthusiastic and stimulating. Addresses were made on benevolence, and on the duties and responsibilities of office bearers. There was a good attendance of the members of the Tong-An Church at the meetings, and the wholesome and scriptural advice they got seems to have done them good. We learn that they are bestirring themselves again in the matter of raising money to call a pastor of their own, and the "contagion" seems to have spread to the neighboring congregations of Te-soa and Ang-tung-thau, as they too are trying to raise enough money to call a pastor. Classis appointed church visitation committees to visit (if possible) all the churches within its bounds. At home, where good roads and swift trains abound, it is possible to do such work with despatch; but church visitation here is a slow and difficult work. It is, however, very important both here and at home.

Pray for China.

Churches have been holding special

union prayer meetings of late, and a blessing seems to be following them. You will join your prayers with ours for an abundant outpouring of the Spirit upon us here, as we now enter upon the work of another cool season.

REV. LAMBERTUS HEKHUIS, M. D.

BY REV. J. W. CONKLIN.

"A book of remembrance was opened for them that feared the Lord and that thought upon his name."

As one who knew him well and loved him much, I wish to contribute a page to the book of this friend and brother Missionary who is now one of the made up jewels of the Lord of Hosts.

The relentless mail has borne the mournful tidings of his departure to those knit to him by ties closer than ours. They will sorrow deeply that they "shall see his face no more." They will have to "look on the things which are not seen," much and earnestly, in order to esteem this affliction "light" and "for a moment." We can only comfort them by weeping with and praying for them, and bearing our testimony to the worth and work of him who lived and died with us in India, "a man in Christ."

Dr. Hekhuis was a loved one in our band. His going leaves a void like that in a home circle when one is taken. To me and to my family he was specially near as we had special opportunities of knowing him. He stayed with us in Chittoor for a few months during his first year in this country, and for a year and a half he and we lived together as one family, in Ranipet.

After we moved into a separate house, scarcely a day passed without his calling on his way to or from the hospital to enquire after our welfare and talk over our mutual work. Perhaps more than all he came to have a romp with our children, who would shout with joy at his approach, "Uncle Hekhuis is coming."

He was in attendance when the last two were born, baptized them, and closed the eyes of the youngest who "fell asleep" two months ago. And now our three and-a-half-year-old little girl says, "Uncle Hekhuis gone to Heavenly Father to be with baby —no more sick—only happy."

His love of children was an index of the kindliness and warm heartedness of his nature, to which new testimonials have been given since his death. The Collector for the district writes to me: "I can quite understand what you feel judging by what I feel myself. I always liked H., but it is only now that he is gone that I realize what a sweet, gentle nature his was. The District Local Fund Engineer says: "I am very sorry he is gone; I have seldom met a man I liked so much." An old resident of Ranipet, a Colonel in the British army, wrote on hearing the news: "There are few men in this world I had such a regard for or admired so much. He was noble and generous to a fault; a general favorite with everyone who knew him; his death will be lamented by all." A Madura missionary writes of him as, "a good friend, generous and true, a humble Christian, a faithful worker." A chaplain of the English Church, for some time in charge here, writes from Madras: "He was one in a thousand; he always struck me as being a grand example of a thoroughly manly Christianity, combining a strict devotion to duty and an unselfish Christ-like charity, and quick sympathy for all, especially the poor and sick. I shall ever remember him with feelings of deep admiration and esteem. May God comfort the hearts of those who loved him." Natives also, Christian and Non-Christian, have from all sides sent words of love and appreciation. The Head Master of the Arcot Normal School, a Brahmin, writes: "Dr. Hekhuis was a benefactor and a warm friend to all alike." The catechist of his Ranipet Church wrote to me while I was yet in Tindivanam, "We have been thunderstruck by hearing of the sudden death. When we received your first letter concerning his dangerous illness, we all, with hope of seeing him return among us safe and well, earnestly offered our humble prayer to the Great Physician. On the following day we received the sad news that our kind master had fallen asleep. We tolled the funeral bell and held a prayer meeting." The Minute adopted by our Mission and Classis has preceded this. Our fellow-workers of the Madura Mission were in session when the news of our loss reached them and they at once sent the following Minute

of "fellowship in suffering." "In view of the very sad death of Dr. Hekhuis, the Madura Mission desires to express its deep sympathy with the Arcot Mission in the great loss and bereavement which it has sustained in the death of this brother who so endeared nimself to us all during his recent visits to us. Very mysterious indeed, is the Providence which removes him thus and now from your midst. May the great Head of the Church comfort the many bereaved hearts, and may He cause that this event may lead many to our Saviour and bring added seriousness and increased preparation of heart to all. And may He who has taken one of your number to his reward, send others to take up his work and bless your mission, in all its members, with a precious revival from on high."

Our fallen brother needed no certificates of character among those who knew him, but these expressions of loving appreciation of his virtue will not be barren of comfort to the dear kindred who sent a volunteer for the Lord's war in India, or the tender-hearted Reformed Church which loves with special warmth her standard bearers of the "picket line" or "advance guard."

In mentally reviewing what I know of Dr. Hekhuis' life and work, it seems to me his dying lips might most appropriately have uttered the words, "I have fought a good fight; I have kept the faith." He "endured hardness as a good soldier of Jesus Christ."

As a "steward" he was "found faithful." The pages of his history are written full of earnest, vigorous, constant struggle. His wondrous strength of bone, sinew and nerve was the fruit of labors with plough and axe on the Western farm. In his zeal to fit himself for his chosen work as a medical missionary, he doubtless overtaxed his strength during those busy, doubly-filled years in New Brunswick and New York. But the story of his pre-Indian life will be told by others. I know that it was marked by zealous patient toil.

For six-and-a-half years as a missionary physician he has been "doing with his might what his hand found to do." On the inside cover of the pocket diary which he brought with him from America, I find this clipping pasted and its sentiment he well translated into life. "I expect to pass through this world but once. If therefore, there is any kindness I can show or any good thing I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again." Verily his passage is over and the wake of his life-bark is bright with deeds of kindness.

Before the hospital came into his charge in 1886, his medical services were much sought after by our Christians. In Chittoor especially, his name is held in thankful remembrance for his ministrations to the fever-stricken.

While at the head of the hospital, 1,367 in-patients and 16 840 out-patients were treated for bodily diseases and taught of Christ as the healer of their souls. Our people came from the extreme boundaries of the mission to receive his attendance. The Lying-in hospital especially, has been a great boon to them. This "Doctor Doray" as he was commonly called, has left the impress of his skill and kind personality in hundreds of families.

The District Surgeon wrote, upon hearing of his demise: "I have reported his death to the President of the District Board and to the Surgeon General (of the Madras Presidency) with an expression of the great loss the Dispensary, at Ranipet, has sustained in his death." The Minute of the District Board is as follows: "The Collector and President record with deep regret the death on the 16th inst., of the Rev. L. Hekhuis, M. A. M. D., in medical charge of the Ranipet Hospital. One of the noblest of those who for a pittance give up their lives to do good. The District has lost in him a friend whom it will not be easy to replace. His best memorial is in the hearts of the poor, to whom in time of pain and trouble his voice brought consolation and his hand healing." In 1888 Dr. Hekhuis took charge of the Arcot station with its eight village congregations. But not until 1886, when Rev. Moses Nathaniel was summoned elsewhere, did the pastoral care of the churches of Arcot and Yehamur devolve upon the Missionary. His two years' pastorate was far from fruitless. He baptized eighteen adults and sixty-one children, and fifty-nine were received by him to the full communion of

the churches. He gave much thought and care also to the temporal advancement of the people. While sternly opposed to indiscriminate charity, he sought to inculcate principles of thrift and enterprise. He organized a "Widows Aid Society," among his helpers and others. He opened an Industrial School, which contains twenty boys, who are learning carpentry and weaving, supporting the school mainly by the fees he obtained for extra hospital medical services. Several other schools have risen under his hand and remain to show his great interest in the education of children. In Wallaja, a town about two miles from Ranipet, there are two schools, one for girls the other for boys, and a reading-room, all organized by him. Early in this year he assumed charge of a girls' school in Kaverypak, a town ten miles away, where heretofore there has been no settled Christian work. He had a vigorous way of inspecting his out-stations. Frequently he would mount his bicycle and go to a village eight or ten miles distant, and return before breakfast. He needed much physical exercise, and delighted in it. With the bicycle, rifle and tennis-bat, he was wonderfully proficient and seemingly tireless. Never robust in appearance, he yet generally succeeded in taking the palm in contests of strength and endurance. But the iron frame is broken and rugged hand is powerless. The life of struggle went out with a struggle. The last seven months of our dear brother's earthly course were the hardest of all. He walked in the "shadow of death" though hoping that the dread reality might pass him by. The bite given by his beautiful retriever, of which he was very fond, was only a scratch and was inflicted two days before the dog was known to be diseased. As month after month elapsed hope of escape grew almost into certainty. But the poison was only dormant and "in such an hour as," he and we thought not, "the Son of man" came. On the evening of the opening day of our Mission meeting, the first symptoms appeared. In our January meeting the date of the middle meeting had been place early in August. In July we resolved by circular to omit it altogether, and in August, finding that some matters urgently called for a meeting fixed it for September 12th. If, as we must believe, there was a "need be" for our brother's departure the time and circumstances were tenderly arranged by Him who "doeth all things well."

Fellow-Missionaries and Native brethren of Classis were there to cheer his last days. Their ministrations and prayers with and for him were deeply appreciated by him. He "kept the faith" till the end of his conscious life. Though hoping and praying that he might be spared to see his loved ones and carry on his work, he seemed not to be in doubt for an instant of his soul's safety in Christ. "Precious Savior, He is precious," he repeated again and again. He did not lose consciousness, nor did his mind wander much until within twenty-four hours of his death. We all remember many words of tender love to which he gave utterance. His sufferings were wonderfully mitigated by sedatives and there were very few of those violent convulsions, which are usual with this disease. On Saturday morning he was able to see all the ladies of the mission and the two little children, and his speech was rational and full of tender thankfulness to them Shortly afterward his mind seemed to be dwelling on the Communion service appointed for the following day and he said to three of us who were in the room, "I want you to promise to give me the Communion to-morrow. You need not be afraid, I will take the cup last." Dear thoughtful soul! Before that service he had gone to see Him who "was dead but is alive for evermore" and remembrance had merged into sight. At four o'clock Sunday morning he passed away. That evening we bore his body to its burial, a long procession of white and dark skinned brethren and sisters in Christ weeping yet singing hymns of hope. Loving hands lowered the coffin into its narrow house, cast earth on it gently by handfuls. and covered the mound with flowers. "He rests from his labors and his works follow him." He "kept faith" with earthly friends long and well. He "kept *the* faith" once delivered to the Saints unto death." "Henceforth there is laid up for him a crown of righteousness."

THOUGHTS ON THE WORK.

"Christ for the World" and "The World for Christ" are inscriptions on the two sides of the shield of faith of the Christain warrior. The first is on the poiut of the shield, so that all the world may read. The second is within sight of the believers, eyes that his courage and endurance may be stimulated. To question either mottos is to court defeat. No more could Constantine forget that musing *In hoc Signo vinces* than we can forget the sure signals of our Risen Lord. The heart of Christ will be satisfied with nothing short of the whole world, and the weary sinful world can be satisfied with nothing less than its suflering and Soverign Redeemer. It is the Church's supreme business to supply this two fold need. The work of Missions rests for its sanction upon such glorious truths. The first truth is the essence of Christianity, the second is its only true expression. The scripture passages are "God so loved the world that He gave His only begotten Son" and "Go ye into all the world and make disciples in His name." The soul that says. "I believe the first" and does not act the second is described fully in John's Epistle as a "Liar" and "The truth is not in him."

To expect to catch the spiritual thread of the ages by the achievements of a single year, is almost as hopeless as to read the story of the Cliffs by the deposits of the waves. If God takes centuries to write His messages upon the rocks, shall we expect Him to write His image upon a sinful world in a year, or a century? The redemption of the world is surely as great a work of God as its creation. We must not grow impatient or despondent at the comparative slowness of the work. The seeming delays of God are really the divine evidences of the permanace and power of the work. Man's three score years and ten with their consequent hurry are but an evidence of weakness when shown against the eternal God, with whom one day is as a thousand years and a thousand years as one day. We must never forget that the work of Missions in its entirety is not our work, but God's. Human effort is simply the waves bringing the deposits; the perfect work speaks the name of God. But even the waves tell their story in the eternal hills of God. The extent of their supply is forever written on takes of stone, so with the work of Missions. The faithful efforts of the Church of Christ are unperishably, written in the growing kingdom of heaven among men. Upon some of the stones of the First Church of Hackensack may be seen the names of the faithful who brought their share for the rearing of the House of the Lord. In letters quaint and characterestic of the men whose names they tell, the story of the sacrifices and work of the children of God, two centuries ago is told. Shall not the spiritual temple of a Christ filled humanity record the faith and devotion of the church that labors and prays on and weeps for His glorious work of Missions? Two great truths must never be forgotten in the work of Missions. "He that believeth shall not make haste" is the first, the other is, "Each man's work shall be made manifest, for the day shall declare it."

COME UNTO ME.

Come unto me—thus the Saviour hath spoken—
All ye with labor and sorrow distressed,
Heavily laden, with hearts bruised and broken.
Come, O ye weary, and I'll give you rest.

Take ye my yoke of obedience with meekness.
Learn ye of me, meek and lowly of mind;
Come unto me, and, though fainting in weakness,
Rest to your souls ye most surely shall find.

Easy the yoke that for you I will fashion,
Light shall each burden I give you be made;
Rude for your sakes was the cross of my passion,
Heavy the load of your sins on me laid.

Yea, Lord, with naught but our need for our meetness,
Come we to Thee who hast borne all our care;
Now in Thy love find we rest in completeness,
Gladly Thy yoke and Thy burden we bear.

E A. C.

Education.

REV. G. H. MANDEVILLE, D. D., SEC'Y.

We cordially commend to every reader the following article by Bro. Chapin. We shall be glad to welcome contributions from brethren to this department of the Gospel field. Different ways of putting the same thought are helpful.

We will briefly add: The Board has now ninety-one students under its care. One, whose position brings him daily into close contact with them, and whose judgment has great weight, said to us, three days ago, "They are a grand body of young men." Will our Christian friends rally to the help of the Board generously as the demands?

A FEW COMMON SENSE FACTS.

BY REV. CHAS. B. CHAPIN.

Why is it that the Board of Education does not have a more hearty and generous support? Simply because its spirit and workings are not fully understood. The writer of this article has made a careful study of the subject, and he has come to have convictions upon it.

He has never been aided by the Board; therefore he can speak his convictions without fear of being misunderstood.

AN OBJECTION SQUARELY MET.

And at the very outset, an objection must be met and answered, that is very commonly advanced, not only by unbelievers but by many good Christian people as well. It may be explained in the following way. Why should young men looking to the ministry be aided any more than those looking to law and medicine. Are not the latter helped to a vigorous manhood by being thrown upon their own resources, and the former pauperized and trained into habits of dependence by outside assistance? At first sight this may seem an objection hard to answer, but when squarely faced by several hard, cold facts, its strength is taken from it.

Why are young men assisted in the one case and not in the others? Because, 1. *The worldly inducements are fewer.* This is the lowest ground to take, but it is a valid one. True, the minister should not be, and is not after salary, but souls; but the young man in looking forward to the future, naturally wishes to secure for his family and himself the necessities of life and some of its comforts. The ministry does not hold out flattering prospects to him in this direction. Ministers as a rule are greatly underpaid. If any men have reason to "strike" for higher pay, ministers have that reason. Their average salary is just about that received by horse car drivers and conductors upon our city lines, and actually less than that of the engineers upon our steam locomotives; and this too after many years of preparation which has cost many hundred dollars, and with refined habits and intellectual tastes demanded by their churches and fostered by

their very mode of life. All this is not by any means so true of the medical or legal profession.

2. *The qualifications demanded are higher.* Our church demands of her ministry not only a carefnl theological training, but before that a college education or the equivalent of it; where two or three years in a law or medical school, without any college degree, will fit for law or medicine. It is estimated that only one half our lawyers and less than a half of our physicians are college graduates. In this respect, therefore, the theological student is at a great disadvantage.

3. *The course of preparation is more costly.* This follows from the former: A three fold course, at academy, at college, at seminary, covering at the least some nine years, at an average cost of $300 per year, proves a very heavy item of expense for a young man in humble circumstances. As shown above, it may cost much less to become a lawyer or a physician.

4. *The minority of our ministers come from the richer classes.* The majority are not educated at the expense of their parents. Some are sons of ministers scantily supported, some are sons of missionaries, some are orphans, many are sons of farmers or mechanics. Thus, if our church is to depend for her Ministry only upon rich men's sons, the supply will be totally, ridiculously inadequate.

THE BOARD VINDICATED.

But the objection will be still further answered, when we touch briefly upon a vindication of the Board. Not that it needs to be vindicated in the sense of being cleared from any imputa ion, but the necessity of its existence *does* need to be justified to many lukewarm supporters. It is an astonishing fact that religion is so seldom treated in the same common sense way with worldly and temporal affairs.

No one thinks of objecting to our public schools, to many of our colleges, to all of their scholarships, to our military academy at West Point and our naval schools at Annapolis, because of the principle behind them. But the Board of Education is founded and conducted upon the same principle precisely, *i. e.*, that of public assistance in education. Why should it be dishonorable in the one case and not in the other? A sound principle, then, is at the base.

But in order to be fully understood, the Board must be looked at from two standpoints, from that of the student and from that of the Church. First *from that of the student.* Knowing, as he does, that seven years are required after graduation from the high school, and that a capital of nearly $3,000 must be invested in this preparatory training, and being wholly or In part dependent upon his own resources, it must be confessed that the outlook is not altogether an encouraging one. Under the double burden of self-support and thorough study, some would grow discouraged, and so be lost to the Church; some would be injured in health; some would break down;

while those who did completetheir course would compel the Church to wait longer for them than the seven years, because they would be compelled to take a year or more for the raising of the needed money.

Thus the eyes of hundreds of our young men are straining for help in some direction. And now let us shift our standpoint *to that of the Church.* Just as eagerly is the Church looking for men. Indeed her demand for ministers is growing to a tremendous magnitude.

"More men, more men!" is the call that comes louder and yet louder. Here steps in the Board of Education. It brings the Church into living contact with the discouraged student. It enables the Church to say to the latter: "We need you even more than you need us." We will help you, not by giving you a full education, but by advancing less than half the needful funds, as a stimulus to you to earn the rest. If in time you can pay it back, well and good; if not, never mind. The Church regards it not as a charity, but as an investment.

And no safer, no more remunerative investment is ever made.

Thus the student receives the healthy incentive that he must have while the Church avoids an awful danger. And this does not simply sound well,it works well. The Board has raised up and is raising up a set of noble, *manly* men,many of them missionaries, professors, and leaders in the Church to day. More than one third of the ministers of the Presbyterian Church now in active work have been helped by the Board of Education. Such men as Albert Barnes and Henry B. Smith have been among the number.

ITS COMPARATIVE REACH.

But the spirit and the workings of the Board are not fully comprehended until we call to mind the comparative relation of this Board to the other Boards of our Church.

And we will here make a statement that we would have accepted upon its merits only. Above all others in importance, save the Boards of Domestic and Foreign Missions, comes the Board of Education, simply because it reaches deeper down and farther out. It goes to the fountain head of all our work; to the ministry itself, and confines its efforts there. Thus the Board of Education largely makes all the other Boards possible. Not that the Church should therefore give to this Board more in dollars and cents than any other, but she should accord to it its true position of almost prime importance. For the Church must develop its ministry, or stay its work; it must raise up preachers, or go down; there is no alternative. The Board of Education, thus, is a sheer, absolute, demonstrable necessity.

"How, then, shall they call on Him in whose name they have not believed? writes Paul," "and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" and how we ask with reverence, but also with deep conviction, how shall they be sent without the Board of Education?

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of November, 1888.

2d, Grand Rapids, Mich	15 55
Poughkeepsie, N. Y	60 98
Miss'y, So. 2d., Newark, N. J	30 05
Miss'y So. S. S., Newark, N. J	24 61
Collegiate, N. Y. City, ad'l A. C	110 00
Chapin Mission, Belmond, Ia	6 03
Flatlands, L. I	16 85
Naumberg, N. Y	8 00
S. S., Newton, L. I	15 00
New Brooklyn, N. Y	12 50
Hudson, N. Y	30 70
Preakness, N. J	9 78
A. C. D., Collegiate, N. Y. City	10 00
Woman's Ex. Com	225 00
A Friend, Parkersburg, Ia	10 00
Harvest Home Festival	
S. S., Pompton Plains, N. J	51 94
Wom. Miss'y, Pompton Plains, N. J	15 73
1st Brooklyn, N. Y., m. c	16 35
2d Rotterdam, N. Y	10 58
St. John's, J. City, N. J	6 35
Harrison, Dak	15 78
2d, Ghent, N. Y	3 50
Cleveland, Ohio	4 76
Lennox, Dak	13 66
Cold Spring, N. Y	5 50
S. S., 1st, New Brunswick, N. J	144 57
S. S., Central Avenue, Jersey City, N. J	2 88
Stuyvesant, N. Y	5 05
Fonda, N. Y	11 25
Herkimer, N. Y	14 70
Suydam St., New Brunswick, N. J	36 61
Otley, Ia	4 56
Bethel, Ia	6 69
1st, Kalamazoo, Mich	22 02
Greenport, Col. Co., N. Y	4 00
1st, Ghent, N. Y	19 17
Hurley, N. Y	25 00
Stanton, N. J	14 06
Baileyville, Ill	15 63
Amember, Barleyville Ill	5 00
Linden, N. J., m. c	3 00
Linden, N. J., m. c	2 04
Warwick, N. Y	69 86
Nyack, N. Y	12 87
S. S. Belleville, N. J., for Wakonda, Dak	13 00
1st, Philadelphia, m. c	25 00
1st, Harlem, N. Y	93 36
S. S., 2d Bethlehem, N. Y	12 78
2d, Coxsackie, N. Y	18 15
1st, Astoria, L. I	26 49
Neshanic, N. J	10 62
Constantine, Mich	4 78
A Friend of Missions, New Lots, L. I	25 00
Peapack, N. J., q. c	5 87
Broadway, Patterson, N. J	35 36
Millstone, N. J	12 56
S. S., Millstone, N. J	5 50
S. S., Niskayuna, N. Y	22 00
New Baltimore, N. Y	9 48
Forreston, Ill	3 00
Clinton Ave., Newark, N. J., a. c	263 42
1st, Somerville, N. J	51 50
Ind. Collegiate, 48th St. and 5th Ave., ad'l to Annual Col	25 00
Rev. F. Schnellendreusseler	2 50
S. S., Flushing, L. I	30 00
Colt's Neck, N. J	10 00
Peoria, Ill	15 45
Bedminster, N. J	84 06
Bedminster, S. S., Larger Cross Roads	8 35
Rev. W. B. Darrach	5 00
Bergen, N. J., m. c	22 06
S. S., Middle Dutch Ch., N. Y. City	27 26
S. S., Herkimer, N. Y	8 51
Krumville, N. Y	5 60
Port Ewen, N. Y	21 00
S. S., Linden, N. J	2 16
S. S., Linden, N. J	3 20
Millbrook, N. Y	1 00
2d, Jersey City, N. J	11 52
S. S., St. Paul's, Mott Haven, N. Y. City	28 30
Westwood, N. J	10 58
Palisades, N. J	9 53
A. C. W., 2d, Rotterdam, N. Y	20 25
3d, Raritan, N. J., m. c	20 25
Piermont, N. Y	9 18
W. A., for work in the West	20 00
3d, Grand Rapids, Mich	15 80
2d, Tarrytown, N. Y	35 00
Schodack, N. Y	14 78
East Williamsburgh, N. Y	8 00
3d, Holland, Mich	5 10
Gibbsville, Wis	15 55
Mamakating, Wurtsboro, N. Y	7 00
Rhinebeck, N. Y	26 17
Montgomery, N. Y	192 65
Ayerigg, Passaic Bridge, N. J	5 00
Cash	55 00
21 members, East Williamson, N. Y., for Newark and Palmyra	33 85
Int. on legacy Rachel Ann Ryerson per John Van Nest, Treas	50 00
Int. on legacy of Eleanor Webb per W. H. Miles, Ex. to May 1, 1889	22 50
Total	$2,617 84

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

November, 1888.

S. S., Am. Orange City, Ia	6 35
Poughkeepsie, N. Y	51 02
1st, Freehold, N. J	6 26
East Greenbush, N. Y., for Bath	24 00
Schraalenburgh, N. J	21 58
Gravesend, L. I., for Ocean Hill	139 00
A. C. D., Collegiate, N. Y. City	10 00
2d, Rotterdam, N. Y	10 58
A member, Baileyville, Ill	5 00
Christ Ch., Newark, N. J	18 48
New Hackensack, N. Y	7 50
Rev. N. F. Chapman, Saugerties, N. Y	10 00
Johnsville S. S., N. S. Hampton, Pa	20 00
Jamaica, L. I	44 00
1st, Somerville, N. J	26 75
Friesland, Mich	7 25
Helderberg, at Altamont, N. Y	4 00
S. S., Fishkill, on Hudson, N. Y	85 00
Mrs. H. B. Brown, Plainfield, N. J	1 00
Woman's Ex. Com. for Luctor Kan	55 00
Stuyvesant Falls, N. Y	3 18
Stuyvesant Falls, N. Y., for Bath on Hudson, N. Y	5 00
N. S., S. Hampton, Pa	19 75
S. S., Linden, N. J	48
S. S., Linden, N. J	1 20
Holland, Nebraska	15 14
Montgomery, N. Y	27 78
North Holland, Mich	35 00
Woman's Ex. Com. for Parsonage at East Saugatuck Mich	300 00
Woman's Ex. Com. for Parsonage at Washington, Ia	100 50
Total	$1,055 75

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33 Wall St., N. Y. City.

"THE CHURCH BUILDERS."

November, 1888.

Sunday-schools at :	
Newtown, L. I	2 85
Little Falls, N. J	16 10
South Branch, N. J	5 00
Cuddebackville, N. Y	5 72
Leeds, N. Y	2 00
Gravesend, L. I	4 70
Parkersburg, Iowa	3 25
North Branch, N. J	4 02
Jacksonville Pompton Plains, N. J	5 05
Cleveland, Ohio	4 01
Holland, Lodi, N. Y	2 47

Greenport, N. Y	2 00
Madison Ave., Albany, N. Y	40 00
2nd Bethlem, N. Y	15 00
New Hackensack N. Y	4 00
East Saugatuck, Mich	2 28
Broadway, Paterson, N. J	2 40
Schodack, N Y	5 00
Buskirki's Bridge, N. Y	4 60
2nd Pella., Iowa	9 00
Pipestone, Minn	2 70
Abby Church, Clymer, N. Y	7 04
Bedminster, N. J	5 40
Holland, Albany, N. Y	12 60
Upper Red Hook, N. Y	6 07
Oakland N. J	5 16
Cherry Hill, N. J	5 33
Styvesant Falls, N. Y	2 82
Palisades, N. J	3 06
2nd Flatbush, L. I	4 80
High Bridge, N. J	2 64
Pella Neb	5 00
Ulsterville, New Prospect, N. Y	2 57
New Prospect, N. Y	1 43
Centreville, Mich	2 79
Raritan, Ill	3 40
Total	$212 98

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for November, 1888.

New York City, South Ch. Aux., for special Missionary	$100 00
Astoria, L. I. 1st Ch., Aux.	14 00
Kinderhook, N. Y	30 00
Tarrytown, N. Y. 1st Ch., Aux	13 00
Mt. Vernon, N. Y., Aux	35 00
Philadelphia, Pa., Whatsoever So., 2d Ch	16 00
Saugerties, N. Y. Aux., for Luctor, Kan. Ch	20 00
New York City, Lafayette Pa. Aux	100 00
Yonkers, N Y. Aux	25 00
New York City, Prospect Hill, Aux	4 20
Holland, Mich., Hope Church Aux	7 00
Bethlehem, N. Y. Aux., 1st Ch	18 50
Overisel, Mich. Aux	34 77
Newark, N. J., 1st Ch. Aux, for Reflector for Orange City, Ia	29 78
New Utrecht, L. I. Aux	230 00
Linlithgo at Livingston, N. Y., Aux	20 00
Sixth Ave, Union Rey. Aux	25 00
In Memoriam, Miss Margaret Wendover	10 00
A Friend, Ulster Park, for special Miss	2 00
Miss Reynolds, Kingston, N. Y	5 00
Mrs. Yates, Schenectady, N. Y., for East Saugatuch, Mich	10 00
Mrs. H. S. Cornell, Glenville, N. Y., for Achley, Ia	1 00
Mrs. J Blauvelt, Easton, Pa., for special Miss.	5 00
Kalamazoo, Mich. Aux., 2d Ch	16 00
Bergen Point, N. J. Aux. for Rev. S. J. Hanniel-ing	28 13
Jersey City, N. J., Wayne St. Aux	54 65
Fishkill on Hudson, N. Y. Aux	10 00
Mrs. F. J. Dyk Grand Rapids, Mich., for Ackley Ia. Parsonage	10 00
Total	$874 08

Please send contributions for the Woman's Executive Committee to

MRS. U. D. GULICK, *Treasurer*,
275 Lenox Ave., N. Y. City.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Nov. 10th, to Dec. 10th, 1888.

1st Ch., Tarrytown. N. Y., Aux	12 00
Ch. Readington. N. J., Aux	12 80
Whatsoever Soc., 2d Ch. Philadelphia, Pa	17 00
1s Ch., Astoria, L. I., Aux	14 00
Saugerties, N. Y., Aux	35 00
Nanuxville, N. Y., Aux	25 00
Advertisement, F. A. Ferris, in Gleaner	45 00
Ferris Aux., Union Ch., 6th Ave., N. Y. City	1 00
2d Ch. Coxsackie N. Y., Aux	100 00
5th Ave and 29th St., N Y. City, Aux	110 00
Union Ch, High Bridge, N. Y., Aux	26 00
Merry Helpers, 1st Ch., Newark, N. J	10 00
Gravesend, L. I., Aux	84 49
Millbrook, N. Y. Aux	15 00
S. School, Flushing, L I	30 00
1st Ch., New Brunswick, N. J., Aux	66 00
S. School, Ch., Tappan, N. Y	10 00
North and South Hampton, Pa., Aux	17 00
Flatbush, Ulster Co., N Y., Aux	22 69
1st Ch., Bethlehem, N Y., Aux	18 50
Manor Chapel, N. Y., Aux	50 00
Blawenburg, N. J., Aux	20 00
5th Ave. and 48th St. Ch., N. Y., Aux	5 00
Lafayette, Ch., Jersey City, N. J., Aux	70 00
New Brooklyn, N.Y. Aux., $18. Young People's Society, $7 50	20 50
Adriel Mission Band, 5th Ave. and 48th St. N.Y.	30 00
Wayne, St. Ch., Jersey City, N. J., Aux	46 14
Total	$914 02

Parties wishing to remit will please do so by check if possible, or by registered letter, but *not* by post-office order. Make checks payable to the treasurer.

MRS. PETER DONALD, *Treasurer*.
39 West 46th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgements of November, 1888.

Ch., Bloomingburgh, N. Y	2 66
1st, Ch., Freehold, N. J	6 06
Nyack, N. Y	21 12
Marbleton, N. Y	3 50
Tyre, N. Y	3 01
Newtown, N. Y	19 00
Newburgh, N. Y	16 17
New Baltimore	8 91
2d, Claverack, N. Y	29 70
Owasos Outlet, N.Y	3 00
Styuvesant, N. Y	5 00
Brighton Heights	18 81
2d, Ghent	3 50
Total	$133 44

J. C. POOL *Treasurer*.
26 Reade St., N. Y. City.

BOARD OF EDUCATION, R. C. A.

Receipts for November, 1888.

From Church of Yonkers	$23 04
Sab. School, First Ch., Hackensack, N. J	25 00
Ch. of Sinlithgow, N. Y	10 00
Rev. J. M. Wagner, Brooklyn, L. I	10 00
First Ch., Rochester, Mon. Co., N. Y	25 20
Ch. of Upper Red Hook, N. Y	15 00
Central Ave., Jersey City, N. J	5 00
First Ch., Brooklyn, E. D., L. I	42 70
Ch. of Brighton, S. I	32 48
Union Village Ch., Greenwich, N. Y	15 50
Sab. School, Ch. of Princeton, N. Y	10 00
Ch. of South Bleudord, Mich	8 00
Rev. N. F. Chapman, Saugerties, N. Y	5 00
Ch. of Jamaica, L. I	48 00
Second Ch, Ghent, N. Y	3 50
Ch. of Metuchen, N. J	9 16
East New York, L. I	17 24
Fonda, N. Y	10 29
Spotswood, N. J	10 83
Sab. School, Hagaman's Mills, N. Y	10 00
First Ch., Tarrytown, N. Y	25 00
First Ch., Albany, N. Y	152 67
Ch. of Spring Lake, Mich	9 08
Total	$520 69

SPECIAL ACCOUNTS.

No. Church, Newark N. J	$50 00

F. J. HOSFORD, *Treasurer*.
26 Reade St.

VOL. 2. NO. 2.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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N.Y.

·FEBRUARY, 1889·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

Vol. II. FEBRUARY, 1889. No. 2.

Editorial.

We commend to our readers the request of the Head Master of the Mission School at Vayalpad, in an article on another page. Since the Paper Mission of the Woman's Executive Committee is doing such excellent work in our Home Mission Field, might not something be done as well to supply our Foreign Mission Stations with good literature for their reading rooms? The postage on newspapers to India is one cent an ounce. The address of this particular station is Lazarus Marian, American Mission School, Vayalpad, Madras Presidency, India.

What are you going to do about it? The benevolent contributions are far behind the needs of the work. There are three months left us in which the work must be done At least $72,000 for Foreign Missions, and $40,000 for Home Missions must be raised, before the first of May, if these Boards are to finish the year without debt. What another Synod may do is not the question at present. Honor demands that we confirm the action of the past Synod; honor to the men and women who represent us in the field; honor to the native Christians in heathen lands, and to the brethren of the weaker churches at home; honor to the Boards who represent the churches; honor to the Secretaries who bear the burden of this work; honor to the Kingdom of God, of which we are members; honor to Jesus Christ whose loyal servants we profess to be. To save our honor what should we not be willing to do? Men in battle have staked their lives to save their country's flag from dishonor. Men in business have suffered the loss of all things rather than lose their honor. Shall the field of blood, or the mart of business outshine the Church of Christ in deeds of honor?

Every Christian that has a spark of Christ's manhood must be concerned about the condition of our missionary contributions. Every minister that stands before the people as the ambassador of Jesus Christ must acknowledge that the only course for him at the present time, is to meet the obligations of the present year in our missionary work. He must demand in the name of His Master, from the people the payment of their pledges. He must in the fear of the Lord speak with authority and not as the Scribes. He

must be willing to endure hardships, but never willing to endure the shame of faithlessness. To the voice of such a leader the people of the Lord will give earnest heed. If there is not such a man in the pulpit may there not be one in the pews? We have no patience with a congregation of Christian people, possessing an open Bible, with its clear commands to the Lord's stewards, and having also a clear-headed common sense that makes them successful in other departments of life, excusing their non-fulfillment of duty on the plea that their minister did not present the matter to them. What are our consistories thinking about when they allow such a state of affairs? But there is another side to this question of consistories. What words shall describe the faithlessness of ordained men, when they strive to tie the hands of a faithful minister in presenting the claims of the general work to the people? If there is any class to whom the "Inasmuch as ye did it not" of Christ at the judgment, will come with most searching emphasis, it will be to such a class. But leaving such to their own shame, if they will not repent, let the church awake to its duty, and make these three remaining months, months of honor and praise. Do not be afraid of doing more than your share. Do not stop with anything short of sacrifice, in your efforts to redeem the work of missions from the shame of dishonor.

PSALM II.

PART I.

Oh, wherefore do the nations rage,
The peoples vainly dream,
They can triumphant warfare wage
Against the King Supreme?

Against the Lord, the mighty One,
The Kings rebellion make;
Against the Lord's anointed Son,
The rulers counsel take.

Up, now, and break their bands—they say
And from their yoke be free;
Come, let us cast their cords away
And walk in liberty.

The Lord, enthroned in Heaven's far height,
Shall all their rage deride,
With words of wrathful thunder smite
And vex their swelling pride.

Though worlds with wildest tumults ring,
Against my Sovereign will,
Yet I, saith He, have set my King,
Upon my Holy Hill.

E. A. C.

THE READING-ROOM AT VAYALPAD.

Every one who visits Vayalpad for the sake of pleasure or on some business, will be glad to see the American Mission Reading-Room, in the middle of the Bazaar street — a street through which the people of all communities and classes pass—in the heart of the town. It will be interesting to mention a few words regarding its birth, growth and fruit. During the first half of the year 1886, some of the educated men in the town thought it advisable to have a Reading-room, and after consultation with some of the leading members of the locality convened a meeting in the upstair hall of the school-house, under the

presidency of the then Tahasildar, but their efforts proved fruitless, owing to the inability in laying out adequate funds. Then, at the instigation of Mr. C. Sethuramaiyya, Head master of the primary school, the inhabitants requested the manager of the school, Rev. W. W. Scudder, D.D., to start one, and promised toward its support Rs. 60 per annum. Accordingly the sanction of the Mission was obtained, and the room was started with only two papers, in July, 1886. The number of the papers gradu ally increased and the room now receives more than twenty papers. There are many visitors, and the present manager wishes to have another room larger than the present one, as the one we have is too small, and it can contain only a few persons. The room is under the charge of Mr. Lazarus Marian who pays particular attention in carrying everything in order. Not only it serves the people in bringing the news from the different parts of the country to their knowledge, but also it serves to bring them to the light of Christianity through the medium of pamphlets, papers, magazines, and pictures of holy persons mentioned in Scriptures, whom Mr. Lazarus plainly and distinctly explains when asked by the people who they were. The writer of this article feels a great pleasure in informing the public that even a man quite ignorant of education peeps into the room, and when he does so asks, "What is that picture, sir?" And when it is explained, he exclaims, "Oh, these are the Mahathmas (great men). What a great benefit! Oh! Are these not the fruits of the tree whose seed was sown by the kind missionary, Rev. Scudder?" The day is not far off for these to see light and know the only Saviour to lead them to the foot of the throne of the Heavenly Father, for the enjoyment of the everlasting happiness and joy, for drinking the water of the never-drying fountain —above all to quench their long-felt thirst to obtain that life—the life that will never die.

The devil still reigns over these men. It tries always to stand in the way and obstruct them from proceeding to Him. But a tremendous fighting is going on. The devil cannot gain the day. It will surely be driven off from its supposed permanent abode. Victory is ours. Greater is the power of Him that is with us. In opposition to the Mission Reading-Room, another was started styled the "Hindu Literary Society." It rose, it shone, it evaporated, and it fell, and everything ended in smoke. The cost of the Mission Reading-room is greatly met by the Mission. But still the room needs some more religious and secular papers. The writer on behalf of the Hindu brethren requests the missionaries, managers, editors of some more papers in America, to send to the reading-room *gratis* their papers, as the subscription amounts to a very low sum, and see that the people are brought to light thereby.

S. NARASIMPAIYYA.

SELF-SUPPORTING MISSIONS.

We do not like the title *self-supporting* for missionary endeavors, in which the whole responsibility of financial help is committed to the Lord in faith. If it were not for an invidious distinction we would rather call them *God-supporting* missions. We believe that all methods of missionary support are dependent upon God for their adequacy. We can see the workings of Divine Providence in the operations of the great missionary boards as well as in the supply of funds in direct answer to prayer, such as J. Hudson Taylor tells about in connection with the China Inland Mission. Because Mr. Moody has been blessed of God in the conversion of thousands, working outside the regular ministrations of the Church, we do not think that therefore the churches should be disbanded and the ordained ministry discontinued. Nor do we believe that the success of so-called self-supporting missions in any way implies the dissolution of our missionary boards in the Church. God is not limited either in resources or in methods of using them.

Self-supporting missions are by no means a new discovery, for the great Apostle wrought with his hands as a tent-maker while he preached the Gospel of Christ. Yet there has been a revival of the idea in recent years. The China Island Mission has challenged attention as an example of the principle. Bishop William Taylor's work in Africa is another. The Salvation Army has despatched a corps of workers into India at the nominal cost of $50 a year. In a few cases men of means have gone at their own charges into the field. We believe that an advance along this line is necessary, if the world is ever to be evangelized. From the success attending such enterprises it looks very much as if the Lord were honoring this method of work Why should there not be a crusade of self-supporting missions? We like the spirit of the following testimony from Rev. T. Champness, at a missionary meeting at Manchester, England:

We want ten thousand more missionaries—yes, a million more—men and women who are prepared, not to wait until the Church sends them, but go straight to the work. If I had waited until the Church sent me I should never have been a preacher. They did not think I could preach; and there perhaps they were right. They said I had no originality—the only original idea I had was that I should be a preacher. I replied if they would not have me, I would go out into the streets. We do not want men to wait for orders. Let those who are strong at talking about the weather just speak about the Sun of Righteousness: instead of saying, "It's a fine morning," let them say, "God is shining in my heart to-day." Here is a field as wide as the world, and there are pulpits everywhere.

We do not want, moreover, to wait until missionary societies send us out. Any Christian man who has an income ought to spend it to the glory of God, and support himself among the heathen. It will come to that one day. If a fire is burning my house down, am I to say, "I will have no water but what

comes out of a fire-engine?" No; but I say, "I will take a pail from anybody that comes along."

Speaking from his own "Joyful News" Mission, Mr. Champness said: I have been a poor man all my life, but having a few hundred pounds some years ago, Mrs. Champness and I went in for spending it for the Lord Jesus, and now, by the grace of God, *we have seventy evangelists.* To-night we say "Goodbye" to seven who are going out to the heathen. Three are going to Ceylon, one to my old station in Western Africa, one to Madras, and two to Central China. They are plain people like myself. One is a village blacksmith, who can do many things besides, and has a wife who has been laundress in a large family.

I believe in every mission that means glory to God and happiness in the souls of men. The world is wide enough for all Christian workers. It is not a question of running two or three 'busses on a road, but of running men throughout the world; and in "all the world" there is plenty of room. Our little work has gone on growing; we never ask anybody for anything, and never make a collection, but the money has always come in when needed.

Another example, of the same spirit, is seen in the following extract from a letter of Mary A. Sharp, of Monrovia, Africa:

In 1879 Bishop Haven (I'm a Methodist) said to me, "Will you go to Africa?" I said, "Yes." "How soon can you go?" "In two weeks." I felt that I had been marching up to this event and had just reached it.

I landed here May 14th, 1879. Have been blessed beyond all I have known in health. I have seen so many come, and go quickly to the grave, even before they commenced work. No, I am not one of "Bishop Taylor's company." Was here in the "self-supporting" work before he came. We are warm friends, and he always preaches for me, and has baptized and taken into the Church a number of my converts. I am not under any one or any Board. I have now a good Mission Home, and have quite a number of children of heathen parents. Some are supported by friends in the United States who give $30 a year for their support. My Mission is supported by what the dear Lord sends me, through friends, without any solicitation. The Lord has supplied my wants, thus far, Glory to His name!

I have a Church made of platted bamboo, thatched with bamboo leaves, clay floor, except a platform, and good benches. Most of the work is done by myself and my Mission boys. Here I have school every afternoon Sabbath-school Sabbath morning and preaching in the afternoon. I do my own preaching. God blesses His own word. It is a little singular that here where women are esteemed so lightly, they prefer to hear women. Africa will be evangelized principally by the efforts of women. But who is sufficient for this work, so great, and the climate so deadly? I took the 91st Psalm as my portion, and truly it has been verified in my case.

We believe also that the native churches should furnish not a few self-supporting missionaries. We are glad to notice that already there are several self-supporting workers.

Lough Fouk, a Chinese Christian at Canton, fifteen years ago sold himself as a coolie in order that he might go with a party of Chinese coolies to Demerara, in South America, and find an op-

portunity for laboring for their conversion to Christ. He succeeded, with God's blessing, in enlightening and converting some hundreds of them, and gathering them into a Church of which he became the pastor. He has recently died, and Lee Kin has been chosen to succeed him. This pastor reports the communicants at present to be 222, and their yearly contributions to be more than $3,000!

Connected with different missions in China are a number of zealous, native self supporting workers, ordained and unordained. The latest case of which we have seen mention is that of Wong Yih San, of Shanghai, of whom the Rev. Mr. Yates writes: "Wong Yih San tells how troubled he was at first about giving up his business as a rice merchant on Sunday. But his Christian principle prevailed; he told his customers he was a Christian and could not sell rice on Sunday, but would sell them enough on Saturday to supply them till Monday. As a result, even the heathens were so impressed by his manifest conscientiousness and fixed principle that all continued to buy from him, his business prospered more and more, and having became possessed of larger resources he built a chapel just inside the west gate of Shanghai, large enough for an audience of about 100, wholly at his own expense, and became his own preacher, prosecuting the work with great zeal and earnestness. This, surely, is work of the right kind. . . . This case is a real inspiration to the whole church, and to other churches, too, many of whose members sometimes attend Wing's services; for the fame of this layman's noble deed has gone forth far and wide among millions. Many want to see and hear the man who built is own chapel and preaches there hithout wages."

A CHILD'S INFLUENCE.

The *Scripture Union Monthly*, a serial published in Tokyo, in English and Japanese, tells of the beginning and growth of the *Scripture Union*. Starting from one member of the Children's Reading Union of England, a little girl, who returned to Japan in 1882, there has sprung up a band of daily readers of God's Word numbering over 9,000, scattered among 800 different places throughout the land. About one-half of this number are members of the churches, while of the remainder, who belong to no Church, a large number have joined the Union for the purpose of becoming acquainted with the teaching of the Bible. Many of these members living in villages far from Christian influence, where only religious literature consists of their New Testament and Reading List, have formed themselves into little bands of readers, and thus have prepared the way for the foundation of Churches.

At the London headquarters of China Inland Mission, a crowded prayer meeting is held from four to six every Saturday afternoon, where, by a large map and long pointer, each mission is pointed out and every missionary prayed for by name.

Hudson Taylor says "The Chinese have got the idea that each convert is to be a missionary.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa.	December.....Syria.

CHINA.

THE MISSIONARY OPPORTUNITY IN CHINA.

REV. JUDSON SMITH, D. D.

Probably no greater or more difficult task has been attempted by modern missions than the Christianization of the Chinese people. It is doubtful if any graver problem lies before the Christian Church in the coming years.

The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. Here in the center of the Oriental world, facing the sea along a coast of above 3,000 miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far out-running the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing nnmbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

The capacities of the land, the resources of its soil, its mines, its rivers and lakes, not only are not exhausted, they have scarcely yet been fairly explored or put to test. There is no reason drawn from these considerations, why a more numerous people for a thousand years to come should not occupy this imperial domain and enjoy still increasing wealth. Its great alluvial plains are as fertile and inexhaustible as the valley of the Nile, its mountains are rich in iron and precious metals, its coal beds would meet the present demands of the world for a thousand years and great rivers open a highway to the sea from every province for the commerce of the land.

The number of the people is almost as wonderful and inconceivable as the extent and resources of

dom for such a time as this. That, deep, sad, need, which no tongue can tell, and that glorious field, on the one hand, and this array of blooming youth on the other, are mated by the wise and unerring hand of Providence. What is needed, what is plainly demanded by Christian duty, is that young men and women should go to these fields by the score and by the hundred, and throw their young lives with calm and unfaltering enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burma, as Moffatt and Livingstone went to Africa as Logan went to Micronesia, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully staking their all upon that. And the consecrated wealth of our churches should be dedicated to the same high end; and all American Christendom should be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed.

THIBET.

The following letter will reveal the condition of Thibet as a mission-field.

NEW YORK CITY,
Oct. 16, 1888.

Dear Editor:—

In reading the "Faithful Witness" of October 6th, I see an article credited to Rev. Jas. P. Ludlow, being a Report on Foreign Missions. He speaks of all the earth and *all* the inhabitants being accessible to us to-day. "All, all the earth save *one wee acre of Thibet*, in Central Asia, with its population of about *six thousand*." This is too great a mistake to pass over. The *facts* as near as they can be obtained are these. Thibet has an area of 750,000 square miles—about as large a territory as all the U. S. A., East of the Mississippi.—Its greatest distance from East to West is 1,500 miles, or as far as from New York City to the Western boundary of Dakota, (not a very *wee* acre!). Its population is about 8,000,000, at least ½ as many again as the population of Canada.

Instead of 6,000 being the entire population, there is in one monastery in North Eastern Thibet about 5,000 lamas, or *Priests*, who are preparing to join 60,000 more who are faithfully holding up the standards of Buddhism among this dark people. The "Rome" of the Buddhists is Lhassa, the capital of Thibet, where the Pope, or Grand Dalai Lama resides. Dr. Pierson calls Thibet "*the very sanctuary of Buddhism*," for so it is.

I would also like to mention here that there is, so to speak, *a North American Continent*, both in respect to area and population, set in the Continent of Asia, as yet *untouched* by the Missionary of the Cross.

Let us not be carried away by sentimentality but let us *try* to look at the field as it *is*, not as it might have been. Brethren "the time is shortened" "The coming of the Lord draweth nigh." *To the work*!

Yours in His Name.
W. A. BRIGGS.

If the Chinese were to pass in single file before an observer; the procession wouldn ever cease; for a

new generation would be coming on the stage as fast as the procession moved.

A Christian missionary on entering a new field in China was kindly received by the mandarin, who promised to do all he could to help him. "I have not heard your doctrine,' said he,' but I have seen it: I have a servant who was a perfect devil, but since he received your doctrine he is another man, and I can now trust him."

Yang Sing, on his examination for membership on experience before one of the Baptist churches, San Francisco, in response to the question, "How he found Jesus?" answered: "I no find Jesus at all, he find me."

COVETOUSNESS.

Xavier has left on record a marvellous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says, "One man only has ever expressed to me the fear least he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known—John Stewart, of Virginia. We used to talk this matter over frequently. He would say, 'I have noticed that covetousness is the prevailing disease of old people; I fear it for my self as I get older; and I know of but one remedy—giving, giving, giving!' The most liberal are the most fearful of selfishness. The most learned feel most their ignorance; the most humble their pride; the most pure their uncleanness: and, for the same reason, the most generous their selfishness."—*Southern Baptist Journal.*

Woman's Department.

HOW ONE SCHOOL DOES IT.

By Helen C. Lefferts.

Said a young mother once, as she held her baby's hand over the collection box to drop in her mite, "I want to train her in the habit of giving."

It is never too soon to begin to interest children in giving, and particularly to the cause of Domestic Missions.

The Infant School of the Second Reformed Church of Philadelphia contribute to the box that is annually sent to some Western missionary, in a very pleasant way. A neat pretty work basket is provided, and on an appointed Sunday afternoon it is placed on the table, and as the children sing their "Giving Song" they march by, and each one places something in it that is appropriate. A spool of cotton, pins, buttons, needles, tape, darning cotton, and so on, till the basket is full.

The teachers see that a silver thimble, scissors and everything needful for a well appointed work-basket is added, and so it goes into the box as a special present for the minister's wife. And the children take so much pride in it; one little girl exclaimed in a very happy tone on her return home, "now, mamma, when the minister's wife wants a spool of cotton, she will not have to put on her bonnet and go to the store," not thinking, in her simplicity, that the "Store" might be miles away, and in Winter, almost inaccessible.

Think you not that the little ones trained thus early in giving, will continue in the good way, and give larger gifts as they grow older?

And it was particularly pleasant for us to gather together our contributions this year on account of the very self-denying tone of the letter from the West, which we received.

The minister disclaimed the need of anything for themselves, but said some very poor persons in the congregation would be grateful for assistance, and a Christmas Box for his Sunday-school would be very welcome. He added "As regards my own family, I will simply state that my salary, $600, if not sufficient for great expenses in either clothing or otherwise, is still large enough for a plain living. With humble gratitude to God, I can say we lack nothing necessary for this life. Where I notice the greatest need is in my library, a thing I suppose not uncommon with young ministers."

Need I say the books were sent which he most desired, for we wrote to him for a list, and in addition some presents for himself and family, which, we felt sure they would be glad to receive.

The Christmas Box for the Sunday-school contained balls, skates, knives, warm scarfs, and books for the boys, and for the girls, dolls, (dressed by our little "Whatsoever Society"), scissors, toys, worsted hoods and books. Then there were one hundred books for the Sunday-school library, and a Pulpit Bible, for our friend had written that he was using his own Family Bible on the sacred desk.

Thus we have tried to make one Christmas brighter and happier for old and young, and none but those who have passed through a similar experience can know the glow of satisfaction that fills our hearts, as we read the thankful letters that we often receive. One minister wrote: "When we unpacked our box and looked at the array of comforts, my wife exclaimed, with tears in her eyes: 'it is too much! it is too much for us to receive all at once!' and then we fell on our knees, and gave thanks to God." Dear sisters in Christ, will not every auxiliary to the Woman's Board send such comforts to those who so sadly need them, and receive in return not only their earnest thanks, but the blessing of our Heavenly Father?

The children should be trained to be the workers, and prayers, and givers of the next generation. Let them be trained to build churches, and support schools here in the home-land. Let them be trained to have the same interest in Home that they now have in Foreign Missions. Let them be so educated that they will have hearts and minds and souls large enough to take in all the world, and early learn that true religion and true philanthropy belt the world with sympathies, prayers, and gifts. The future of Home Missions rests with the children of to-day.

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved, That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount, looking to the churches for loyal support.—*General Synod. June.* 1888.

TREASURER'S STATEMENT FOR DECEMBER, 1888.

MISSIONARY DEPARTMENT.

Balance, Dec. 1st. 1888	$3,180 06
Receipts in Dec., 1888	4,080 69
Total	$7,260 75
Payments in Dec., 1888	$ 892 64
Balance Jan. 1st, 1889	$6,368 11

$6,000 of this is the amount of the contingent fund.

CHURCH BUILDING FUND DEPARTMENT.

Debt, Dec. 1st, 1888	$2,501 18
Receipts in Dec	965 84
Total	$1,535 34
Payments in Dec., 1888	$ 13 66
Debt, Jan. 1st, 1889	$2,901 34

This amount is borrowed from the $6,000 in contingent fund.

Churches to which grants have been made, and the amounts to each :

Belmond, Ia	$ 350 00
Ramsay, Ia	400 00
Philadelphia, Kansas	500 00
Chas Mix ,Dak	700 00
Hull, Iowa	1,500 00
Le Mars, Iowa	600 00
Garfield, N. J	700 00
Waupun, Wis	1,000 00
Pipestone, Minn	500 00
Boyden, Iowa	500 00
Bath on Hudson, N. Y.	350 00
Baileyville, Ills	800 00

The $500 for Philadelphia, Kansas, the $700 for Chas. Mix, Dakota, and part of the $800 for Baileyville, Ills., are provided, but the Board is waiting for the other amounts, hoping to have them in hand soon to enable it to redeem its promises.

The following Churches have made applications in the amounts named which the Board has not yet formally granted :

Coopersville, Mich	$ 600 00
Monroe, Iowa	300 00
Hope, Dakota	600 00
Hospers, Iowa	800 00
Cobleskill, N. Y	1,000 00
Lafayette, Ind	500 00

NOTES FROM THE FIELD.

Extracts from letters not intended for publication are often interesting, as they give us a peep inside the boundaries of mission fields, and within the doors of missionaries' houses, that we do not get otherwise. We give a few. The first is from a missionary in Kansas, who, after gratefully referring to the diminishing influence of a certain class of opponents that our Western pastors know only too well, says of his own charge: "On our side we are weak in numbers and in financial strength. The failure of crops for two successive years is hard. Still, the people rejoice that we could hold out against the opposition, and have hope that we will have better times. We have no debt on our church property. The spiritual condition is more hopeful, and there is slow development. * * We still have hardships. On account of small salary I have to do much housework. We cannot keep a hired girl because we cannot pay her, and have no room for her. The parsonage is too small for our family, and very poor. We need a new parsonage very much. The people are burdened too much already, and it seemed hopeless, under the circumstances, to make application for aid. Perhaps it was good for us last summer that we did not have much rain; for once, when we had a heavy rain, we could not find a dry place to put the cradle with the babies. Everything got soaked in the house. In winter we dread the cold winds, for it is hard to keep warm when there is no wind.

"But I do not wish to complain. The Lord is merciful and good and gives us more than we deserve. Rather let us praise Him for all His goodness, for He is a loving Father dealing in tender mercy."

A HAPPY CHURCH.

When the Board can say "yes" to an application for help from the Church Building Fund great is the joy occasioned, and still greater is the joy when the promise is speedily followed by the cash. The new church at Waupun, Wis., rejoices only in the *promise* as yet, but it is real joy, as the following from the pastor to the Secretary will show:

"*Dear Brother*—I received your welcome letter some time ago. The people were greatly rejoiced that the Board had shown their sympathy in such a generous way. We as a church had cause for giving thanks on Thanksgiving day. We hope the amount will soon be placed in our hands, so that all our worry will be at an end. I have almost drained them again in favor of our church, but I have managed to get a few coppers for your Board. Do not be discouraged; our cents may grow into dollars some day."

ANOTHER THANKFUL DOMINIE.

The W. E. C. is sending happiness into many houses this winter by placing the boxes and barrels of good things so generously prepared and sent by so many of the churches. One Western missionary, with a family of seven, writes to the Secretary:

"We were the happy recipients of a grand donation from the Ladies' Aid Society of the First Church of Harlem, N. Y. You may be assured we shall never forget, but always remember in love those dear ladies in Harlem. I know I never shall be able to be grateful enough for such a blessing as we have received; nevertheless, we will try our best to be thankful. If you could have been in our house at the arrival of the missionary barrels, you could have been a witness of great joy and happiness."

CHURCH BUILDERS EAST AND WEST.

Many encouraging words come from superintendents and teachers in the Sunday Schools, showing that the interest in the "Church Builders'" plan is not abating. The following is from a teacher in a Sunday School visited not long ago by the Secretary:

"You may remember me telling you after service that you would hear from my class about Christmas time, and it gives *me* great pleasure, indeed, to enclose this token of the thoughtfulness of my boys during the past six months. In at least one instance, it includes the savings of nearly a year, and I do most earnestly hope that small as it is, it may gladden the children to whom it is sent with the best of Christmas wishes from every member of "Earnest Workers" who wish to be in some way helpful in Christ's service."

The above is from a well-to-do Sunday School in New Jersey. Some time ago the Superintendent of the *Sod* Church Sunday School in Dakota, wrote that his little school had organized as a band of "Church Builders," and he enclosed their first quarter's contribution to the Building Fund.

That letter was published. Now, the Superintendent of Hope Church Sunday School, Dakota, situated on the farthest frontier of our Western mission field, sends a five dollar gold piece from the "Church Builders" of his school. The "church" in which they meet would hardly be called a *church* in the East. Inside and outside it is constructed of the roughest materials, the space between the boarding being filled by saw-dust. It reminds me of the roughest kind of an ice-house. *The children of this congregation wish to help build churches for the needy.* The Superintendent when sending their offering, writes:

"I hope that, though our number is small, the Lord may bless our efforts, and that through the work of Sunday Schools many small and poor congregations may be helped in getting their churches built, the same as we are here. We are holding service in the church in the same condition as you have seen it, but I am afraid we shall have to give it up for the reason that if it gets colder, it's too cold there, and we cannot get the means to buy what is needed to fix it up. All the congregation can do this year is to pay the debt that remains on the first cost, and I am almost afraid they cannot do that. We received a letter from Rev. F. J. Zwemer last week, by which we learn that he has not given up the field, as missionary to Dakota, which pleased us very much, and we hope that through the grace of God we may soon see our dear pastor again in our midst."

[Bro. Zwemer has not been able to visit Central Dakota since his injury last fall, by his runaway horses and the wreck of the "Gospel car." Lately he has been laid aside a second time by the fresh breaking out and painfulness of a wound caused by that accident, but at last accounts was doing well and hoped soon to begin his missionary tours again.—COR SEC.]

These few notes from the field are encouraging and ought to be stimulating. If those little Sunday Schools on the extreme frontier, meeting in buildings that it is almost impossible to keep warm or dry on a cold or stormy day, are anxious to help build churches for the *poor*, what ought the hundreds of strong and well-equipped Sunday Schools to do? Let us hear from *all* the Sunday Schools in regard to this church-building business.

OUR WESTERN WORK.

BY REV. J. H. KARSTEN.

The Reformed Church has a glorious opportunity of extending the blessings of the Gospel throughout the length and breadth of our western domain. The population that is rapidly filling up the country, both east and west of the Mississippi, has come to stay, and so has the Reformed Church, to add its influence to that of other Christians, to save the people from the destructive effects of the worship of Mammon. We have frequently noticed, that correspon-

dents and writers dwell largely upon the weaknessess of the western field, presumably for the purpose of calling out the active sympathies of the stronger churches. We have no fault to find with this, for the strong must help the weak. That is Bible doctrine, and such assistance should not be given as charity, but in obedience to Christ's commands: "preach the Gospel to every creature."

But it may at the same time be greatly misleading for those who live far away and have never been on the field. When I am asked to give to a cause, which may be compared to a sinking vessel, my faith in the future of that cause is greatly shaken, and my efforts to promote it will not be called out to their fullest extent.

The western Churches *are there to stay.* God has planted them in the valley of the Mississippi. They are an element, among the many other Christian elements, to bless the country, to give character to the communities in which they are situated, and to rescue, to the extent of their ability and influence, the western population from gross materialism. If many are weak in material wealth, they are not so in devotedness to the Kingdom of Christ, in noble purpose and effort. With the educational institutions as centers of influence, and which give stability and permanency to the western Churches, we have an evangelizing power which must inspire confidence throughout the whole denomination. The foundations are being laid deep and broad. The churches are alive to the necessity of building for the future. They are not scattered, unorganized elements, intent only upon self-preservation. The leaders, now in their graves, saw the only hope for the Western Christian population in *organization*. This they emphasized with all their strength We well remember how Dr. Van Raalte used to hammer on this point. And his labor, and that of his associates, is not lost. When the Church supports the Domestic work, it does not merely aid a few weak Churches; it supports a *cause*, planted there by Divine Providence and designed, evidently, to aid in the grand movement to permeate western society with the spirit of the Gospel. It will be a sad day for the Reformed Church when she refuses to look westward as her grand opportunity to fulfill her mission in these United States.

The strength of the west furnishes the most hopeful condition for intelligent support, and promises certain and large results in the future.

A NATION'S OPPORTUNITY.

An English lad, searching for sea-birds' eggs, fastened a rope to the top of a cliff, and, letting himself down hand over hand, swung himself into a deep cleft in the rock. Absorbed in his work, he did not see that each vibration of

the swaying rope was carrying it farther away from him, and lessening his chances of regaining the top. Casually turning towards the sea, his eye took in the situation at once. He realized that the opportunity for him was the very next time the rope came by, and that even then he must jump for it. The knowledge that life depended upon his catching the rope, steaded nerve, and eye, and hand, and, springing from the rock just as the rope came slowly swinging by, he caught it, and was safe.

Never before were such glorious opportunities swinging by Christian America as to day. Will she see them? Will she seize them? or will she permit them to swing far out of reach? The little word "now" never before had such significance when applied to Home Missions. "Now is the accepted time; now is the day of salvation" for America. The tide of Christian affairs is at the flood; the church may, if she will, take it, and on to fortune.

We have opportunity to reach the heathen at our own doors, especially in our great cities. Even the most superficial observer of history may discern that God has two distinct methods of propagating the Gospel: first, by sending Christian people to heathen people; second, by sending heathen people to Christian people.

The second of these methods seems to be the one chosen of God as the best and quickest means of bringing large masses of unevangelized material into contact with a Christian civilization. Men and means were not forthcoming fast enough; the church did not appreciate her opportunity, or rise to her privilege in sending the Gospel to the heathen across the seas. So God turned the stream this way; and how it pours in upon us! A quarter of a million, half a million, three quarters of a million a year, and still they come! You say they are not all heathen. No, thank God! But eliminate from these millions all the positively safe elements, and what are left? By far the larger half of the million, a half that is positively heathen, and positively unsafe. Some of us have been slow to believe this, and have yet to realize the force of the fact, and the national and Christian opportunity which it affords. Somehow these heathen, with white faces like our own, are not quite so attractive to us as the dusky-faced Orientals. The truth is, a heathen is a heathen, no matter where; and it makes no difference whether God sends him to us, or us to him, or whether he is here, or at the ends of the earth, —Christians are responsible for bringing the Gospel to him.

The tendency of the immigrant populations to congregate in communities by themselves, and in masses in our great cities, is at once the national danger and opportunity. . . The danger is not only to the city, but to the State and the nation. These people seize on everything that works mischief. They welcome the gospel of Ingersoll, the greatest heathen of

them all, because with a word he sweeps God out of existence, and with him all fear of retributive justice. They accept the vile and blasphemous mouthings of Most and Aveling, and the specious sophistries of Henry George. They publish them in their newspapers, and teach them to their children. Intoxicated by their newly-found freedom, with wits sharpened by contact with a people so generally educated and enlightened, they quickly become prime factors in the problems pressing for solution upon the loyal Christian citizens of our cities. Herein lies the opportunities. . . .

What other message can God be sending to this nation than this: Here are these souls. I have taken them from the over-crowded regions of Europe, and have massed them here in these great centers of population, that you, too, may mass your forces, and lend a hand to save them. It is for you, Christian men and women, to set good influence over against bad influence; to build the church beside the saloon; the mission chapel beside the gambling den; to plant the Sunday-school beside the Socialists' hall; to put a free Gospel in the place of free rum. The problem is a hard one, but there is no dodging the fact that the solution rests with the Church. There certainly is not missionary spirit enough outside the Church to take hold of this work, therefore the Church must do it, and continue to be, as it has been in the past, the police power of righteousness and good morals. It will take nerve, and grit, and grip, and grace to grapple with the opportunity placed at our very hands. . . .

The next opportunity before Christian America to-day is that of *deciding the social and r ligious character of thousands of new communities, especially in the newer West.* . Like the emigrant, *the true spirit of Home Missi.ns is always on the move.* There is no such thing as standing still as long as this endless procession of home-seekers is moving on. Home Missions must be up betimes, and on the alert. . . .

Too often the work is thwarted by the very people who should be in sympathy with it—those most efficient stumbling-blocks—backslidden church members. No class of people so hinder this work of deciding a new community for Christ, as old church-members whose church letters repose peacefully in bureau drawers while in their insane chase after more land and more money they are losing the last vestige of the piety they were supposed to have at theEast. They are the worst enemies of the Home Missionary in his efforts to pre-empt the ground for Christ, and hang upon him like a dead weight.

The opportunity for deciding the future of the Great West must be taken now or never. Send the Home Missionary to the front at the very beginning. Pay him a living salary, and pay it promptly. Do not ask him, even for the Lord's sake, to accept a smaller salary than he can earn as a day-laborer,

and then compel him to wait for it until he is ashamed to meet his grocer on the street, and the cause of religion is disgraced by his failure to pay his bills. Do not spread his wrongs abroad and appeal to the sympathy of the Christian public, until, with a loss of self-respect, he is made to appear before the world as an object of charity, instead of a man among men, the Lord's servant, and worthy of his hire. Do not ask him to take his young and tenderly-reared wife to live in a comfortless sod house or shack with the certainty of exposure of health and life. Do not ask him to walk over a parish, miles in extent, exposed to winds that sometimes freeze and sometimes burn, spending time and strength in walking that might be spent in preaching the Gospel if a means of conveyance were provided.

More money would enable the Home Missionary Societies to do business on a cash basis, and stand before the world as a corporation conducting business on business principles. The hardest worked and poorest paid class of Christian workers on earth are our frontier missionaries. There is no romance in living or preaching in a shanty, or over a saloon or dance-house. There is no romance in barely keeping the wolf from the door on the pitiful salaries we consider sufficient for these noble men. They are the stuff heroes are made of. Oh, the shame of it! that we so poorly appreciate their toilsome service. . . .

The future of the nation is wrapped up in the future of these new communities. . . . The world is on wheels. Material for hundreds of new communities crosses the Missouri River every day. The opportunity is greater than nation ever had before. The possibilities of Christian achievement are only limited by the compass of the consecration of the church. As far as the religious future of the West is concerned, it is the high noon of opportunity, the "nick of time." Send the preacher and the teacher on to the ground; build the church and the Christian college; occupy the land in the name of Christ, and one phase of the question as to what the future of America shall be, will be solved. . . .

The eye must be dim that cannot see the hand of God molding, planning, guiding all along the way, preparing America to be the great missionary field of the world. It is for this he is pouring in the flood-tide of immigration. The question is, will the Church accept the responsibility, and do the work? These are wonderful years. The results of our faithfulness or unfaithfulness are wide as the world. Prof. Phelps said, "if I were a missionary in China, I would pray every morning for America." If America is to continue to be the base of supplies for missionaries for heathen lands, the heathen at home must not be allowed to gain the majority.—*The Home Missionary.*

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you.

Resolved, That the Church raise during the year, for this object, the sum of at least $110.000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in December,.....	$ 5 392 28
Previously acknowledged	29,470 61
Total from May 1,..	$34,862 89
Deduct for special objects....	$3,745 14
Total for the general work..	$31,117 75

The receipts for the month above given are $852 less than for December, 1887, and for the eight months ending December 31st, $3,982 less than the previous year.

For the remaining four months receipts fully equal to those of last year, which were $71,101, will be needed to enable theBoard to meet its appropriations and close the year without additional debt. If the sum at the head of this column, fixde by the General Synod, is to be realized, it will require $10,000 more, or about $81,000. This would sweep away the debt of $7,000, which remained over at the beginning of this fiscal year. That the receipts thus far have not fallen much further behind those of the previous year, after such unexampled offerings for the different departments of this work, is contrary to the experience of former years, and a cause for thanksgiving. How much greater cause will there be if the Church instead of receding from this advanced position already taken, shall go still further and make real the hopes and promises with which the year began.

COR. SEC.

January 9th, 1889.

NOTES AND NOTICES.

THE TIDINGS of the alarming illness of Miss Deyo, of the Ferris Seminary, were received too late to appear in the January number of the MISSION FIELD. More favorable reports have since been received, and the prospect, at last accounts, was encouring for her ultimate recovery, though that must of necessity be slow.

Dr. Chamberlain's health, also, he reports as much improved since the recurrence of cooler weather.

EARLY IN January a circular was sent to the Superintendents of the Sunday-schools throughout the Reformed Church, so far as their names are known, presenting the new House and Hospital for Dr. Otte, at Sio-Khe, China, as an object likely to interest the scholars.

There are many schools that have never yet taken any part by contributions in the work of Foreign Missions. It is thought that this will furnish such schools a favorable and interesting opportunity to begin. Other schools, it is hoped, will be moved to add something to their ordinary gifts for this object. The circular is accompanied with a map of the Amoy region, on which the location of Sio-Khe is plainly indicated. Copies may be had, if desired, for distribution, in limited quantity. All sums contributed for this object will count on the apportionments, as the amount has already been promised by the Board. Cheerful tidings in regard to the work will be found in another column.

A LEAFLET containing a descriptive list of the tracts and sketches published by the Board, has been prepared and printed. It will be found helpful by all who wish to circulate and diffuse missionary intelligence and inspiration.

THE REPORT of the London Missionary Conference has at length been received, and attention is again called to its value and importance to all who wish to be informed as to the present facts and condition of the work of missions throughout the world. It is in two goodly volumes, of 600 pages each, with full index, and can be had at the surprisingly low price of $2.00 for the set. Order of Mr. R. Brinkerhoff, 26 Reade street, N. Y.

THE FIRST NUMBER for Nov.—Dec., of the new volume of the *Mission Gleaner* is exhausted. A large number have been sent out as specimen copies in order to increase the subscription list. This object has been attained to a very gratifying extent; but it is no longer possible to supply new subscribers with the number mentioned. If any friends have copies received as specimens, which they do not wish to retain, they will confer a favor by returning them to Mr R. Brinkerhoff, Synod's Rooms, 26 Reade street, N. Y., as soon as possible.

DR. JARED W. SCUDDER writes, Vellore, Nov. 27, 1888: "The Board of Superintendents of the Theological Seminary in the Arcot Mission meets on Thursday of this week at Palmaner, to examine the students in their year's work. This will be the first meeting of the kind held here. Hitherto it has been simply examination by a committee of the Arcot Seminary. So you see we are getting on in dignity at least."

REV. WM. I. CHAMBERLAIN speaks of the growing influence of the schools conducted by the mission. He writes, Madanapalle, Nov. 20, 1888: "We are being somewhat pressed to take more schools next year. The Rajah of the neighboring province came over to see us last week with reference to assuming charge of a High School in his capital. Far from objecting to the daily lessons in the Bible, he tells us he sent his son to a mission school last year in preference to others where the Bible was excluded. He offers a building and furniture and an annual subscription of 600 rupees.

This offers a good opportunity to begin work in a large and thoroughly heathen city, and I am anxious to improve it, if thought best.

The High Schools of Madanapalle have been inclining toward us for some years, and one has already applied."

THE UNION contemplated in Japan between the Kumiai or Congregational Churches and the United Church of Christ (Ichi Kio Kwai) was not consummated in November last as anticipated. Each of the bodies concerned had the subject before them. It was discussed at length and with great earnestness and ability. Several amendments were suggested, and strong opposition to the union was manifested, especially on the part of some of the representatives of the Kumiai. This opposition appears to have been largely the result of misapprehension. Large and influential committees were appointed by both bodies, and the final decision was deferred until May, 1889. Such a union to be successful cannot be forced, and all the time really necessary for consultation and deliberation should be taken. It would seem in the highest degree unfortunate, however, if it should be finally prevented. As the decision will ultimately rest with the native brethren, much prayer should be offered that the Holy Spirit will guide their counsels and bring them to such conclusions as shall be for manifestly His own.

THE OPPORTUNITY IN CHINA.

BY REV. C. A. STANLEY, TIENTSIN, CHINA.

It is difficult for one who has not been on the ground and studied the problem under existing conditions to appreciate, or get even a tolerable comprehension, of the grand opportunity and promise for Christian labor in China at the present time. I wish briefly to mention a few points that may perhaps assist to clearer views and stimulate to a more earnest and intelligent zeal concerning the three hundred millions of this vast empire needing the bread of life.

1. It is necessary to keep in mind the conditions of isolation and exclusiveness in which for more than a score of centuries the nation grew to its present proportions, developed a broad culture, attained to a high state of civilization, prepared an extensive literature covering a wide range of subjects, and established an autonomous

government with written laws extending to all civil and social relations and binding the whole in one homogeneous kingdom under the control of "The Son of heaven."

2. The influence of the elevated moral teachings of the ancient sages, under which all this was accomplished, must also be recognized. Instruction began with the child, who was taught to be sincere, truthful, honest, respectful to superiors, reverential to parents, and always to conform to the "rules of propriety" in his conduct and deportment. The same principles went with the lad into the schoolroom: the moral philosophy of the "Great Sage"—"Equal of Heaven and Earth"—was the text book of the aspirant for literary honors and official promotion, and by them he is supposed to regulate his life. It is a moral environment and influence from which no one can escape, vile and wicked though the life may be.

3. Such was her position and development among the surrounding kingdoms that China's superiority soon became recognized, and she was an acknowledged teacher and leader among them. Her laws, culture, civilization, and "Sacred Classics" became the model for the surrounding nations, and in some instances were adopted. This was especially true of her "Classics."

4. The inevitable effect of all this on the nation must not be overlooked. Proud of her attainments, proud of being a teacher of others, she became haughty, conceited, arrogant, self-contained and self-satisfied. Her doors of exclusion and inclusion were barred as well as closed. She looked with contempt on the little ignorant kingdoms fringing her borders, and thought she had no superior in all the earth. Thus she settled down contented, to pamper her conceit, to nourish her prejudices, to stagnate, and to decay.

5. All this is undergoing change. The doors of the Celestial Empire have been thrust open and the nation has been aroused from its lethargic condition. She has been brought into intimate relations with the other Great Powers of the world, and has felt the impulse of their onward rush. She has been made to feel that their mushroom growth has outstripped her hoary-headed wisdom. From despising, she has lifted her head to wonder and admire, and is now reaching out her hands and entering the path of progress. Pride and conceit are giving way, prejudice is being dispelled, confidence inspired, new desires, fresh impulses, a strange earnestness, and higher ambitions are finding a place in the thought of this old people. It is the same people, yet not the same.

6. All this is not Christianity, yet it is largely the result of Christianity. It could not have been if Christ had not come into the world. It is a part of the situation today that demands attention of the earnest disciple seeking to work or invest for the Master. But it is only a small part. The whole empire is open to him who bears the message of eternal life. He can go with the story of salvation to the millions of this nation almost literally without let or hindrance. He possesses the confidence of all classes as no other does. As the result of his labors thus far, thirty thousand Christians shine with a glimmering light, but the darkness is as ten thousand to one. About one thousand foreign laborers, men and women, are in the field, but they stand as one to three hundred thousand. "What are they among so many?"

7. These are some of the conditions that make the opportunity in China one of the grandest the Church has ever had for making conquests for Christ: The doors are wide open and this vast multitude accessible to the gospel; a small company at work, and already winning noble conquests for their divine Leader; a little army reclaimed from the dominion of satan and superstition; a much larger army with their confidence in the old superstitions gone, their allegiance to old religious systems broken, convinced of the truth of Christianity, and ignorantly waiting for the "power from on high" that shall give them courage to proclaim their convictions and become "new creatures in Christ Jesus"; and multitudes more, many with the burden of sin and superstition and longing to be free, mutely waiting for the deliverance their hearts yearn after, but not guessing where it is to be found or whence it will come. From the depths of their need, and with the eloquence of numbers arises the cry "Come over and help us."

Who asks, "Where can I make my time, my talents, my gold, my acquirements, my LIFE tell most in the service of my Master and in the salvation of souls?" Let him find his answer in the study of a nation having such antecedents, such a history and such a moral code, but dead to all moral and spiritual life through lack of the knowledge of a personal God—an ever present and loving Father. Let him find his call in an opportunity that should fire the souls of all consecrated followers of Him who went about doing good.—*Missionary Herald.*

THE AMOY MISSION, CHINA.

Dr. TALMAGE writes from Amoy, Nov. 27th, 1888:

SITE SECURED AT SIO-KHE.

We trust that we have at last secured a site for Dr. Otte's hospital and dwelling house at Sio-khe. It has been a very annoying and tedious contest. We thought we had secured such a site early in the year, and more than once since then but were disappointed. Now, however the prospect looks more certain than ever before since the first disappointment. The opposition primarily, I suppose, is to foreigners getting apparently more and more foothold in the country. And for this I think very much more excuse is to be made for this people, than can properly be made for intelligent and professing Christians in the United States in their opposition to the Chinese. Besides this opposition to foreigners, there come in to complicate matters the feuds between clans and animosities between individuals and, often most serious of all, covetousness almost every man concerned trying to make as much as he can out of his neighbor, and especially out of the foreigner.

Our first purchase was opposed by a powerful clan under a trumped-up charge that buildings erected in that position would injure the luck of an old, long neglected and almost obliterated grave, not very far distant. The chief motive here seems to have been opposition to foreigners.

The next place purchased was opposed on a similar charge of injuring good luck, but in this instance there was an old grudge between two clans, from members of the weaker of which we had purchased. The Elders of this weaker clan finally joined with those of the stronger clan in opposing us. After much litigation the authorities ordered this weaker clan to give us a suitable place in exchange for that which we had purchased. Having succeeded in getting some of their Elders into court, the District Magistrate held one of them in "durance vile," while the others were set at liberty to carry out the order. There was some justice in this, for these Elders deserved some punishment for the course they had pursued. Yet, according to our ideas, justice would have been more illustriously administered, if the Magistrate had arrested some of the Elders of the stronger clan and compelled them to get for us a suitable place in exchange, or to cease their opposition to our building on the ground we had purchased. Doubtless the Magistrate would have preferred such a plan, but he adopted one less difficult.

Several places were offered us that were altogether unsuitable. A few weeks ago, one was offered that we agreed to accept, and stones were carried to the ground for walling it in. Then more and serious opposition was again manifested. Finally another place was offered us which we have accepted, and the work of walling it in has been begun, and the contracts both for hospital and dwelling have been entered into. We are all rejoiced, especially Dr. Otte.

SIMILAR EXPERIENCE ELSEWHERE.

Somewhat similar experience we had in connection with the church building at Kang-thau on the Island of Amoy. Although the place is so near the city, where are so many native officials (some of high rank), as well as foreign Consuls, it took us two or three years after our first purchase before we could erect the building. Probably the Board has received little or no information of the delays and annoyances in this case, as the money for the building was contributed here. Of the long time required to complete the purchase at Tong-an the Board has been informed. Such annoying delays in the securing of property and the erection of buildings for our work in the region around us are so frequent that they might almost be termed *normal*. The other two missions are subject to them equally with ourselves.

The Middle School.

We are still very desirous to be authorized to prepare for building suitable college buildings, though we fear it may by too long a time before we shall be able to purchase suitable ground, after we receive the authority. To illustrate our need I will give some description of our Middle School or college building. It is in the form of the capital letter T, and has two stories. The "stem" is the original building which cost, exclusive of a small outside kitchen, about $300. It measures within the walls about 21 feet by 31. The "cross-piece" of the T measures within the walls about 28 feet by 14. This is an addition built more recently, costing less than $450. The whole of the ground floor of this "addition" is used as a class room. One-half of the ground floor of the "original" building is used for dining room, and sometimes for an extra class room. The whole of the rest of the building, both below and above stairs, exclusive of passageways and stairways is used for sleeping apartments, *to wit*: there are partitioned off for teacher one room 12 feet by 9, and eleven rooms averaging 8½ feet by 7½ for the more advanced students, leaving one large (!) dormitory 18 feet by 14 for the less advanced classes. Such is our present college building to accommodate between 20 and 25 persons. You will not charge us with wasting money on it. Many think our economy has been in excess, and I think few will wonder that we desire better accommodation for this department of our work.

Good Results of Tai-Hoey.

The meeting of *Tai-Hoey* or Classis at Tong-an, in September last, we think has been followed by a manifest blessing upon that church and upon at least two other churches, viz., the churches of Hong-san and O'-kang. These three churches have never had pastors and have been far from self-supporting. The Tong-an and Hong-san churches have been for a good number of years in a very unsatisfactory condition, and were gradually decreasing in membership. The condition of O'-kang church was not much better. A year or two ago we began to see some signs, as we hoped, of returning life in the Tong-an church. Since then the other two churches have begun to move a little, and since the meeting of Tai-Hoey there has been much movement in all three. Each church on canvassing its members thinks it finds itself nearly quite able to support a pastor, and hopes it may see the way clear, by the time of the next meeting of Tai-Hoey next Spring, to make application for a pastor to be set over them.

Signs of Promise at Amoy.

There are encouraging symptons also in our two churches at Amoy. For two months union prayer meetings have been held every week alternately in one of these churches. They are well attended. This evening the meeting was conducted by the oldest of the ruling elders. He received much instruction in early life from Mr. Doty, and in his exposition of Scripture and remarks connected therewith, he often reminded me of Mr. Doty. We pray God to give these churches still more of the Spirit of prayer and then in answer to their prayers pour out the blessing we so much need in all this region.

Classical Visitation.

Committees of Tai-hoey are visiting all its churches. The three churches connected with Tai-hoey in this place (our two churches and the church of Emoy-kang reckoned to the English Presbyterian Mission) were visited the last three Sabbaths, one Sabbath given to each church. This committee was composed of one missionary, one native Pastor, and one Elder. They put a series of very searching questions to the members of consistories and as far as they were able, and it seemed proper, to all the church members, following up the examination of the state of the church with earnest exhortation. We look for blessing from this visit. To obtain this blessing you will help us by your prayers.

Triumph in Death.

We have recently had in our churches three very happy triumphant death bed scenes. They were of two Christian lads and one Christian maiden. Such triumph over the pains of sickness and in death only Christians can experience. How cold in comparison the philosophie death of America's most cultured free thinker reported to us a month or two ago in our home papers! "Let me die the death of the righteous, and let my last end be like his."

THE ARCOT MISSION, INDIA.

DR. CHAMBERLAIN writes from Peddapaliam, 24 miles N. E. of Manarapalle, Nov. 10, 1888:

From my date you will see that I am out in our western group of villages again. We are right in the middle of our Monsoon rains, which are very late this year, but there was work here to be done that demanded my presence, and you know that I am far more injured by dry hot weather than by any amount of rain.

This is where I was encamped when the high caste families came out, in August last, of whom I wrote you Persecution of a certain kind, not violent outbursts, but a more quiet, but not less effective kind, has not only prevented any new inquirers from joining us, but has almost made some of those who then joined succumb to the pressure.

The wife of one of the converts, who had also given in her name, though with fear and trembling, was enticed away from her home and husband by her relatives in another town, and then they got possession of their son, and then succeeded in getting all the family jewels, and moveable property, and then they made their wiliest assaults on the weak newborn faith of Venkatappa himself, and badgered and frightened and coaxed, and cajoled him until his firmness almost gave way. They got him to go where his wife was, and though he had broken caste, winked at his staying in their house with his wife, and were very confident that they would succeed in winning him back. We knew that if he went back probably some of the others would also, and were very anxious about the case. John Souri, and the other Catechist did all they could, and I have come out to try and help the new men to stand firm. While doing this I am preaching in the surounding heathen villages, and am not without hope that some more will join us before the week is through. Our trust is in Him who gave His life for these people, and to Him do we keep up a mighty praying.

This morning I held sunrise services in the new school-house-church in the village of Mavalorapalle, 1 1-2 miles north of this where several families of caste farmers joined us in July. It was good to see how they listened, as I spoke on the text "Who can separate us from the love of Christ." One young man from that place has already learned to read, so as to read his verse in turn at prayers. He is a very bright fellow, and we hope that he will make a valuable helper ere long. His countenance fairly shines with the intense interest with which he listens to each Gospel sermon. He drinks it all in. God give us many such. They are worth working for I hope to be out for two or three weeks, for the work here needs me. It is somewhat damp in tents, but not unhealthy. I think, at least for me, and I enjoy it much.

The thermometer stands at 89° in the tent as I am writing; this is our "Cool" season, not our cold season; we have none. I have had to-day men from half a dozen different castes, in my tent, engaged in earnest soul to soul conversation about their eternal interests. How the world pales before such mighty interests. If God be with us we shall yet conquer India for Him.

THE JAPAN MISSION.

MR. H. V. S. PEEKE, of the Steele Memorial School, sends an instructing letter from Nagasaki, November 19th, 1888. He writes:

"My first year in Japan is drawing to its close and while it is the hardest work I ever did, I have enjoyed it to the full.

IDOLATRY EVERYWHERE.

When I first came here I was somewhat surprised that I did not see more idolatry. I did not know where to look for it, that was all. In my daily walks, now, I see it everywhere; under every green tree, on every hill and in every grove. One of our boys recently said to me, "I do not believe any people have so many gods as we." I think the Athenians must have excelled them somewhat, but not so far as is generally supposed. We are told that Buddhism and Shintoism are the chief religions. Shintoism makes a god of every man's grandparents. In addition to this there is a long roll of heroes. I had supposed that sun and moon worshipers were a thing of the far past, but I have repeatedly seen

men clapping their hands before the rising sun and praying to him. Nagasaki is noted for the worship of foxes. There are numbers of little temples in Nagasaki and in the surrounding country, in which nothing is to be seen but a couple of images of foxes, about six inches high, and some boxes full of prayers. At first I saw no evidence of idolatry in the homes. But I went out after dark and found every house had a little shelf with its two little lamps burning.

One of the religious symbols is a *tori* which consists of two uprights and a cross piece. The latter curving upward at the ends. They are erected, I believe, as a sort of thank-offering.

I visited a fox shrine recently and walked under two hundred of these *tori*, some made of wood and some of stone, set in a row as closely as they would stand. As you ride along on the little coasting steamers, you see these emblems, from time to time, along the shore, even in the most desolate reaches of country.

A BRIGHTER PICTURE.

This is the dark side of the picture, but there is a bright side also; this Summer I went to *Yamaguchi* to visit my old preceptor, Dr. T. Romeyn Beck. On the way, I stopped at *Shimonoseki*, and went to the house kept by that Christian hotel-keeper of whom Mr. Loomis recently wrote in the *Intelligencer*. I knew about eight nouns, five verbs, two pronouns, two prepositions, and a few odds and ends of Japanese. He knew less English, but I managed to tell him that I was one of the Mission at Nagasaki. How his eyes did beam, and I never felt more at home than I did in his hotel, within five minutes, as far as warmth of reception was concerned.

The next morning a friend of his went with me as far as *Toyora*. When we arrived there, we entered a house, but had to wait a few moments as the family were at family prayers. I sat and listened. I had not expected it, but that is what it was, Christian family devotions, with the same old hymns and the same uplifting of the voice in prayer. That little experience rather shortened the forty miles to Yamaguchi. When I entered the city, I was stopped by a Shinto street-festival of some kind. I asked a young man passing, if he knew where Dr. Beck lived. He said "yes, I am one of the Christians here," and he led me to the doctor's house.

That, to be sure, was only meeting some twelve Christians in a strip of forty miles, where I saw a couple of thousands of heathens; but I read that the Kingdom of Heaven is like a little leaven, which a woman completely hid in three measures of meal, yet the whole was leavened.

Japan will not be entirely leavened by Christianity in one year, or in twenty years, but it will be in time.

Just now our station is considerably thinned out. I am the only male representative in Nagasaki. Mr. Oltmans went away last week to attend a meeting of Classis and the General Synod or Dai Kwai, which is to settle the question of union with the Congregationalists. On his way back he will dedicate the new church building at Karatsu.

THE STEELE MEMORIAL.

Our school is getting along nicely, we have fifty-nine in the preparatory dep't, thirty-six in the academic and five in the theological; a total of one hundred.

We have over sixty boarders, and our accommodations are strained to their utmost limit. We ought to have another house for the accomodation of about sixty more. That would enable us to take nothing but boarders. Day pupils are a nuisance.

The pupils have Bible instruction daily, except Monday, when they have a prayer-meeting at that hour instead. To-day there were sixty-two present, and how they did make the roof ring with the Japanese of "The sweet bye and bye" and "There is a gate that stands ajar." It is a trifle painful to ears that are accustomed to a scale which has a couple of half-tone intervals, but the sentiment is there if close harmony is not.

Dr. Verbeck is in Kiu Shiu now. He went through here last Friday, *en route* from Kagoshina to Kurume and Saga.

The good doctor, as he goes through the country, with no thought apparently, but that of preaching Christ, comes as near the apostolic ideal as anything I ever expect to see.

Education.

Rev. G. H. Mandeville, D. D., Sec'y.

NEEDS OF THE BOARD.

Ninety one students are now on its roll and receiving aid in meeting the expenses of their education. To meet the obligations to these young men into which the Church, through the Board, has entered, will require much more liberal offerings from Churches, Sabbath-schools and individuals during the remaining quarter of the ecclesiastical year than have been received in any three or six months. Think of $400 or $500 a month from the entire Church for this great work.

When the cry was for young men, the practical answer from many was, *wait till you have the means*. Now when the cry is so loud for means, the practical answer is, *you ought not to take more men than you have means for support*. And that too, when the Church has been appealing to the Lord of the harvest, send forth laborers into thine harvest; yea, when all over the land and the world is heard the plaintive wail, *send us men*; *send us men*. The Board has in training the largest number in its history, and in the main, young men of finest promise. In the hands of the Church is the money to meet the expense. Shall it not be forthcoming cheerfully and generously? Will Pastors and Consistories earnestly help to secure it?

Meanwhile, to the pressing appeals of Hope College and North Western Academy for help in meeting their current expenses, the only answer thus far the Board can give is, *no money*; *no money*. Shall this state of things continue?

In behalf of the Board,

Giles H. Mandeville,
Cor. Sec.

HOW SHALL MEN BE QUALIFIED TO PREACH.

We have no faith in any whom God has not called, as was Aaron, into the ministry of His Son. The Board does not receive under its care any who do not profess to believe themselves called of God. The divine call to the ministry lies at the basis of all plans and arrangements to secure "Ambassadors for Christ."

But surely we should act consistently with our prayers. We should work in harmony with our belief. We should look up, call forth and furbish up the talent latent in the sons of the Church. The Church of Christ should teach her young men that they are to become ministers unless justifiable reasons warrant them to pursue other callings in life, just as Candidates for the ministry should understand that they are to be willing to go and preach wherever the Master may call them, even unto the ends of the earth. The Church should so plan and arrange that every reasonable excuse shall be taken away from the minds of young men who are asking prayerfully how they can best serve their Saviour and advance the interests of His Kingdom in their genera-

tion. With their hearts aglow with love and zeal they will come, if they can be assured that the Church will obey her Head and train her recruits to become commanders in the Sacramental host; just as the young men crowd to the Naval Academy and the Military Academy, because they are assured that the Nation will sustain them and furnish the best possible means and facilities for qualifying them for service to the country in these professions. The young men should feel it to be their privilege and right to have the best fostering care which the Church can furnish. But how are young men to obtain suitable qualifications to preach the everlasting Gospel and discover to a perishing world the unsearchable riches of Christ? It seems to me there can be only three methods:

(*a*) *By intuition.* The constitution of the fallen human mind renders this an impossibility. Whenever it has been claimed the foolish preaching has proved the folly of the claim. Its absurdity is so apparent as to render its consideration needless.

(*b*) *By inspiration.* The day was when this so obtained as to be all-sufficient and clothed Prophets and Apostles with every qualification needful for their sublime Mission as revealers of the mind and heart of God to men. But this Scriptural inspiration no longer obtains in the Church. Whatever inspiration men may have from the force of thought with which the mind grapples and wrestles with the unfolding of truth and its presentation in vocal or written utterance, it certainly is not the inspiration of that Divine Spirit which Paul and John and other writers of the Scriptures possessed. Men are no longer qualified by such inspiration, and no other can give the qualifications needed.

Eliminating these, there remains only the third method:

(*c*) *By instruction.* Experience must determine the measure and kind of instruction or education best adapted to supply the need and clothe the candidate with qualifications. This experience the Church has been gathering for centuries. As the result of that experience she has the system of academical and theological instruction now in force in all Protestant Churches, for fitting men to be preachers and pastors. Nor does she hesitate to alter, amend or increase these methods, as increasedc experience may indicate.

Instruction or education being found by experience to be the best and true method for most richly qualifying men for this sacred work, can the Church do less than give her sons the best advantages in her power, so that they may be abreast of the thought and scholarship of the age, and be able to tell the old, old story; so as to win the heart of the poor and lowly and also enchain to the authority and power of love in the cross of Jesus, the loftiest intellects, the ripest scholarship and mightiest influences among men?

G. H. M.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of December, 1888.

New Paltz, N.Y.	$19 59
Blawenburgh, N. J.	5 00
North Newark, N. J.	300 00
Rev. J. N. Janssen	15 00
Plattkill, N. Y.	4 63
Highwood, N. Y.	8 56
Waupun, Wis.	4 00
Oostburgh, Wis.	9 07
Milwaukee, Wis	17 00
Anandale, N. J.	4 00
East Saugatuck, Mich.	4 25
S. S. 1st Long Island City	5 51
Lansing Ill.	9 45
Coeymans, N.Y. q c.	30 76
Closter, N. J.	17 68
S. S. Closter, N. J.	1 21
S. S. 1st Bayonne, N. J.	42 48
German Norfolk st., N. Y City	10 00
Miss'y So. Whitehouse, N. J.	25 15
S. S. Riverside, Paterson, N. J.	6 03
2nd Coxsackie, N. Y.. m. c.	10 00
Broadway, Paterson, N. J.	4 05
Holmdel, N. J	20 46
Free Ch., Jersey City, N. J	3 00
"A Friend" 1st Brooklyn, N. Y	1 00
Franklin Park, N. J	34 32
West New Hempstead, N. Y	12 00
Womans Miss'y, Zeeland, Mich	35 00
2nd Philadelphia, Pa	3 50
Gallatin, N. Y	5 14
Mission Chapel, Flatbush, L. I.	26 36
High Bridge, N. J.	22 89
Graafschap, Mich.	25 00
Acquackanonk, N. J.	92 00
"Ebenezer" Oregon, Ill	10 00
Ch. of the Comforter, Wiltwyck, N. Y.	23 66
2nd Pella, Iowa	5 36
2nd Bethlehem, N. Y	33 43
Madison ave., Albany, N. Y.	498 35
Alto, Wis.	19 60
St. Thomas, West Indies	15 72
Mrs E. F. Spoor, Coxsackie, N. Y	5 00
Miss A. G. Fairchild, " "	5 00
Irving Park, Ill	26 70
Wynantskill, N. Y.	21 00
S. S. " "	12 00
1st Brooklyn, N. Y.	35 10
Fonda, N. Y	16 00
Madison ave., N. Y. City Ind.	75 00
New Durham, N. J.	20 00
"Emanuel" Bon Homme, Dak.	3 00
Jerusalem, N. Y.	4 80
Unionville, N. Y	1 20
Syracuse, N. Y	43 25
Ladies Miss'y, Holland, Albany, N. Y.	10 00
Catskill, N. Y.	17 66
34th st., N. Y. City	13 50
Ladies Miss'y, High Bridge, N. J.	30 00
Mrs. Esther Graham, Scarsdale, N.Y.	10 00
A member R. C., Jersey City, N. J.	2 00
Childrens Mission Band, 2nd Coxsackie, N. Y.	50 00
Ellenville, N. Y.	43 80
1st New Brunswick, N. J.	36 98
Ladies Miss'y, Postburgh, Wis.	12 00
1st Poughkeepsie, N. Y.	57 36
H. S. Young " "	50 00
Cedar Grove, Wis	20 00
Hope Ch. Dak., Salary of F. J. Zwemer	40 00
South Holland, Ill.	32 50
Belmond, Iowa	3 71
S. S. Clarkstown, N. Y.	3 00
1st Hackensack, N. J., bi-monthly	54 20
1st Grand Rapids, Mich.	47 08
East Holland, S. S. N. & S. Hampton, Pa., for Dak. S. S.	9 50
Shwangunk, N. Y.	5 00
2nd Grand Haven, Mich	6 00
2nd Pella Ia., for Dak. work	27 00
Clover Hill, N. J.	4 50
S. S. Gravesend, L. I	59 54
Cash.	8 75
Aurieaville, N. Y.	16 00
2nd New Brunswick, N. J.	5 00
S. S. 2nd Schenectady, N. Y.	37 71
Cuddebackville, N. Y	12 00
Minnisink, Montague, N. J.	5 00
1st Holland, Mich.	9 20
Free Grace, Orange City, Iowa	9 25
Roxbury, N. Y.	5 00
Plank Road, S. S. New Durham, N. J.	25 00
Franklin, N. J.	5 61
New Lots, L. I.	50 00
S. S. Clerry Hills, N. J.	1 50
S. S. South Brooklyn, N. Y.	25 00
Belleville, N. J.	11 20
S. S. 2nd Grand Haven, Mich.	51 20
S. S. Ch. of the Comforter, Weltwyck, N. Y.	5 03
Union Ch. 9th ave, N. Y. City	7 93
High Point S. S. Shokan, N. Y.	1 60
S. S. Schoharie, N. Y	15 00
S. S. 1st New Brunswick, N. J.	100 00
1st Kingston, N. Y.	85 00
Stuyvesant, N. Y	53 72
S. S. Currytown, N. Y.	2 25
Young Men's Christian Ass'n, R. C. Muskegon, Mich	6 15
The Misses Varick, N. Y. City	20 00
Mission Boxes, S. S. Tyre, N. Y., 6 months.	25 10
Berne, N. Y.	15 31
"Tithes" Montclair	5 00
Catechetical class Spring Lake	6 10
North Marbletown, N. Y.	16 85
Pultneyville, N. Y	14 00
Newark, N. Y.	3 29
A country catechism class, Fulton, Ill.	13 00
Collegiate, New York City m. c.	283 62
2nd New Brunswick, N. J., semi-annual	102 28
Ch. on the Heights, Brooklyn, N. Y	503 02
"Special" to pay Special Interest	15 15
2nd Somerville, N. J.	57 75
1st Orange City, Iowa	31 37
Total	$4080 69

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

December, 1888.

Rev. J. N. Janssen	15 00
Anandale, N. J.	3 00
Ger., Norfolk St., N.Y. City	10 00
Boonton, N. J.	5 94
Ch. of the Comforter, Wiltwyck, N.Y.	2 67
Baileyville, Ill.	11 44
S. S. Sprakers, N. Y	10 88
S. S., 6th, Paterson, N. J.	12 85
S. S., North Passaic, Earnest Workers.	8 00
South R. C., Brooklyn, N.Y.	10 19
Port Ewen, N. Y.	5 00
Kinderhook, N. Y.	39 64
Kinderhook, for Bath on Hudson	30 00
Trinity, Plainfield, N. J.	42 02
Tyre, N. Y.	2 15
1st New Brunswick, N. J.	51 23
Jno. McKay, 1st, Grand Rapids, Mich.	4 25
S. S. 1st, Milwaukee, Wis.	30 00
Middlebush, N. J.	25 85
Bergen, N. J., m. c.	20 06
2d New Brunswick, N. J.	2 00
S. S., Franklin, N. J.	57
S. S. 3d, Raritan, N. J., Xmas offering	19 00
Ramsey, Iowa	9 84
S. S., Ramsey, Iowa	3 16
S. S., Mohawk, N. Y.	11 83
Shodack Landing, N. Y., for Bath	6 82
"Tithes" Montclair	5 00
Spring Lake, Mich.	7 71
S. S., 3d, Holland, Mich.	18 28
Ellenville, N. Y	13 90
Total	$488 01

JOHN S. BUSSING, *Treasurer*,
33 Wall St, N. Y. City.

"THE CHURCH BUILDERS."

December, 1888.

Oostburg Wis	6 00
1st, Long Island City	2 50
Spring Valley, N. Y	3 41
Washington, Iowa	1 00
Cold Spring, N. Y	2 10
Lansing, Ill	3 25
Riverside, Paterson, N. J	6 58
1st, Paterson, N. J	7 10
Catskill, N. Y	5 77
Upper Ten Mile Run, N. J	2 00
Lower Ten Mile Run, N.J	3 33
Three Mile Run, N. J	3 00
1st, Kalamazoo, Mich	31 60
New Centre, N. J	2 01
Port Ewen, N. Y	8 69
East Millstone, N. J	5 00
1st, Grand Haven, Mich	21 65
Stone Mill, 1st, Claverack, N.Y	4 00
Walden, N. Y., Miss Lillie S. Tier's Class	1 08
Auriesville, N. Y	5 00
New Lots, L. I	12 00
Hope Church, Dak	5 00
Linlithgo, N.Y	7 50
Livingston, at Linlithgo, N.Y	1 25
Gravesend, L. I., D. D. Lake's Class	1 25
Centreville, Dak	3 55
Wayne Valley, Preakness, N. J	2 00
North Branch Depot, N. J	2 47
De Witt Chapel, N. Y. City	10 15
Greenport, N. Y	5 29
West Griggstown, N. J	2 43
Total	$177 88

JOHN S. BUSSING, *Treasurer*.
33 Wall St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for December, 1888.

Miss M. A. Billinger, Herkimer, N. Y., for Life Membership	$ 25 00
Bethlehem, N. Y., 2d Ch. Aux.	33 42
Jersey City, N J., Central ave. Carmel Mission Board	3 65
Amity, N. Y., Aux	13 00
Brooklyn, N. Y., Aux., "Hope Mission Band" South Ch	36 00
West Leyden, N.Y. Aid So. for Oregon at Wakonda, Dak	3 00
Owasco Outlet, N. Y., Aux. for Oregon at Wakonka, Dak	5 00
Flatbush, Ulster Co., N. Y., Aux	22 45
New Brunswick, N. J. Aux. of 1st Ch	52 00
New Brooklyn, N. Y., Aux	13 00
New Brooklyn, N. Y., Young People's Soc	7 50
Newark, N. J. Aux. of 1st Ch. for Reflector, for Ch. Orange City	24 27
Esopus, N. Y., Aux	19 56
Brooklyn, N. Y., Ch on the Heights, Aux	31 95
Newark, N. J., N. Ch. Industerial School for Parsonage	3 05
Newark, N. J. North Ch. Thank offering for Parsonage	94 84
Irving Park, Ills., Christmas gift	25 00
Upper Red Hook, N. Y., for Orange City, Classical Academy	25 00
Flatlands, L. I. Aux	33 00
New York City Grace Church, Aux	5 00
Centreville, Mich., Aux. Christmas offering	5 00
Brooklyn, N. Y., South Ch. Aux	10 00
Hopewell, N. Y., Aux	56 00
New Brunswick, N. J., Miss. Band, of 1st Ch. for Pulpit desk	25 50
Greenville, N. J., Aux	16 67
Glenville, N.Y., 1st Ch. Aux. for Bd. Dom. Miss.	26 00
Philadelphia Pa., S. S. of 2d Ch for Palmyra, N. Y. Ch	25 00
New York City, South Ch. Aux	100 00
Jamaica, L. I., Aux	18 35
Franklin Park, N. J., Aux., making Mrs. H. P. Cortelyou, Life member	25 00
Gravesend, L. I., Aux	62 67
Port Jackson, N. Y., Aux	13 14
New York City, Aux. of South Ch., for Organ at Greenleafton, Minn	77 35
Benne, N.Y., Home and Foreign Missionary Soc.	10 00
Hudson, N.Y., Mission Circle of 1st Church	10 00
Franklin Furnace, N. Y., Aux	5 00
Total	$959 17

Please send contributions for the Woman's Executive Committee to

MRS. U. D. GULICK, *Treasurer*,
275 Lenox Ave., N. Y. City.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Dec. 10, 1888, to Jan. 10, 1889.

New Paltz, N.Y., Aux., omitted in last	9 00
Fishkill, on the Hudson, N. Y., Aux	10 00
Daughters of the King, Tyre, N. Y	5 00
Miss. F. R. M	25 00
Birth-day box, Union Ch, 6th ave., N Y. City	21 25
Faith Mission Band	31 00
Ferris Aux., 6th ave., N. Y City	25 00
Golden Rule Mission Band, 1st Ch. Albany, N.Y.	
Married Women's Society, Zeeland, Mich	60 00
2d Ch. Bethlehem, N. Y., Aux	33 43
Amity, N. Y., Aux	14 00
Prospect Hill, Ch. N. Y. City, Aux	4 80
Catskill, N. Y., Aux	56 65
Grand Haven, Mich., Aux	35 00
Nassau, N. Y. Aux	25 00
Greendale, Col. Co., N. Y., Aux	10 19
Mrs. W. B. Walker, in Memoriam	10 00
South Ch., Brooklyn, L. I., Aux	10 00
Fairview, Ills., Aux	24 00
Grace Ch., New York City, Aux	5 00
Ghent, N. Y., aux	20 00
2d Ch. Philadelphia, Pa., S. S. Aux	30 00
Greenville, N. J., Aux	25 92
Readington, N.J., Aux	20 00
Franklin Furnace, N. J., Aux	5 00
Jamaica, L. I., Aux	18 35
S. S. Christ Ch., Utica, N. Y	30 00
1st Ch., Rochester, N. Y., Aux	10 00
Coopersville, Mich., Aux	11 00
Newburg, N. Y., Aux	80 00
Hopewell, N. Y., Aux	74 00
Three Ladies of Hopewell, N. Y	20 00
North Ch., Passaic, N. J., Aux	40 00
Mission Circle, Franklin Park, N. J	25 27
A Friend from Albany, N. Y	2 00
Total	$925 86

Parties withing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*.
39 West 46th St., N. Y. City.

BOARD OF EDUCATION, R. C. A.

Receipts in December, 1888.

From Ch. of Palisades, Fort Lee, N. Y	$ 5 80
Ladies' Ed. Society Flatbush, L. I	160 00
Rev. J. N Jaasen, Newark, N. J	10 00
Ch of New Hackensack, N Y	12 00
Waupun, Wis	5 30
Spring Valley, N. J	2 54
Coeymans, N. Y	8 00
Norfolk st., Geneva, New York	20 00
Greenleafton, Min	14 50
Ebenezer Ch., Holland, Mich	6 00
Holland Ch., Holland, Neb	15 00
Ch. of Wes Hempstead, N. Y	4 11
First Ch. of Brooklyn, L. I	23 00
Ch. of Queens, L. I	11 78
Peapack, N. J	3 70
Cleveland, O	4 05
South Ch. Brooklyn, L. I	9 00
Mrs. T. F. Spoor, Third Ch. Coxsackie, N. Y	5 00
Miss N. G. Fairchild	5 00
Second Ch. New Brunswick, N. Y, Add.	2 00
First Ch. Grand Rapids, Mich	11 88
Total	$327 51

F. J. HOSFORD, *Treasurer*,
25 Reade St.

BOARD OF FOREIGN MISSIONS.

Receipts for November, 1888.

Ralph Voorhees, Clinton, N. Y.	$ 350 0
Interest Arcot Theological Sem'y Fund	597 47
Ch. New Paltz, N. Y. m. c.	14 23
Greenleafton, Wis.	15 00
Stuyvesant, N. Y., m. c.	15 31
2d ch. Poughkeepsie, N. Y.	60 97
Amer Bible Soc. for Arcot Mission	250 00
2d Ch New Brunswick, N. J., m. c.	27 32
Ch. Beaver Dam, Mich.	7 00
1st ch, Ghent, N. Y.	38 36
Ch. Wallkill Valley, N. Y.	6 75
Miss Jane Van Alstyne, Ch. Kinderhook, N.Y.	1000 00
Ch. of Deer Park, Port Jervis, N. Y. m c.	16 22
Special Contribution. " "	26 50
For work in South America, F. Hughes, Passaic, N. J.	10 00
Ch. of Gallatin, Mt. Ross, N. Y.	8 00
Ladies Miss'y Soc'y 1st Ch Claverack, N. Y.	31 45
Ch. Fonda, N. Y., m. c.	6 00
Palisades, N. J	3 85
Freehold N. J.	11 34
Aquackanonk, N. J., m. c	30 00
Naumburg, N. Y.	8 00
Dorcas Vereinging, Orange City, Iowa	25 00
Ch. Westwood, N. J.	14 36
Flushing, L. I., m. c.	7 50
3d ch, Raritan, N. J., m. c.	11 65
2d ch, Newark, N. J	20 05
1st ch, Flatbush, L. I., m. c	155 32
Ch Gravesend, L. I.	47 00
Lafayette Ch. Jersey City, N. J	75 00
2nd Ch. Claverack, N. Y., m. c.	10 46
Ch. Hudson, N. Y., 2 mos.	55 70
Chatham, N. Y.	70 00
Marbletown, N. Y.	25 00
Preakness, N. J	9 70
Miss C. A. Duryee	5 00
1stCh. Hackensack, N. J., bl-m.	58 37
Ladies Miss'y Soc., Franklin Park, N. J.	24 00
Ch South Bergen, N. J.	2 00
Rev. N. F. Chapman, Saugerties, N. Y	5 00
Womans Miss'y Soc., Ch. Liska's Kill, N. Y.	20 00
Ch. Catskill, N. Y., m. c.	2 27
Milwaukee, Wis.	21 75
1st ch, Brooklyn, L. I.	24 00
2nd Ch. Philadelphia, Pa., m. c.	7 05
Nellie Annie Pike, 1st Ch. Rochester, N. Y.	5 00
Suydam st. Ch., New Brunswick, N. J.	38 50
Mrs. S. A. Sandhenn	25 00
2nd Ch. Ghent, N. Y.	3 50
Ch. Bergen, N. J., m. c	23 15
Womans Miss'y Soc., Ch. Newkirk, Iowa	15 00
1st Ch. (Holland) Paterson, N. J.	7 40
6th Ch. " "	25 50
T. W. R. Van Hetloo" "	9 25
Union Ch. (Holland) " "	24 00
Ch. Stanton, N. J.	14 00
Hurley, N. Y.	46 00
Mrs. S. T. Searle, Hurley, N. Y.	5 00
Ch. Port Jackson, N. Y.	27 00
Interest on Estate of Elinor Webb	22 50
2nd Ch. Coxsackie, N. Y., m. c.	18 16
1st " Orange City, Iowa	30 75
Ch. Forrestou, Ill	3 60
Niskayuna, N. Y.	25 00
Mrs. Maria A. Hiested, Sangerties, N. Y.	250 00
Womans Miss'y Soc., Ch. Pompton Plains, N.Y.	28 89
"L. F." for Japan	10 00
Ch. Gibbsville, Wis.	29 25
Broadway Ch. Paterson, N. J., m. c.	3 68
Collegiate Ch, Harlem, N. Y	223 52
Students Miss'y Assn., New Brunswick, N. J.	75 00
1st Ch. Orange, N. J.	298 10
1st " Philadelphia, Pa.	25 00
A friend, Guilford, N. Y	5 00
Mrs. Deyo, Shokan, N. Y.	5 00
Ch. Neshanic, N. J.	20 12
New Hackensack, N. Y., m. c.	4 82
Womans Miss'y Soc., Constantine, Mich	4 78
For Mr. & Mrs. Pitcher	50 00
A Friend 6th ave. Ch., N. Y. City	10 00
South Ch. N. Y. City, m. c.	38 02
Mrs. J. P. DeJong, Englewood, Ill.	5 00
3d Ch. Pella, Iowa	17 87
"Continental" Rochester, N. Y	2 00
1st Ch. Kalamazoo, Mich	61 08
A Friend, New Durham, N. J	1 00
1st Ch. Holland, Mich.	5 52
1st Ch. Astoria, L. I.	9 73
A Friend of Missions Alto Wn.	5 00
Rev. H. F. Schnellendreusler	2 50
Grace Ch. New Durham, N. J., m. c.	24 00
Ch. Fishkill on Hudson, N. Y.	115 94
For Mite Boxes	2 00
Ch. Greenpoint, L. I.	64 58
2nd Ch. Rochester, N. Y.	25 00
Ch. East Williamsburg, N. Y.	12 00
"W. A."	20 00
Ch. Castsbaum, N. Y., m. c.	20 00
Vriesland, Mich.	10 30
Colts Neck, N. J	15 00
Rhinebeck, N. Y.	26 18
Esopus, N. Y.	5 50
" Union Centre Chapel	2 50
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Ch. English Neighborhood, N. J.	25 00
Fulton, Ill.	10 00
Total	$5103 09

CHILDREN'S MISSION FUND.

S. S., Ch., Glenham, N. Y.	$ 6 06
Village S. S., 1st Ch., Claverack, N. Y	18 86
S. S., Ch., St. Remy, N. Y.	3 26
1st Ch., Hackensack, N. J	25 00
1st Ch., Hoboken, N. J.	3 46
Ch., Newtown, L. I.	30 00
New Brooklyn, L. I.	12 50
2d Ch., Newark, N. J.	24 61
Schodack, N. Y.	18 00
Amer. Ch., Orange City, Iowa	3 43
1st Ch., New Brunswick, N. J.	144 57
Ch., Port Jackson, N. Y.	12 00
Catechumens, East Williamson, N. Y.	7 32
S. S., 2d Ch., Bethlehem, N. Y.	12 78
Castsbaum, N. Y.	40 00
Ch., Nishayuna, N. Y.	22 00
Pompton Plains, N. J.	100 00
Broadway Ch., Paterson, N. J.	20 00
Smaller Catechumens, Englewood, Ills.	7 00
S. S. Soc., Columbia, N. Y.	7 50
Ch., Yonkers, N. Y.	75 00
Ch., Herkimer, N. Y.	17 00
Middle Ch., N. Y. City	50 47
Ch., Schodack Landing, N. Y.	20 00
Ch., Milwaukee, Wis.	40 00
Total	$710 82

FROM THE WOMAN'S BOARD.

Aux. Suydam st. Ch., New Brunswick, N. J.	$ 10 00
Willing Workers, Ch., Upper Red Hook, N. Y.	36 00
Ch. Belleville, N. J.	24 13
Mrs. S. H. M.	80 00
Aux. South Ch., N. Y. City	100 00
Ch., Cold Spring, N. Y.	15 00
Fonda, N. Y.	11 25
Herkimer N. Y.	11 50
S. S., Ch., Flushing, L. I.	30 00
Aux. 1st Ch., New Brunswick, N. J.	66 00
Ladies' Miss. Tract Soc., Flatb'h Ulster Co., N. Y.	22 69
Aux. Saugerties, N. Y.	25 00
Merry Helpers, 1st Ch., Newark, N. J.	10 00
Aux. Gravesend, L. I.	84 00
S. S., Tappan, N. Y.	10 00
Church. Nh. and Sh. Hampton, Pa.	17 90
Total	$553 47

RECAPITULATION.

From Churches, etc	$5,103 09
From Sunday-schools, etc	710 82
From Woman's Board	553 47
Total	$6.367 38
Previously Acknowledged	$23,103 23
Total receipts from May 1st, 1888	$29,470 61

New York, Nov. 30th, 1888.

JOHN U. FERRIS, *Treasurer.*
85 Elm St., N. Y.

BOARD OF FOREIGN MISSIONS

Receipts for December, 1888.

Individuals, East Williamson, N. Y	$ 10 00
1st Ch. Schenectady, N. Y.	117 16
Ch., Stuyvesant, N. Y. m. c.	16 27
Sprakers, N. Y.	8 14
Germantown, N. Y.	3 81
Deer Park, Port Jarvis, N. Y.	7 05
Beaverdam, N. Y.	11 86
Amer. Ref. Ch., Orange City, Iowa	14 26
2d Ch., New Brunswick, N. J., m. c.	23 60
Ch., Millbrook, N. Y.	2 50
Wayne st. Ch., Jersey City, N. J.	11 52
Ch., Piermont, N. Y., m. c.	6 17
Hudson, N. Y.	283 27
Nh. and Sh. Hampton, Pa.	21 47
2d Ch., Claverack, N. Y., m. c.	9 08
Ch., Linlithgo, N. Y.	25 00
Blawenburgh, N. J., m. c.	3 82
No. Ch., Newark, N. J.	300 00
Member 1st Ch., Tarrytown, N. Y.	5 00
Students Miss. Ass., New Brunswick, N. J.	1: 0 00
Young Ladies Miss. Soc. 1st Ch. Kalamazoo, Mich.	30 00
Rev. J. N. Jansen	25 00
Collegiate Ch. New York City	285 62
1st Ch. Kalamazoo, Mich.	5 00
Ch., Pompton, N. J	58 00
"A. C. W." 2d Ch., Rotterdam, N. Y.	7 50
Board of Domestic, Miss., Conference Exp.	17 25
1st Ch., Flatbush, L. I., m, c.	102 50
Ch., Coeymans, N. Y.	30 76
2d Ch., Somerville, N. Y.	50 00
Ch, Twin Lakes, Mich.	7 00
1st Ch., Ridgewood, N. J.	7 50
Forrestown, Ills.	17 66
J. H. Cautine, Stone Ridge, N. Y.	12 00
Ch., Graafschap, Mich	25 00
South Ch., N. Y. City, m. c.	57 09
2d Ch., Coxsackie, N. Y., m. c.	10 00
Ch. of the Comforter, Niltwych, N. Y.	2 02
2d, Bethlehem, N. Y.	33 42
Currytown, N. Y.	17 00
Miss. Soc., Whitehouse, N. J.	25 15
Ch., New Paltz, N. Y., m. c.	16 44
Bergen, N. J., m. c.	24 43
A Friend, Walden, N. Y.	30 00
"L. H." N. Y. City	1 00
Ch., New Hackensack, N. Y., m. c.	4 00
(Special), Ellenville, N. Y.	30 00
(Thanksgiving), Harrison, Dak	87 00
Ch. of the Clove, High Falls, N. Y.	18 28
Catskill, N. Y., m. c.	2 35
Lafayette Ch., Jersey City, N. J., m. c.	35 00
Ch., Newburgh, N. Y.	117 15
Port Richmond, N. Y.	97 69
S. Squire, Port Richmond, N. Y.	5 00
Ch., Alto Wis	33 40
2d, Totowa, Paterson, N. J.	29 34
Madison Ave. Ch., Albany, N. Y.	542 51
Ch., Clarkstown, N. Y.	18 96
Aquackanonk, N. Y., m. c.	15 00
1st., Somerville, N. J.	45 00
Rosendale, N. Y.	4 89
J. D. Blumeberg, Prattville, N. Y.	5 00
Ch., Kinderhook, N. Y.	118 24
Ladies Miss. Soc., Ch., High Bridge, N. J.	10 00
Free Grace Ch., Orange City, Iowa	9 25
Ch., Linden, N. J.	5 28
West New Hampstead, N. Y.	12 00
Nyack, N. Y., m. c.	7 59
1st, New Brunswick, N. J.	25 79
Minnisink, Montague, N. J.	5 00
Shawangunk, N. Y.	5 50
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Ch., New Hackensack, N. Y.	20 00
A Friend, Ch., Greenville, N. Y.	10 00
Ch., West Farms, N. Y.	8 50
Central ave. Ch., Jersey City, N. J.	9 00
Grove Ch., New Durham, N. J., m. c.	15 09
Ch., Woodstock, N. Y.	7 00
6th Ch., Paterson, N. J.	12 85
1st Ch., Rochester, N. Y.	128 00
Ch., Schodack Landing, N. Y.	7 60
1st Ch., Orange City, Iowa	14 56
Ch., Catsbaum, N. Y., m. c.	20 00
Ch., Ellenville, N. Y.	51 66
New Utrecht, N. Y.	62 92
Fonda, N. Y., m. c.	16 00
Emmanuel Ch. Bon Homme, Dak.	3 00
Mrs. E. F. Spoor, Coxsackie, N. Y.	5 00
Miss A. G. Fairchild. " "	5 00
Ch. Fulton, Ill.	10 75
Miss'y Conference, Classis of Paramus	8 75
J. F. Nelke, Milwaukee, Wis.	5 00
In Memoriam Charlotte W. Duryee, from her mother	100 00
Lafayette Ch. (Christmas box) Jersey City, N. J	23 00
Ch. Harlingen, N. J	15 04
South Holland, Ill.	55 48
2nd Ch. Hudson City, N. J.	18 68
Ch. Pompton Plains, N. J.	50 00
2nd Ch. Grand Haven, Mich.	6 00
Peter Fagg's Family Miss'y Box, Madison, Wis	5 75
Ch. Syracuse, N. Y.	20 28
Canajoharie, N. Y.	55 56
Centennial Chapel, Brooklyn, N. Y	10 00
Ch. 34th st., N. Y.	60 00
Roxbury, N. Y.	6 00
1st Ch. Grand Rapids, Mich	47 67
S. School Ch. Cherry Hill, N. J	1 50
The Misses Varick, N. Y. City	20 00
Ch. Belleville, N. J.	8 81
Total	$4,090 82

CHILDREN'S MISSION FUND.

S. School Central ave. Ch., Jersey City, N. J	3 00
Amer. Ref. S. School, Orange City, Iowa	3 46
N. Orange S. School, Newkirk, Iowa	6 85
S. School, Readington, N. J	37 04
" Whitehouse, N. J.	3 80
Miss. Band 1st Ch. Bethlehem, N. Y.	13 00
S. School Ch. Annandale, N. J	10 38
" Ch. St. Thomas, W. I	30 00
" 2nd Ch. Totowa, Paterson, N. J	32 48
Childrens Miss'n Band, 2nd Ch. Coxsackie, N. Y	50 00
S. School 1st Ch. Bayonne, N. J.	50 00
" Riverside Ch. Paterson, N. J.	6 02
" Minisink, Montague, N. J.	5 00
Bruynswick S. School, Ch. Shawangunk, N. Y.	15 25
S. School Ch. Woodstock, N. Y.	1 25
" 2nd Ch. Grand Rapids, Mich.	100 00
Rockefeller S. School, 1st Ch. Claverick, N. Y.	2 00
Leggitt S. School " " "	9 63
S. School Ch. Gibbsville, Wis.	23 25
Hyde Park S. School, Queens, L. I.	7 31
S. School Ch., Fulton, Ill.	4 25
" Ch. Clarkstown, N. Y.	6 00
Churchville S. School, Ch. N. & S Hampton Pa.	11 15
Village S. School, Ch. Gravesend, L. I.	59 54
Rutsonville School Ch. Shawangunk, N. Y.	5 00
S. School Ch. Chatham, N. Y.	55 47
Plank Road S. School, New Durham, N. J.	40 00
S. School Central ave. Ch., Jersey City, N. J.	14 19
" South Ch. Brooklyn, N. Y.	25 00
Total	$629 82

FROM THE WOMAN'S BOARD.

Aux. Blawenburgh, N. Y.	20 00
" New Brooklyn, N. Y.	13 00
Y. P. M. S. " "	7 50
Golden Rule Mission Band, 1st Ch. Albany, N. Y.	20 00
Adriel Mission Band, N. Y. City	30 00
Aux. Wayne st. Ch., Jersey City, N. J	46 14
Woman's Board For. Schools	470 00
Missionary Circle, Tyre, N. Y.	5 00
E. C. Morehouse	5 00
F. R. Morehouse	20 00
Aux. 1st Ch. Grand Haven, Mich.	35 00
Total	$671 64

RECAPITULATION.

From Churches &c	$4,090 82
" S. Schools, &c.	629 82
" Woman's Board	671 64
Total	5,392 28
Previously acknowledged	29,470 61
Total receipts from May 1st, 1888	$34,862 89

New York, Dec. 31st, 1888,

JOHN M. FERRIS, *Treasurer*,
65 Elm St., N. Y

VOL. 2. No. 3.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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·26·READE·STREET·
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·MARCH, 1889·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

Vol. II. MARCH, 1889. No. 3

Editorial.

"Like people, like priest," is Hosea's inspired utterance. The converse is often equally true, "Like priest, like people." This truth came to us with new power not long since, in hearing a casual remark of a preacher. "We always had a missionary box in our family until we came to my present charge." The "present charge" had done nothing for missions and it was hard to see a good reason why they were not interested, until the chance remark of the pastor fell upon our ears. The secret was out. If the minister does not give for missions his people are not likely to follow his example. The blank spaces over against the missionary and benevolent contribusions of a church that has a minister, are a swift witness against both preacher and people. On the other hand, if the contributions from churches could be analyzed, in some cases, if the gift of the minister were taken out it would leave little. In such instances, the pithy saying of the prophet does not apply. But we believe that the exceptions are not many to the prophet's utterance. An earnest, liberal, consecrated pastor will have a corresponding influence upon his people. The Secretaries of our Boards could give instances of changes in the pastorate working marvelous changes, both for better or for worse, in the contributions of the churches for missionary work.

The Spring meetings of Classis will soon be here. Our missionary work both at home and abroad, should receive special consideration at these meetings. Two things are likely to confront the church at that time. A considerable sum of money must be raised in a few weeks if the year is to close without debt. That fact should receive in Classis proper consideration, especially from churches that have done little or nothing to meet their apportionments. The complacency with which some churches treat their obligations to the work of missions is amazing in the face of the scriptural injunction, "Provide things honest in the sight of all men."

The other subject that shouldreceive earnest attention is the extent of the work and the amount of money to be asked for from the churches for another year. The Spring meeting of Classis is the time for preparation for the new year of missionary endeavor. It is true that General Synod is the final court of decision. Yet, since the churches through the Classis are expected to raise the money,

each Classis should consider carefully what it may be expected to do, and then, instead of waiting until the fall meeting, begin at once to do it. We lose ground during the summer months, and therefore there is a crowding in the Winter and early Spring. Let the Classis give the missionary work of the church a proper hearing at the Spring Sessions, and let delegates to Synod know what each Classis intends to do, before resolutions are passed. Too often the delegates that say Amen most loudly to a resolution, do the least toward making that resolution a fact. Let every church be heard from in the Classis, that Synodical delegates may not misrepresent the facts.

"The reason many people have no interest in missions is because they invest no principal."

One of the most hopeful indications for the future of Christianity in Japan, is the missionary character of the native Christians. They are zealous in carrying the Gospel to their own people, and also to Korea and the islands dependent on Japan.

The proportion of the native Christian students of the University of Bengal who have become Masters of Arts is twenty three times greater than of the Hindu or Mohammedan students.

TAKE NOTICE.

Auxiliaries and individuals who wish their remittances to appear in the annual report of the Woman's Board, to be published in May, must forward their money, on or before April 10th, to the treasurer.

MRS. PETER DONALD.
39 West 46th St.,
New York City.

NOTES FROM JAPAN.

REV. H. LOOMIS.

A CHRISTIAN FACTORY.

In the town of Kurogano, in the Province of Joshiu, there is a silk factory that has been established by two Christian men who are endeavoring to conduct the business on an honest and Christian basis. Thus far there have been no Christian men conducting such a business; and it has been customary for the manufacturers to make a certain grade of goods and then when a market had been secured they would substitute an article of inferior quality and thus endeavor to defraud their customers.

In order to prevent any dishonesty it was decided that all those who were employed in the factory ought to be Christians. (The whole number thus engaged in the business is about 150.) So it was arranged that every Sunday the pastor of the Takesaki church, or some other preacher should come and conduct religious services for the benefit of the laborers. There were also special meetings at such times as suitable persons could be found to conduct them.

During the Summer vacation Mrs. Pierson of Yokohama visited the place and was suprised to find how much had been accomplished in the way of imparting religious knowledge, and also arousing in the hearts of the people a desire for an experience of God's saving presence and power. Mrs. Pier-

sons labors were attended with most excellent results; and after her return to Yokohama, two Bible women were sent there to continue the good work. Several have recently applied for baptism, and the condition is most encouraging.

The result of this has been that the factory has been unusually prosperous and will soon be enlarged. Thus it has been demonstrated to the people of this land that godliness is profitable for this life as well as that to come.

INQUIRY AND OPPOSITION.

In the vicinity of Kurugano the Buddhists are very numerous and have been much attached to their religion. But at the time of one of their religious festivals Rev. Mr. Hoshino and two others went there and opened Christian lectures. The attendance was large, and the hearers very attentive. It is now reported that many have become inquirers and lost their faith in the worship of idols.

In the town of Fujioka there are several Christians and in July last there were a number of lectures for the purpose of interesting the other residents and turning them away from the worship of their false gods. The result was that many of them were led to doubt the truth of their old system of belief, and a spirit of inqury was aroused in many of their minds.

But soon after a man came there who belonged to a company of those who call themselves the "Jesus Expellers," and his speeches brought quite a change in the feelings of many toward the Christian faith. Some were so aroused by his false representations of God and the Bible that they were ready to oppose any further efforts to propagate the religion of Christ among them.

But after a while some of the native preachers came to the place and so labored so as to restore confidence in their teachings and remove much of the errors that had been spread among them. Many were awakened to a new and better hope, and aroused to increased zeal, for the spread of Christ's kingdom in their land.

When the man who had opposed this work heard what had happened he made an appointment to hold a public discussion with the Christians in regard to the truth or falsity of their religion. This was to take place at the church; and a great crowd gathered to hear what would be said by the speakers on either side.

But the opponent of Christianity did not appear; and it thus became a most favorable opportunity to tell the large audience about a better way than many of them had hitherto known. After that time there was an increased attendance at every service; and there are no more efforts to hinder the spread of the gospel.

A NOTABLE CONVERSION.

Among the present church members at that place there is one man who is quite wealthy and

influential. He was formerly much addicted to the use of strong drink, but was induced to sign the pledge and then to seek the help of God to keep it.

His conversion wrought such a change in his character that his family were led to feel that it must be the work of God. And so they sought help and peace from the same source; and now all are rejoicing together in the presence and love of God.

AN INSULT AND AN APOLOGY.

Rev. Mr. Porter and his wife were one day walking in the street of Kanazawa when they were insulted by some drunken soldiers who were disposed to fight. But some of their comrades soon came up and took the troublesome ones away. Mr. Porter then sent a letter to the Governor of the town asking for protection from the soldiers who were often intoxicated and ugly.

For a day or two no reply was received; but on the following Sabbath morning the General and Colonel in company called to apologize for what had happened and he expressed special regrets because the people thus insulted were Americans. Then both requested that the missionaries should call and make the acquaintance of their wives and families. From that time they have been very friendly, and have shown special kindness to the missionaries.

Gen Okamoto has a son in merica who has become a Christian; and he has now placed his little daughter in the school under the care of Miss Porter.

THE DOSHISHA.

The largest and most successful Christian school in Japan is the Doshisha at Kyoto. At its head is the Rev. Mr. Neeshima who has had such a remarkable history and whose efforts for his own countrymen have been so singnally blessed.

There are in this institution 700 pupils, and eight foreign teachers. There are two hundred scholars in the Preparatory department, 420 in the Collegiate, and 80 in the Theological classes. There were 141 conversions among the students last year; and in the two higher classes all but two or three are professing Christians.

MORAVIAN MISSIONS OF TO-DAY.

Much has been written concerning the Moravian Missions, and the heart of Christendom has been profoundly moved by the history of the missionary self-sacrifice, and the success of the Moravian Church. Some account of her present missionary life may serve to quicken our own. That small community now numbering about thirty thousand members, might well serve an as example for the whole Church Militant, occupying as it does the vanguard of the host in its onset against the kingdom of darkness.

For this Church of the United Brethren is above all a missionary

body. Its missions are an integral part of its very existence. This has been shown in an interesting paper by M. Alfred Boegner, recently published in the *Journal des Missions Evangeliques de Paris*, from which we translate the following statements:

No member dreams of considering missionary work as something foreign to his personal life. Any brother, clerical or lay, may any day receive without surprise a call to go to Labrador, or Australia or the Mosquito Coast. The idea of contributing from their own number to the missionary company is familiar to every household.

The church has no special missionary journal, for the missionary work has a prominent place in all its religious periodicals. It has special missionary gatherings, but this does not prevent missionary interests entering into all the ordinary services of the Church and into the public prayers of every Sunday. From this follows a state of mind and a manner of speaking about missions different from ours. As a Moravian has said: "Those of us who do not go on a mission bear the common work on our hearts: all talk of it, our success, our defeats, our missionaries, and, I may even add, our children, for ninety children of misssonaries are supported in the schools at Kleinwelke and the Church has adopted them." These children are received with open arms by different families for their vacation.

The Moravian Church is not wealthy. It could not accomplish what it does except by great economy. A large number of its families make their manner of life simpler, in order that they may give more. If there is a deficit in the mission treasury, they know how to meet it by a voluntary tax which the members lay upon themselves at a simple statement of the need from the elders who form the supervisory board at Herrnhut.

As to the mission stations, the wish of Count Zinzendorf, the founder of the community, has been carried out by his followers. It is their plan to go to the most miserable people and the most inhospitable regions of the earth, which without them would not be occupied. This is "missionary comity" indeed, and of the highest style.

They have made, in the one hundred and fifty-six years of their history, nine unsuccessful attempts to establish missions in various lands, and have for different reasons relinquished four more—in Guinea, among the Calmuks, in Egypt, and at Tranquebar—which has been continued many years. They now sustain fifteen misssons. They are the following:—

In the East Indies,	begun	...1732
" Greenland,	"	...1733
" North America,	"	...1734
" Surinam,	"	...1735
" South America,	"	...1736
" Jamaica,	"	...1754
" Antigua,	"	...1756
" Barbadoes,	"	...1765
" Labrador	"	...1770

In St. Kitt's (Antilles) " ...1777
" Tabago, " ...1790
" Mosquito Coast " ...1848
" Australia, " ...1849
" Himalaya, " ...1853
" Demerara, " ...1878

In these missions there are now 107 stations, 335 missionaries, men and women, 141 native evangelists, 1,457 native helpers of both sexes, and 83,032 members in the native churches. Such results has the Moravian Church accomplished for the heathen world, what has been its reward? Its members declare that in thus giving themselves to missions they have received a wonderful return. Private Christians, pastors and Bishops, are unanimous in saying that their missions have been the salt which has kept them from corruption, and that if the missions did not exist it would be necessary to create them in order to preserve the community from dissolution.

THE MISSIONARY'S PONY CARRIAGE.

To show how the objector to Missions unwillingly commends missionary operations, we quote the following from the pen of Dr. Herrick of Marsovan, Turkey, in the *Missionary Herald*:

Canon Taylor's pet aversion seems to be a missionary with a wife and a pony carriage. Quite unconsciously, it would seem, in quoting native Indian judgment of the missionary, he has drawn to the eye of one experienced at once in oriental and missionary life a charming picture: "A charitable Englishman, who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations, and triads, and drives out his wife and his little ones in a pony carriage." Noting that the judgment is hostile and critical, that of one whose mind is unconvinced and whose heart is unimpressed by Christian truth, could the missionary himself wish higher commendation? The native sees in him kindness and benevolence: he is winning in his bearing; his school is excellent, well organized, thorough in instruction; has a high moral purpose, is fitted to develop character, is one that will set its mark indelibly and for good upon the coming generation. And this school is cheap; it is therefore within the reach of the poor of an Eastern land. The missionary speaks the language well; he is no bungler; he has a powerful engine of influence always ready, and he preaches the great doctrines of the Christian faith, the atonement of the incarnate Son of God and the Trinity, with the related doctrines of saving truth. And then as the labors of the day end, and the cool air of the evening comes on, the missionary brings his pony-carriage—mark! a pony-carriage, a simple affair, no costly or pretentious equipage, but a little pony-carriage to the door, and assists into it the little lady who for his sake and the work's sake has come

from a home of refinement and culture in the fatherland to the debilitating climate of India, where special care in the matter of daily change and rest and exercise in the open air is necessary, but where she and her children cannot walk out freely and alone as ladies and children do in the sweet air and over the fresh green swards of England. Note that it is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands.

THE INJUSTICE DONE TO MISSIONARIES.

Few who read these pages can realize the injustice done our missionaries by witholding from them the means of efficient service. It ought to be enough for them to give their lives, their years of patient preparation, their acquisition of knowledge, their home comforts, and other privileges of their native land—enough to make such sacrifices, without being called to the further trial of disappointed hopes and plans, and of crippled efforts and scanty returns where great results seem just within reach; and all this for the want of a few hundred dollars more to secure these results. Yet who contribute most to this cause? Is it those who give themselves, or those who give of their wealth? Is it the parents who spend money on the education of their children and then send them forth with their blessing to build up Christian institutions in other lands, or those who give of their abundance to supply them with needed food and clothing, and with such help as is indispensable for buildings and schools, and possible to meet wholly or in part, for a little time, the small salaries of native teachers and preachers? It is through these native agents that the missionary extends his work, multiplies his influence, and follows up openings for the gospel. To limit him in these regards below his most careful estimate of what is necessary, is to cut off and cut back the new growth of his work, to lose opportunities won, it may be, at the hardest, and to see a blight falling upon the work. This is the burden that weighs on the heart, the discouragement that pales the cheek, the injustice that too many in the Church at home are doing to loved and honored missionaries in the foreign field. Oh, for a union of sympathy and effort in the common cause as fellow-believers unto the kingdom of God!

—*The Missionary Herald.*

I would guarantee to take the first 20 men, women and children that I should meet with in Samoa, (in Polynesia,) and I would back them in Bible knowledge against any 20 I should meet with in this country," says a missionary.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands.
February.....China.	August.....Roman Catholic Lands.
March.....Mexico.	September.....Japan and Korea.
April.....India.	October.....Turkey and Persia.
May.....Burma.	November.....South America.
June.....Africa.	December.....Syria.

MEXICO.

The spirit of Protestantism has worked radical changes in the political condition of Mexico. What is now sorely needed is the gospel of Christ in the hearts of its priest-ridden population. The reaction from Romanism is to infidelity, and a great number of the men in Mexico are infidels. But the women, the moulders of civilization, are firm adherents of Rome. Thus Protestant missions are confronted in Mexico with a double foe; Romanism and its result, irreligion. The priests, smarting under their losses in civil affairs, are bitter in their hostility to those who seek to destroy their religious power over the hearts and consciences of men. The political leaders, having given religious tolerance more from a spirit of indifference than the spirit of faith, are skeptical of all efforts at establishing a purer type of Christian living among the people. Roman Catholic countries are perhaps the most difficult mission fields.

The population of Mexico which in round numbers is 10,500,000 is a heterogeneous one. One-third are Indians, the Aborignes, but little removed in civilization from the condition in which they were found three and a half centuries ago. One-sixth are Europeans. and their descendants, the remainder, are mixed races,—*Mestizos* from whom have sprung the leaders of Mexico to day. Upon such a mixed population the pure gospel of Christ has begun its beneficent work.

The first Protestant church was organized in 1864. So whatever has been accomplished has occupied only a quarter of a century. Religious movements of permanance are usually of comparatively slow progress. God times movements by millenniums, and his servants must be contented to wait as well as eager to work. Yet the record of twenty-five years is a cause of thanksgiving and encouragement. The general conference of Protestant Missions held from January 31 through February 3, 1888, was the occasion of a careful compilation of statistics concerning the work of all denominations of missionaries in Mexico. Rev. John W. Butler gives the following *resume* of the work. Eighteen different missions repre-

senting eleven different denominations are at work Preparatory work was done by the American Bible Society, that came in the wake of the American Army in 1847 : and also by a devoted medical missionary, Dr. Prevost, of the Presbyterian Church ; as well as the unique and successful work of Miss Rankin, who sent religious literature across the border from Brownsville, Texas, followed later by Christian workers, and finally in her own person in 1859. There are congregations in all the territories and in all the States of the Republic save two.

From a very full table of statistics, we extract the following :

Number of Centres, 86.
Congregations, 393.
Total Foreign Workers, 125.
Total Native Workers, 300.
Organized Churches, 177.
Communicants 12,444.
Adherents, 33,000.
Sunday-schools. 199.
Sunday-school Scholars, 5,256.
Value of Missionary Property, $594,260.

Of the 73 chapels and churches, 16 were built without aid from Boards at home, and nineteen only received partial aid.

There have been 59 martyrs who have given their lives for the cause.

So much for the statistics of a quarter of a century. The Conference was itself a great advance. The questions discussed and the plans of co-operation adopted are all likely to add to the power of Christian Missions in this benighted land. The Quakers touched elbows with the Baptists, and the Episcopalians and Congregationalists sat side by side ; and Presbyterians of every shade of blue had goodly fellowship with Methodists of every name, while independent missions of every sort linked hands with organized Boards for the holy cause of Christ's universal kingdom in Mexico. The measures adopted by this conference look toward a new version of the Bible in Spanish ; a union college of high grade, to do for Mexico what Robert College is doing for the Orient ; a judicious division of the field to avoid loss of force. All these measures were heartily approved, and prospects for larger results to Protestant Christianity in Mexico are encouraging.

CENTRAL AMERICA.

The five republics of Costa Rica, Guatemala, Honduras, Nicaragua and San Salvador and the colony of British Honduras, form the country known as Central America. The population numbers 3,000,000, of whom the greater part are nominally Roman Catholic, but practically heathen.

Protestant Missions are found only in two of the five republics. The Moravians with characteristic faith and endurance have fastened their Missions on the Moskito coast in Nicaragua. They came in 1848 and have now over a thousand members. The only other mission outside of British Honduras, which has several churches of different orders, is that of the Presbyterian church (North) in Guatemala, begun in 1882.

WORK IN SIXTY-TWO YEARS.

The American Home Missionary Society began its work in 1826, with 169 missionaries, of whom 129 wrought in the Middle States, 33 in the Western, 5 in the Southern, 1 in New England, and 1 in Canada, where the work was transferred in 1844, to the British Colonial Missionary Society. The gain has been gradual and fairly steady, save for the total cessation of work at the South in the years 1859-1865, and its late rise there so rapid as to employ 123 missions in 1885. (now 144).

The first missionaries were sent to Wisconsin and Iowa, in 1835; to Oregon, in 1846; California and Minnesota, in 1849; Kansas, 1854; Nebraska, 1855; Colorado, 1863; Utah, 1865; Dakota, 1867; Washington Territory, 1870; Nevada and Idaho, 1871; Montana, Arizona, New Mexico, 1881.

In these sixty-two years the regular cash outlay has been $12,135,422.07; extra supplies received and appropriated, more than $1,100,000. Years of labor performed, 42,149. Additions to aided churches, 355,985. Churches organized (of which many were, and some are Presbyterian), 4,951; brought to self-support, 2,430.

As a result of J. Hudson Taylor's visit to America, fourteen missionaries have started for China and forty-six have signified their willingness to follow.

Full consecration is doing the next thing perfectly for the Lord.

Woman's Department.

AUNT POLLY'S OPINION

By Sallie V. DuBois.

"If you want to think a good deal of any body, just try to help 'em all you can," said Aunt Polly to Uncle Ben. "Why, I don't believe the blessed Lord would care half as much for us if He hadn't done so much just for our sakes, do you? There used to be a time when I didn't want to give nothing for missions, and when they kept telling about the privations out West, I said I'd nothing at all to do with it. I never did have much money, only enough to keep the wolf from the door, and to save a little for rainy weather. How did I come to change my mind? Well, I'll tell you: You know that Winter I slipped on the ice and couldn't walk for months. I never was a master hand for reading, but somehow it was all I could do then, and when Dominie sent me in some mission papers to read, I said I reckoned they would pass the time better than nothing. Well, somehow I got interested. The people out West got to seeming like real men and women to me, and the missionaries like brothers and sisters in the Lord. Then that text, "Inasmuch as ye did it unto one of the least of these, ye did it unto me," words direct from the Master, got hold of me, and I couldn't get rid of 'em. Somehow there seemed less than ever to give at our house. I was crippled, and father waiting on me made him

lose a good deal of time from work. "But I tell you," emphasized Aunt Polly "where there's a will there's a way," and we found it. "Father," said I, one day, "them folks out West are our brothers and sisters, and we are doing nothing for them. He looked thoughtful, and I continued: "yes, and we can't hope to be brothers and sisters to the blessed Lord, either, till we learn to do the will of the Heavenly Father." We haven't got many days longer to live, at most, and we've done next to nothing for the advancement of His kingdom.

"Well," said father, "the Lord's work shall have the price of my tobacco. I've got to do without it in Heaven, any way, and I might as well learn how, here. That brought the tears to my eyes; it was the only luxury father had ever known. "And I'll give up my tea," I said. "No," said father, "you can't do without that." "It shatters my nerves, anyhow," I cheerfully continued, "and if the Lord sees I can't do without it, He'll provide a way." "And so we began to give for missions, just a little, you know, and when the reports would come in from the West, father would say, 'my tobacco is bearing a good harvest, wife;" and when I'd hear of some of the doings of the "Woman's Executive Committee," I'd say, "Father, I guess that tea is doing somebody some good, anyhow."

Southampton, Pa.

For the Young.

AN INDIAN STORY.

There was among the Dacotah Indians, whom we call Sioux, a chief named "Wakean Washta," — Good Thunder. Indian mothers name their children after something they saw or heard when the baby came to their home. I suppose this mother heard the thunder, and thought it good for the gift of her dear child, and so gave him the name. More than twenty-eight years ago I met three Indian chiefs on the banks of the Minnesota, near Birch Coolie, — Good Thunder, Tapi, and Wabasha. They told me such a sad story of the robbery of the white man that my cheeks were red with shame. They asked me for a missionary, and out of this came all the wonderful work God has done for these poor red men.

The next day Good Thunder brought me his daughter, a child of ten years. Her face was beautiful, her complexion a rich dark brunette, her hair black as a raven's wing, and her eyes sparkling like gems. I never have seen a more beautiful Indian child. The father asked me to take her home, and educate her to become like the daughters of Christian white men. I took her to Faribault, where I had an Indian child in my school. She was marvelously intelligent, quick to learn, and gentle as a Christian lamb. The next year she was taken ill. The wild Indians told Good Thun-

der: "You see what comes of your folly: The bishop has Ojibway children in his school. They are our enemies; they have poisoned your child. She will die, and you are a fool." Good Thunder came to Faribault, and never did I see a more sad face as he stood at my door. He told me what his Indian friends had said. I asked him to go and see his child, whom I had baptized after the gentle poetess "Lydia Sigourney." The father saw his child, and told her what he had heard. She told him the sweet story of Bethlehem; of Jesus' coming into this sad world to be a babe; of his wondrous life of love and mercy; of his death on the cross; of how he had passed through the grave and ascended into heaven, to be the friend of all who need a friend at the right hand of God. She said, "Father, these Chippeway children have the same mark on our foreheads. We are his children; and his children are friends and sisters and brothers, not enemies Do you see these berries? The Ojibway children picked them for me. Do you see these flowers? They gathered them for me." Good Thunder believed his child. When he took her home, I gave him an open letter to show all whites: "This man, Good Thunder, is taking his Christian child home. Will you not, for Jesus' sake, be kind to her? He who said, 'Inasmuch as ye did it to the least of these,' will surely repay you." Good Thunder told me afterwards how kind all were to his child. I visited the Sioux agency a few weeks later, and was present at Lydia's death-bed. The dear child thanked me for telling about Jesus, told her father she was going to the beautiful home Jesus had prepared, said she would soon be with the Savior, and her last words were to tell about the angels whom she saw. As I stood by the open grave and committed the lamb of Jesus to God's acre, I was overpaid for all I had done or could do for these red men. From that hour Good Thunder was a changed man. He gave up his heathen dances; he no longer painted his face; he was like a little child, and the blessed story found its way to his heart. He became a Christian, and was baptized Andrew.

This was the summer of the awful Sioux massacre, where eight hundred people were killed by the Indians, who had been provoked to murderous hatred by long deeds of wrong. Good Thunder, Taopi, Wabasha, Wahachampamaza, and other Christians, were as true as steel. They rescued over two hundred white women and children, and delivered them to General Sibley. It was due to their faith in Christ that these wild, savage Indians became Christian heroes. Good Thunder was General Sibley's chief of scouts. He is an old man now, but of my many friends I know of none I love more than this Christian chief.

For a long time these friendly Indians were homeless. They

were afraid of their own people, and lived a wandering life in Minnesota. Some of them have gone to the better country, where we shall meet again. Good Thunder has gone to their old home near Birch Coolie; and all these scattered Indians will be removed there. I have begun a new mission on the very place where the mission stood before the outbreak.

Last year the citizens of a town named Good Thunder sent for the old chief to celebrate, with them, the Fourth of July. Some one who hated the Indians told the people that the real Good Thunder was dead, that this man was a fraud. They sent and withdrew the invitation. It almost broke the old man's heart. He came one hundred and fifty miles to see me, and told his story. I sent the people a letter from General Sibley and myself, certifying that we had known Good Thunder almost thirty years, that he was the brave man who saved so many lives. The people sent a committee of whites to apologize for the wrong, and Good Thunder was an honored guest. He made a beautiful speech. He said: "All men wish to be remembered. I am an Indian, but I am a man. You have named your place Good Thunder. Perhaps some day, when I am dead, some one will ask why did you call your place Good Thunder? Then they will hear that a Christian Indian loved white men, and, at the risk of his life, saved their women and children. If the place has my name, I hope it will be a good placewhere men love God our father,and love their brothers. If it is a good place it will be a happy place, and God will bless you and your children. I thank you for inviting me to your feast. I thank you for your kind words. I have them in my heart. I have done." This dear story of God's love in sending his dear Son, will do for all people what it has done for my dear friend Good Thunder.

There is not a place in the whole world where we may not carry this sweet story. Will not the friends of children help us? There are children in China, in Africa, in India, who never heard of Jesus. Yes! in the lanes and alleys of the city, in the abodes of wretchedness and want, there are children who never heard of Jesus but as a name their father curses by. The dear Saviour died for them as he did for you and for me. Will not each of you, for Jesus' sake, try to make the world better and brighter by living as his dear children? There is one thing worth living for, and that is, to help poor, wandering, sin-sick souls heavenward and home. And when we do reach that blessed home, next to seeing the Saviour, next to meeting the dear ones gone before, will be the comfort of meeting some whom our prayers, our alms, and our efforts, have brought home.—*Bishop Whipple in S. S. Times.*

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved. That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and they instruct the Board to base the appropriations to the field upon that amount, looking to the churches for loyal support.—General Synod, June 1888.

TREASURER'S STATEMENT FOR JANUARY, 1889. MISSIONARY DEPARTMENT.

Balance January 1st		$ 866 11
Receipts		3,597 50
Borrowed from Contingent Fund		3,200 00
		$7,665 61
Payments		7,659 13
Balance Febuary 1st		$6 48

BUILDING FUND DEPARTMENT.

Receipts		$1,071 93
Designated gifts in Trust Co.		600 00
Borrowed from Contingent Fund		19 15
		$3,586 93
Past Deficit	$2,910 84	
Payments	684 86	3,586 22
Balance February 1st,		71

CONTINGENT FUND.

Loaned Miss. Dept.	$3,200 00
" Building Fund	1,915 00
Unused	885 00
Total	$6,000 00

NOTES FROM THE FIELD.

JOY IN RECEIVING AS WELL AS GIVING.

No small part of our happiness here consists in making others happy. If a small loan from the Building Fund, makes one congregation come together, specially to give thanks, why should not our people make it possible for the Board to set all those Churches shouting for joy, who are waiting for help from that fund. More than two years ago, the Church at Baileyville, Ill., asked for aid. It has at last been promised. Hear what the pastor says:

"Your letter dated Jan. 7th, arrived and brought the glad news, that the Church of Baileyville shall have the aid so much needed. Monday, Jan. 14th, was a great day, a day of joy. The congregation was gathered, and thank-offerings were brought to the Lord for our relief.

"Dear brother, I cannot express the thankful feeling of all of us, and I, and I hope also the Church of Baileyville, will never forget what the Board has done for us. I hope the congregation will do what they can to strengthen the hands of the Board, to give relief to other weak churches. May the Lord pour out more and more his Holy Spirit upon us, and upon the whole Church, that his name may be glorified."

ANOTHER CONGREGATION GLADDENED.

A Church in Kansas that has struggled along while waiting, is at last rejoicing in the promise of speedy help. After referring to the conditions on which the Board makes loans, from the Building Fund, the pastor writes:

"I am in favor of giving a mortgage on the conditions of our Board, even if it is for all our property is worth, or rather for every dollar this congregation has received from any of our churches. I do not believe in "caterpillar churches" or preachers. I prefer "bee churches" which first seek, then bring honey (or money) to the joy of our Boards, and the cause of Christ.

"To remain here without the aid of the Board, would be impossible;—at least it would require much more faith and self-denial. Yet I wish I had that faith, and

the self-denial would follow. My wife and I have often talked about depending on the Lord, whose is the earth and the fulness thereof, but I do no know whether at present we could stand the test.

"So in regard to our Church building. Seeing the scarcity of money in the treasury, we might have waited till we had the means, though the former building, costing $80, was not adapted to preach in. We intended to use it for a stable, but we leveled it to the ground and built another stable. We have now a church building, and if others had not aided us, we would be much more in debt.

"May the Lord bless us temporally and spiritually, so that soon we may be able and willing to help others of our beloved church."

A CHRISTMAS JOY.

We hoped we would receive many accounts of Christmas festivals, and the opening of Christmas boxes that were sent from the East. One letter has come from Centreville, Dakota, where the Sunday School had a Christmas feast without outside aid. The Pastor, Rev. H. W. Warnshuis, writes:

"Monday, Christmas Eve, we had a tree for the children. (Query; where did they get a tree in Dakota?) We received no help from other schools, so we had to do the best we could, and we did quite well. We raised all the money we could, for we had 125 children and each had to have a present. We bought one for each, and every one was pleased. The parents of many of the children are not interested enough to give, and others are too poor to give, so the giving and the work fall upon a few.

All the exercises were carried out delightfully. I wish you could have seen the large congregation gathered in the Church that evening. No standing room left, though all the other Churches in the place had a Christmas tree at the same time. It proved that the Reformed Church here has many friends. We are doing a good missionary work, and have reason to be encouraged that the Lord is blessing us. Many who have lately moved in, come to Church; our congregations are so much larger, we have reason to be glad, and in time the Church must and will be strong"

THE CHURCH FARM.

BY REV. A. ZWEMER.

These ought ye to have done, and not to leave the other undone. Matth. 23: 23.

The subject of the Lord's sharp reproof did more than the Law required: they gave tithes of the produce of the garden, while the Law only demanded tithes of the fields, and of the trees.

Their tithe-giving of herbs did Jesus neither approve nor condemn. But besides these legal acts of religion he required of them the fruit of the Spirit, judgment, mercy and faith. In these they were weighed and found wanting.

Of this pharisaical halfway re-

ligion, I do not intend to speak: I rather would apply these words to my own views of the work on the farm and in the field. I am sometimes almost wavering as to where work is the most necessary or where labor will bring the most profit.

The majesty of His command, "Go ye into all the world, and preach the Gospel to every creature," often revives in my heart the fire of my very youth when I desired, hoped, prayed to be a missionary, and thought, planned and dreamed of missionary work. And now I hardly allow myself to speak of the *necessity* of homework.

Almost I would say; let the homework at the farm care for itself: They are so near to all the accommodations of the farm and the garden, and the kitchen, and they have free use of all the implements and if they choose protection from the rough weather, they may sleep every night under the shadow of the Gospel-roof which, in our country, extends its eaves far enough to shelter all outsiders. They almost all live within the sound of the Gospel, and many of them sleep with the Bible itself near their pillow. If they do not want to be gathered under the sanctified roof of God's ordinances if they refuse to be ruled by the word of God, which is so near to them—let them alone!

But then it seems as if I hear the words of the Master: "*and not leave the other undone!*" This indicates that it His will that work shall be done both at home and abroad, that both are necessary and both must be done with willing hearts and strong hands. No choice is left us; we must give tithes of the herbs as well as of the harvest; give our tenths of a meagre salary, as well as of a rich income; give the Gospel to the dispersed and neglected nominal Christians, as well as to the heathen who know not God; build a little fold for a few sheep as well as a large church for a multitude; send a *Rev. Barnabas* to a few pious souls, struggling in the borderland of civilization to prepare the soil for the future rich harvest field for the Lord, as well as a *Rev. Apolos* to the cultivated citizens of a large community, or a *Rev. Paul* to the heathen.

In the light of this commandment wavering of judgment *where* to work becomes a weakness, and one-sidedness a sin. There may be a choosing of work. The abounding goodness of the Master will let each of us have his choice. If we but understand the call and the command of the Lord of farm and field, and if we are not too much self-deceived to be willing to know which work we are fit to apply for, then the choice of our heart will run in the channel of His appointment, and we will do our work with a joyful spirit.

David wanted to build a very great house on the Zion-side of the farmhouse. He had been hauling lumber and stones, and collecting

silver and gold; he had even a plan and specification of the building from God, probably by the hand of the prophet, but he was *not fit* to build it. We know David acquiesced in God's declining his offered services. He even gave thanks for the preference God made when he said. "Thy son shall do it." But perhaps?—perhaps he felt sometimes disappointed, for David was a "man subject to like passions as we are."

Lately the papers spoke of a weighing machine in which there was no wavering, as in the old fashioned balances of a former generation. The indicator went down to a point at the exact number of pounds and fractions, and there it remained without any vibrations. If I remember rightly that machine belongs to our Government. I am glad of it: it could have no better owner. I do not doubt the truth of this information, nor argue the possibility of making such a perfect piece of machinery: but indeed, our own weak human hearts do not possess it. They cling tenaciously to the old balances with scales, in which the weight and the article are often going up and down. And what is the difference? The one which is the heaviest remains down at last.

So it is with our hearts: wisdom must be *learned* in Christ's school; it is never *forced* into our minds. The experience of many waverings bring us *down* at last: there we may rest safely at the bottom of God's will.

Allow me yet to speak of two farmers whose doings I have observed. One had been reared at a pleasant estate. When he began farming for himself he wanted the farmhouse and barn, and garden, and surroundings to be good looking to passers-by, and pleasant for himself and family. His thoughts and labor and money were largely expended to make it so. When he got the farm from his father, it was lightly encumbered: *just enough*, said his old father, *to keep him in healthful care and foresight.* After his father's death his mortgage became heavier at the same rate that his farmyard became more pleasant and park-like. Some years later the mortgage was foreclosed He and his family were poor.

The other farmer dearly loved his family, but he loved yet more his wheat and cornfield, his implements, his cattle and his profits. All his thoughts and plans and labor, ran only in this direction. If he could but eat and sleep and keep warm under his roof, all ornaments and accommodations besides he counted as useless. His farmyard was a veritable dunghill. *He got rich.* His family got slovenly and aimless. He died, and left his riches and his unpleasant home to others. They used his wealth, repaired his farmbuildings, cleaned up the surroundings, and enjoyed a pleasant

and honest farmer's-life. Both men were onesided and acted unwisely. The Master's words explained why: "These ought ye to have done, and not to leave the other undone."

A TEMPTATION TO BE AVOIDED

The temptation to discount the future, and incur expense upon the basis of expected but uncertain supplies, is universal and very attractive. Always dangerous, it is especially so in the case of church-building.

How natural the thought: a little greater expense will add so much to the appearance and the comfort of the building that we shall draw in many, now indifferent, whose contributions will more than equal the advanced outlay; our town is growing and we must build for the future; for, these additions and adornments must be added sooner or later and never will it be less expensive to secure them than now.

The result is a debt, and the presence of the debt repels those who, it was fondly and fatuitously expected, would come to the rescue, rush in, fill the empty seats and gladly pay off the indebtedness. By this road scores of churches have marched to financial disaster ending in death.

The only absolutely safe rule is for a congregation to incur no greater expense than they can raise money to meet. They may properly go to friends and neighbors upon the ground of a public advantage; they may appeal to public-spirited men; they may, if really weak, turn to the Board of Church Erection; but when they know the measure of actual certain resources, then they ought to know the proper measure of legitimate expense.

Upon one condition only may they with any safety borrow money and incur a debt, viz., when their assured and certain income will abundantly provide for all necessary expenses and for the interest upon it. To accomplish either result the future is discounted and the life or death of the church depends upon the coming in of new strength, of which there is no assurance whatever but vague expectations and roseate dreams that may or may not be fulfilled.

It is as a consequence of this temptation that churches that in the inception of their plans never contemplated turning to the Board, finally feel compelled to do so. The Board was framed to aid "weak churches," and it is distinctly ordered that these churches shall so plan their building as to be left, with the help of the Board, absolutely without debt. Yet scarcely a month passes that some church that is making an outlay of $6000, $10,000 or even $20,000 does not apply to the Board for from $1000 to $2000 because it has incurred expenses far beyond its power to meet: Not infrequently good brethren are grieved because the Board will not subscribe $1000

toward such a debt, while three-fourths of it is still left unpaid, a burden upon the church. But the Board was organized, not to make subscriptions toward building $10,000 churches paying the debt upon such, but to guarantee to weak churches the completion *without debt* of their modest, inexpensive church homes.—*Church at Home And Abroad.*

In a recent number of *The Home Missionary* a Vermont pastor asks: "Will not the *The Home Missionary* devote some space to brief articles from many pastors on the question, 'How to raise money for the missionary cause?'" I am not a pastor, but have had thoughts upon this question for years. I am convinced that the treasuries of all our benevolent societies would be filled to overflowing if the pastors of our churches would do what they easily might in the matter;—that is, just before a collection is to be taken for any particular object, prepare a sermon which shall set before their congregations the work and needs of the Society. I think only a small part of our people know much about these societies, and of course will give little or nothing. Some ministers apparently feel that this is not their business, and seem to manifest little or no interest in the matter. Our minister, when at Saratoga, refused the offer of help to present the cause because he thought he could do it better himself, and the result of our contribution showed that he did well.

A Layman.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you.

Resolved, That the Church raise during the year, for this object, the sum of at least $110.000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in January, 1889	$2,462 66
Previously acknowledged	34,862 89
Total from May 1, 1888	$44,325 55
Deduct for special objects	4,043 14
Total for the general work	$40,282 41

The receipts for January reported above, show an advance upon Jan. 1888 of $1,379. As $1,300 of this amount, however, came from an outside and wholly unexpected source, the *contributions* have increased only $75.

The whole amount received thus far during the present fiscal year, is $44,325.55 or $2,603.00 less than last year. If the appropriations are to be met it will be necessary to raise before the 1st of May, about $55,000 or $65,000, if the Board is to receive the $110,000 voted by the General Synod. If the apportionments which have been made among the Classes, and by them among the churches are met, the desired object will be accomplished, all obligations discharged, all debts paid and a clean balance sheet presented to the next General Synod.

That the situation is serious cannot be denied. But it is no more so than last year. It is only because, following the custom of previous years, so much of the giving has been postponed to the last

months of the year. It is surely better to pay everything and start free upon the work of next year, than to carry on a deficiency to add to the requirements of another year. The appropriations absolutely necessary to the Missions are already quite large enough to supply the church with all it wants to do. Why add to them such an increased burden?

We appeal then most earnestly.

1. To every church to raise the amount apportioned to it, and to such as are able to do more, to do it without stint.

2. To every Sunday-School, or to those who have charge of them, to see that some contribution is made this year, if never before, to Foreign Missions. They *ought* to contribute, and they *will*, if they are kindly and wisely invited and guided. If a "special object" is desired, there is no other more important and inviting just now than Dr. Otte's house and hospital in Sio-Klu. Let the children build them. Unnumbered thousands for years to come will bless the gift, though they may know nothing of the givers.

3. To the Treasurers of Churches and Sunday-schools to pay over promptly what has already been contributed, whether the amounts be large or small.

4. And to individuals who love our Lord and His appearing, who have the ability in varying measure, so many of whom generously came forward with their gifts last year, to do the same or even better now. The work is worthy of it, and "The Lord hath need of it."

February, 1889.

COR. SEC.

NOTES AND NOTICES.

REV. AND MRS. LEWIS R. SCUDDER, M. D., arrived in Madras on Monday, December 17th. Dr. Scudder writes: "I cant say how happy we are to be here at last. Our hearts are full of thanksgiving and praise that God has brought us safely hither and given us this happy re-union and is opening our field of work before us. Our prayer is for His presence and power."

Dr. Scudder will probably be assigned to the Hospital at Arcot, formerly under the efficient care of the lamented Dr. Hekhuis.

THE INDUSTRIAL SCHOOL established by Dr. Hekhuis will be continued, and thus become a permanent memorial of his wise liberality. Mr. Conklin writes: "I do not think any of us missionaries want you to hold back appeals. You struck a key-note when you wrote in the *Intelligencer* of establishing the school firmly as a memorial of our dear Hekhuis. I had been thinking of that very thing. So I think you might have the machinery sent out. It will be very useful."

An appeal was made in the MISSION FIELD for October, 1888, and also in the *Christian Intelligencer*, for $150 to supply machinery asked for by Dr Hekhuis. Of this amount $50 were received and are available. The Board approves the project, but does not feel at liberty to take the money from its appropriations for its support or equipment. Yet the object is very important and worthy, and the Corresponding Secretary will be glad to receive the balance of $100 needed to supply the machinery and send it to India.

SO MANY ASSAULTS are made on missions, their value and success, that it is very desirable to know what answer can be truthfully made to them. Materials for such answer, in great abundance and of the most convincing character, can be found in a little volume written by the Rev. John Liggins and published by the Baker & Taylor

Co., N. Y., entitled, "THE GREAT VALUE AND SUCCESS OF MISSIONS, proved by distinguished witnesses, etc." It marshals a host of facts and testimonies by intelligent observers, thoroughly competent to observe the facts and report impartially what they have seen. It embraces the utterances of naval and military officers, statesmen, diplomats, scientific travelers and explorers, all testifying to the greatness and success of the work, and the wisdom, courage, zeal and fidelity of those who are carrying it on. It is a grand testimony not only to the value of Missions, but to the truth and power of Christianity. We should be glad to see a copy in the hands of every pastor and, indeed, of every intelligent Christian, and in every Sunday-school library.

REV. DR. H. M. SCUDDER, whose departure for Japan two years ago awakened so much interest, has been lecturing in Tokyo to large audiences. The lectures were six in number, on "Is there a God?" "How can we Know Him?" "Mystery" and "The Supernatural." It is said that "from a thousand to fifteen hundred people attended these lectures, and deep impressions were made. At least two persons were led to seek for baptism as a direct result." The Reformed Church so faithfully served by Dr. Scudder in India, cannot but be interested and rejoice in his labors and usefulness in Japan.

FOR REASONS of convenience and economy the two stations of the Board in Japan, heretofore known as the Yokohama-Tokyo and the Nagasaki Stations, have been divided, and each station erected into a district Mission. Separated as they are by a distance of 600 or 700 miles, the union hitherto has afforded little strength to either, and it is believed that their independence in the future will have advantages for both.

A SINGULAR ANNOUNCEMENT APPEARS in the *Missionary Herald* for Feb: "WANTED WITHOUT DELAY THIRTY-TWO MISSIONARY FAMILIES AND TWENTY-NINE WOMEN, as follows:" The article thus headed then proceeds to state the various points at which hese recruits thus called for are needed. It is a sad fact that while the American Board is thus seeking to make so large an addition to its missionary force, our own Board is compelled to decline the offers of those who wish to go, and whose presence and help is needed in the fields. Ought it to be so?

REV. JAMES H. BALLAGH and MRS. Ballagh arrived in Yokohama on the 19th of December, 1888. We print in another column an interesting letter written by him after his arrival, and would call special attention to what is therein said as to the need of "more of spiritual power." All of our Missions need additional men and means for the prosecution of their work, but the need of "power from on high," if that work is to be truly successful, is the greatest of all. This we can all seek for them earnestly and constantly, and we ought to seek it. Is it not quite as much needed at home that the springs of Christian liberality may flow more freely?

REV. AND MRS. HENRY STOUT left on Jan. 30th on their return to Nagasaki, after a stay at home of about four months. They expected to take the steamer on Feb. 18th from San Francisco. The Mission, reduced to two men during their absence, will be greatly strengthened and comforted by their return.

IN "CHINA'S MILLIONS," the montly periodical of the China Inland Mission, we find the following proclamation issued by the magistrate of Lu-ngan Fu, Shansi in favor of Mr. Stanley P. Smith and others of that mission.

"In issuing this proclamation to give clear information be it known that whereas the English teacher Mr. Stanley P. Smith and others [Mr. and Mrs. C. T. Studd and Miss Burroughes] have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signified to us magistrates by official documents; the teachers all carry a passport, giving them the right of entry to every Fu. Chau, and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher Mr. Stanley P. Smith has come here to establish a preaching

hall to cure people of opium craving and exhort men to be virtuous. Those are at liberty to hear who will. There are some who having heard the doctrine gave me (Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the main street crossing, meaning by their unfounded stories to mislead all, and to stir others up to hurt virtuous men.

"Over and above apprehending (these scoundrels) I issue this proclamation to inform others. By this I want to let the whole city know thoroughly—soldiers and people. After the issue of this proclamation you must all fulfil your duty, and not be incited by this unfounded talk.

"Constables ought to all the more beware, for fear this senseless people again stir up matters; should this be so, constables must at once take them up, and put them into custody. I shall thereupon punish them with the utmost rigour of the law. You all should know that in establishing mutual treaties with different countries, in the event of foreigners coming here propriety insists that we should protect them. It is further recorded in the treaty that Chinese traders going to other countries—other countries will also specially protect them. If you estimate the bearing of this principle you will see you ought not to trump up unfounded stories and stir up matters, and thus involve yourselves in the meshes of the law.

"I, the Hien magistrate, am now resigning, and greatly fear less you should set other matters agoing and break the laws; therefor let all you people clearly understand that as you love your own selves, you are by no means to fabricate or listen to trumped-up stories, lest thus sinning I shall have to heavily punish you. All ought to heed with profound care, and not disobey. A special notification."

The following is added by the magistrate himself, written in red, in blank verse of four characters to the line:—

"Each religion exhorts people to be good;
The words (they teach) some are easy, and
some are hard to be understood;
Willing to follow or not
Is a matter of each man's heart.
Why fabricate false reports,
Showing envy and hatred to others?
Of old there is this saying,
Love the benevolent, be good to your
neighbour;
If you break the law and stir up strife
You only bring calamity on yourselves.
Those who sedulously remember this proclamation
Will forever reckon as law-abiding people.'
Lu-ngan Fu, July 26, 1888.

WE MAKE NO APOLOGY for presenting the following passage from a letter from the parents of one of our missionaries, their *only* son. We do it as an illustration of the spirit which lays not only "substance" but sons and daughters on the altar of the Lord with gladness and thanksgiving;

"How encouraging and comforting is the fact to us, in old age, that he labors there with so much pleasure and consecration of heart. How firm he is in believing that God has called him to this work. And taking all things into consideration—how God has opened the way and is still opening it—we have much cause to be filled with thanksgiving for all that the Lord has done for us as his parents. Nothing is more precious to us, if we are children of God, than to know that our children are treading in our footsteps, and when they are called to such a glorious and divine work as that of Missions, then, truly, the love of God is manifest towards us. Our prayers are for them daily, and we have already received answer to our prayers."

THE JAPAN MISSIONS.

TOKYO, YOKOHAMA.

REV. JAMES H. BALLAGH, who so recently returned to the field, writes, Yokohama, January 16th, 1889:

My return to Japan I can now see was quite opportune, since Dr. Verbeck goes to America by this steamer, and, owing to Mr. Miller's removal to the North, (Morioka), the evangelistic work here will fall to my care, and the oversight of the native evangelistic work of the Home Mission Board as well.

There are calls from Mishima, from Kadzusa, from Najoya and Ueda already. I fear a considerable difficulty in getting passports freely, as they involve some

equivocation and greater time to get them, and strict adherence to lines of travel.

THE WORK AT SENDAI.

It required nearly two weeks to get a simple passport to visit Sendai to see my daughter, (Mrs. Dr. Harrell), and the first grandchild. We had an enjoyable trip by cars in twelve or thirteen hours which used to take four hard days travel. We spent New Year's day there and had the first Sabbath of the Week of Prayer with two native congregations, and an English service in my son-in-law's house. Rev. Oshikawa had a congregation of two to three hundred. Had the Lord's Supper, and seven or eight baptisms, one being his eldest boy. He is soon to leave for a period of rest and observation in America. "Six years ago," said a lady member of his Church, "when I came here. Oshikawa had six converts, and now there are 500 in his church connection."

I was agreeably surprised to find Rev. Miyake settled there as pastor of the Congregational Church. I preached for him in the evening. He is much esteemed by the professors and teachers of the large Congregational school there. One of their number said they desired to have some such man there, now that Mr. Oshikawa was to be absent. This of course is desirable if the proposed union be affected. I had a very pleasant intercourse with the Congregational, Baptist and German Reformed brethren residing there.

The latter are conducting the Theological Seminary and English work, and their girls' school is having fine large buildings erected. The several churches have all, except the Baptists, new church buildings. The United Church has a large building and grounds in the very centre of the city, on a wide street leading to the station which were formerly a Budhist Temple and grounds. The Methodists had a new church dedication while I was there; two foreign brethren from Tokyo coming up for the service.

While we were there, we were fortunate in meeting forty to fifty of the leading Japanese officials and their wives at a reception at my son-in-law's house. He had been very ill a month or two ago, and wished to make some return for attention received from European and Japanese alike. The party was very pleasant and every one seemed to feel on an equality, from the Governor of the Province and Commander of the Garrison stationed there down. We had a little taste of home winter weather, ice and snow, and cold enough to bite ears and toes.

THE WEEK OF PRAYER.

The Week of Prayer was well observed by the native churches, five in number, by Union meetings largely and enthusiastically attended. I was disappointed in the foreign meetings. There was no English programme, and fewer in attendance than heretofore. This is largely through the Evangelical Alliance Branch having been suffered to fall into neglect and decay. In fact there are grounds to fear there is less of the union spirit in both foreign and native brethren than heretofore. And there are unwelcome signs in regard to indifference, if not opposition, in government schools towards Christianity and Christian teaching. The press (foreign) or at least a subsidized sheet, seems to be upholding a non-committal policy and exaggerating the importance of Budhism. It is a comfort to know that the stars in their courses fight against all the Lord's opposers. The best outcome that I have yet known of the Week of Prayer was a most earnest and spiritual sermon last Sabbath by Dr. Meacham, Pastor of the Yokohama Union Church, on our need of the Holy Spirit. It made a profound impression I trust on every mind. After all, what is needed is more of true spiritual power, so that we may be witnesses unto the Lord to the uttermost parts of the earth. I have felt personally my lack of the Divine power more recently than ever before, and I would hope it is that I may be filled. I was gratified and impressed, on going to Kanagawa last Sabbath P. M., to meet the Christians meeting there, to find a man waiting to speak to me and enquire about Christianity who had never heard of it before. He seemed reasonably open to conviction. Stated he was a Buddhist, but wanted to know about Christ if he were God, &c. After conversation we had prayer, and it may be the Heavenly Fa

thers's pleasure he should be a first fruits of a return to Japan and an earnest of precious souls to be gathered into the kingdom of Christ.

NAGASAKI.

MR. H. V. S. PEEKE writing from Nagasaki, Dec. 6, 1888, sends the following sketches of observations made by him:

INTEMPERANCE IN JAPAN.

The native intoxicant of Japan is a drink called *sake*, which is produced from rice. It is generally drank after having been heated. A person intoxicated by *sake* presents a very red face, but is not generally very noisy.

Before Japan was thrown open to foreigners, *sake* was the only strong drink used. And, while it was very general, a drunken man was never seen on the streets. An old Dutch doctor once said seven-eighths of the business men of Nagasaki went to bed drunk. This may be true, but they were not seen drunk publicly. They took their *sake* hot at supper time, and then went to bed and arose in the morning completely sobered up.

This was bad enough; but what is the case to-day?

There is a store where foreign liquors are for sale on almost every block in the business part of the city. A stock is kept ranging from bottled beer and stout to brandy. It is hard to say how much is sold and drank. But whether the curse is foreign or domestic, it is true that one seldom goes into the native city without seeing a drunken man. Note well the facts; drunken men never seen on the streets formerly; now, quite commonly.

Remember Japan has little or no religious restraints. The people are getting very fantastic ideas about personal liberty; foreign liquors are making their way into even the interior of the country, with nothing more formidable than a five per cent. duty to keep them out. What do you think this combination will produce in the next few years, unless Japan is regenerated morally?

The Japanese do not relish foreign liquor, but they think it is smart to drink it. That is a contemptible way of expressing it, but t is true. They see foreigners, particularly the English, consuming liquors freely. The foreigners use liquors; they wish to be like foreigners, so they use it, or at least try very hard.

I was traveling on a coasting steamer last Summer, and a Japanese gentleman came on board. He had a good size whiskey flask swung across his shoulders. After going below he called for a couple more bottles of liquor and some glasses and settled himself for the night. In the morning I looked at his flask. It was just as it had been the night before. I looked at his bottles. One was untouched, the other had been opened and lacked about half a glass. I turned to the glasses and found one about half full of liquor.

He had desired to give his fellow-travelers the impression that he was a veteran cork-popper, and I think he did deceive most of them. But he really could not relish the liquor, even if the foreigners do like it. I hope he will always be as unsuccessful in trying to get satisfaction out of it; but I fear he will not.

JAPANESE CHURCH SERVICES.

Some curious things may be noted in connection with Japanese church services.

The people mostly leave their shoes at the door in pigeon holes provided for the purposes. The men in some churches take one side of the house, the women the other. If it is rainy umbrellas are put in tubs near the door.

The Christians invariably bow their heads in prayer when they take their seats; a thing, which, I am sorry to say, is sometimes neglected in enlightened America.

When the minister prays part of the congregation kneel, part bow their heads and part stand up. The congregation always responds with an Amen at the close of a prayer. After the Amen there are a few seconds of respectful silence before the worshipers resume their former positions.

The ministers quite commonly preach in what we would regard as their stocking feet, and I have seen a good elder come on the platform in his bare feet, and read the scripture lesson.

The Japanese seldem complain at the length of a discourse, and I am sure it is

very little trouble for a pastor to lengthen one.

The singing I will not attempt to describe except to say that they put their whole souls into it, and that is more than many people at home, who have naturally far sweeter voices, do.

After the benediction is pronounced the people spend a moment or two in silent prayer before quitting the building.

THE AMOY MISSION, CHINA.

GLEANINGS FROM AN AUTUMN TOUR.

The REV. JOHN G. FAGG writes from Amoy, December 7th, 1888:

Harvest days at home for 1888 are past. Grain is threshed or housed. Apples are barreled. Corn is husked or waiting for the last husking bee. Though it is creeping on to the middle of December, our Chinese farmer in the upper Chiangchew valley and beyond are in the midst of harvesting. Mr. Pitcher and I have just returned from a tour of about sixty miles in that region. Everywhere the men were busy cutting the rice, bunch by bunch, with a small sickle, threshing it out in a big tub. The clatter of the primitive fanning mill might be heard. Large quantities of rice were spread out on bamboo mats to dry. Men, women and children were busy digging and picking up sweet potatoes, or pulling up Chinese turnips.

We hear of no harvest home festivals on Thanksgiving days. I suppose there are none.

About twenty mills beyond Chiangchew, we get into a valley where the foreigner is seldom seen. People flock out of their little villages to see the strange faces and to them ridiculously queer clothing of the "barbarian." We hear "foreigner," "barbarian," every few rods from somebody.

We never imagined we were very peculiar, but we must be, if appearances are true. How seldom we do see ourselves as others see us. We are gazed at with much astonishment. We are laughed at. A few times we hear "foreign dog" from some naughty boy. At one village we are called "savages," literally "green barbarians." We arrive at our chapel at a large village and a crowd follow us to the stairway of our prophet's chamber. All this is not malicious, however, it is simply curiosity. Many of these people, I imagine, have never been out of their village. We are a veritable little circus to them. They have heard of us, now they actually see us.

The Sabbath is a busy day at the chapel. We have five services. An extra native pastor chances to be present. Mr. Pitcher preaches twice, the native pastors each take a turn. The presence of the foreigners brings in a larger congregation. The opportunity is improved to add line upon line in explanation of "the doctrine." One ceases to preach and the other begins. The congregation is fluctuating, but a few stay through two or three preachings, and get a good portion of the "Jesus doctrine." Of course the village knows of no Sabbath. Business is as lively as on any other day. A broom vender passes the chapel, looks in and shouts out to the preacher, "Buy a broom, sir?" He is reminded that it is Sunday and invited to stop and hear the doctrine.

Next day we are off for a station twenty miles southwest. On arrival we eat a little dinner and are out to the market place. Mr. Pitcher and the native pastor change off in preaching to a large congregation, more eager, however, to get a close look at the foreigner than to hear and obey the Gospel call. Some interest is awakened, While the preachers further explain, the new missionary sells the tracts and books they have recommended. He sells from seventy-five to a hundred. The next day we are off for the headquarters of this region Chiangchew.

The tour has been of special interest to the writer since it is the field assigned to him by the mission as his "diocese." Aside from Changchew with a population of 150,000, the district contains several towns peopled by from 2000 to 10,000. There are scores of villages from 50 people to 400 in size. Many of them know little or nothing of the new "Jesus" religion. The territory is as large as a good-sized county in New Jersey or New York. Dr. Kip opened the way into this region. He established chapels at three strategic points

By the grace of God we hope to carry forward the work which he has begun.

MEETING OF TAI HOEY

In several recent letters the meeting of Tai-hoey (Classis) has been mentioned. Rev. A. Gregory of the English Presbyterian Mission, thus speaks of it in the *Presbyterian Messenger;*

After a long march through the streets we reached the church. It is in connection with the American Mission. Think of a large Eastern house standing in its own grounds, with a magnificent banyan tree, hundreds of years old, at one corner, and Chinese *curley* roofs to surmount all. Over the court-yard, or *impluvium*, an awning is stretched. In it there are a well, some plants, and seats to accommodate the audience. The pulpit is in the inner hall, facing the door. Behind the pulpit is the women's compartment, shut off by a screen. The audience fill the inner hall, some are in the court-yard, and some in the outer or entrance hall. Preacher's rooms, &c., occupy the other parts of the building. A Chinaman is moderator; and with great modesty, reverence, and wisdom, conducts the business. Two clerks sit at the table — one is a pastor, the other a probationer. They do their work admirably The foreign missionaries hardly require to make a suggestion all the day, Matters of discipline were laid before the Presbytery — a painful business, but good, as tending to produce a common practice, and a high tone throughout the church. If each session were entirely left to itself, too great laxity or too great severity might result, and there would be sure to be a great divergene in the Church's practice. To give an example: A member had married his brother's widow — was he to be dealt with? The practice seems common in this district. The native Christians were left almost, if not quite, to themselves in deciding it; and it was most interesting to see the Christian instinct coming out and disallowing a common practice and a Mosaic institution.

We had two sederunts, from 8 to 6.30 and from 7.30 to 10. In the evening, one of the *foreign* missionaries of this Chinese Church spoke. This looks hopeful, does it

We have Hakkas in our district as well as at Swatow, and our converts felt they would like to do something for them. So they have started in this young Church a Foreign Missionary Society. They have two missionaries already. One of them belongs to a family of three brothers, all of them are preachers of the gospel. One of the brothers was our Moderator yesterday.

We had a conference, *a la* home presbyteries, when four addresses were given, two on "Christian giving," and two on "The duties of office-bearers." Some of them were very lively and home-coming. It fell to Mr. Watson to speak last. He was the only foreigner who did speak — and his words went home with great power and, I trust, with much grace. It was very queer to see a pastor in the course of one of the papers deliberately standing up.

This is not an uncommon sight in our churches. It means that the person is drowsy, and takes this way to fight against his weakness! But they say some can sleep on their legs! Still, standing up is a *preventive*. Would it not be a good thing for the home churches to introduce the practice? It is a confession of the individual's weakness, and yet also of his desire to fight his weakness and attend to the service. It *might* be a hint to the minister to be more lively for pity's sake, or perhaps to the church-officer to let in a little more fresh air.

It was half-past ten before we managed to extricate ourselves from the kind and interesting people. We had a mile's walk to a river side, then a sail down in a flat-bottomed boat under the brightest of full moons. It was past midnight ere we reached the bay where the "Gospel boat" was lying; but by one o'clock I at least was fast asleep. We reached home about 11 o'clock in the forenoon.

A Chinaman lay dying in consequence of being severely beaten for telling others the glad tidings of the Gospel he had learned to love. Looking up into the missionary's face, he exclaimed, "Oh! sir, I have done so little for my dear Saviour."

Education.

Rev. G. H. Mandeville, D. D., Sec'y.

NEEDS OF THE BOARD.

The number of students under the care of this Board remains ninety-one. This large number involves a proportionate increase of expenditure for their assistance. But the receipts from all sources into the treasury are not in proportion to the increase in expenses. Occasionally a reader of these articles is moved by the evident necessities of the Board to make a special offering for the work in hand; and a church in response to it and the appeals of the pastor makes some advance in its offerings. But these are not sufficient. Special effort has been made to reach every church in our denomination with an urgent appeal for help. There is yet a goodly number from which we shall undoubtedly receive offerings: and our appeal is that they will do the best they possibly can. Our main reliance must be upon the churches that contribute regularly; we also earnestly ask of those who seldom if ever contribute that they send us an offering. March and April still remain of the ecclesiastical year and make the opportunity to contribute to this cause. We also ask that any individuals, who have ability that God has given them, will send a special offering for the work before the close of the year. The Board desires to make an appropriation, if possible, to the current expenses of Hope College and the North Western Academy. But its ability to comply even in part with the recommendation of the General Synod in this matter will depend upon the amount of offerings received during the remaining weeks. Who will help? The time grows shorter every day, and the needs grow more urgent. Shall the need be at all relieved? The answer to this question rests entirely with the church.

On behalf of the Board.

Giles H. Mandeville,
Cor. Sec.

SPECIAL CONSIDERATIONS.

The necesity of an educated ministry has been so conclusively demonstrated by the history of the church as to have forced conviction in every thoughtful mind. The church generally has acted upon this conviction and endeavoured to meet this necessity. It would seem to be a work of supererogation to discuss the matter at all. But we have to day, as in the prophetic days of old, need of line upon line, precept upon precept.

There are general principles that enforce this duty, growing out of the constitution of the church and the nature of the work given it to do by the Divine Head. These apply in every age and every nation and land.

But in each generation these are special considerations growing out of the environments in which the work of the church must be done. These need to be carefully observed, faithfully presented and ear-

nestly pressed upon the conscience of those who say, "I love Thy church, O God" and who sing with such fervor and sincere earnestness,

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
'Till toils and cares shall end."

Let me just hint a few of these specialities that enforce this duty upon the present generation.

Advance in special scholarship is one. Scholars there have been in every generation But could the best of those who delved in these mines one hundred, two hundred, three hundred years ago stand shoulder to shoulder with the most advanced scholars of to-day? Is it not true that in every department of knowledge the advance is prodigious? The mines have been more thoroughly and carefully explored. Their riches have been brought forward in a measure undreamed of by the fathers. The miners for these precious treasures have the benefit of their work to aid them in the search after new and richer deposits which yearly are brought to light.

The increase of general intelligence among the people is another. Surely this will be granted without agrument. The vast sums of money expended for the support of the common schools, the public schools, grammar schools, academies and colleges in our land have ample return. Compare the testimony of history with the facts of to-day, and you cannot fail to see how much higher has been lifted the general average of ordinary education, of useful knowledge, intellectual enrichments. The patriot, the philanthropist must rejoice in it.

At the same time the Christian is made glad by the increase in religious knowledge. The study of the Bible in Sabbath Schools, Sabbath School Conventions, Summer Schools, Chautauqua assemblies, Young Men's Christian Associations, Societies of Christian Endeavours, and other appliances, has certainly enlarged the sweep of mental vision over the field of religious truth. This knowledge may not be as systematically formulated and as clearly and accurately tabulated as might be desirable to give its greatest helpfulness, and as, probably would be, if a knowledge of catechetical instruction were included; but it is broader, more vividly apprehended, and adhered to and believed in with a warmer enthusiasm. Those, who stand on the summit and look over the field with clearer vision can, indeed, see its superficialness, its imperfection and, perchance, its errors in many things; but they can not fail to recognize and admit that the average of the struggling searchers is higher up the hill-side and basks in clearer light. The Christian people of our churches, and especially the great army of Sunday-school workers have made a great advance in intelligence connected with religious truth and Christian work.

It is readily conceivable how these things make necessary a constant advance in scholarly attainments by those who minister at the altars in the house of our God. Other considerations may hereafter be suggested.

G. H. M.

THE ENDOWMENT WORK.

I have reserved a small space for a brief reference to the work of securing an increase in the endowment of our Western Educational Institutions. Rev. D. Van Pelt is engaged in this work in the Eastern Synods. He meets with some encouragement and is receiving something. But the discouragement is oppressive; especially where servants of God entrusted with wealth, withhold their gifts to this cause. He will be glad to present the cause in the pulpit and to call and confer with any person whose heart may be in sympathy and pressing the question, What ought I to do? What obligations does my stewardship impose?

We most cordially commend him and the cause for small gifts and large gifts, or "according to the ability which God giveth."

G. H. M.

After eighty years of contact with England, there are 32,000 Christians in China, for which we may be thankful and 150,000,000 opium smokers, for which we may hang our heads in shame.

J. HUDSON TAYLOR.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of January, 1889.

Rev. J. E. Bernart	$ 5 00
S. S., Cleveland, Ohio	20 00
Guilford, N. Y	14 57
Oyster Bay, L. I	7 55
Ladies Soc., Knox Mem. N. Y.	11 00
" " 5th, Grand Rapids	40 00
Little Girls Soc. 5th, Grand Rapids	5 00
A. M. S. S., North Newark, N. J	88 76
P. H. S. S., North Newark, N. J	102 57
S. S., Central Ave., Jersey City	17 78
Athens, N. Y., S. S	25 00
S. S., Fonda, N. Y	10 00
" Mohawk, N. Y	20 00
Marbletown, N. Y	10 00
Christ Ch., Woodside, N. J	40 00
2d Coxsackie, N. Y., m. c	18 64
Moresville Ch., Gilboa, N. Y	2 93
Rev. and Mrs. Wessels, Gilboa, N. Y	5 00
Readington, N. J	33 32
S. S., Westwood, N. J	12 00
Rev. A. M. Mann, D. D	10 00
Mrs. M. Kleinhekscl, Overisel, Mich	10 00
John Lamar, Holland, Mich	5 00
S. S., Syracuse, N. Y	100 00
Young Ladies' Aid Soc., 2d, Pella, Iowa	8 00
S. S., Sandham, Dak	2 74
Parkersburg, Iowa	20 80
Grandville, Mich	9 00
1st Schnectady, N. Y	32 10
4th, Grand Rapids, Mich	7 95
Catechumens, Grand Rapids, Mich	14 34
S. S., Schraalenburgh, N. J	14 34
Lafayette, N. J	101 91
"Cash," a friend	5 00
Miss Van Wagener, N. Y. City	10 00
Miss A. " "	15 00
1st S. S., Astoria, L. I	17 25
Monroe, Iowa	30 00
S. S., 1st Brooklyn, for Willow Lakes, Dak	16 04
Bergen, N. J., m. c	22 41
Rev. J. Howard Van Doren	5 00
Collegiate, Harlem, N. Y. City	104 63
2d Totowa, Paterson, N. J	18 06
S. S. " " "	27 94
Mission Band, Newburgh, N. Y	23 19
Holland R. C., N. Y. City	5 80
S. S., 1st, Somerville, N. J	34 00
Hudson, N. Y., bi monthly	21 75
New Paltz, N. Y	20 44
S. S., Collegiate, Harlem, N. Y.	50 00
" Upper Red Hook, N. Y	14 06
" New Utrecht, L. I	90 00
"J. and A.," Kinderhook, N. Y	25 00
East Millstone, N. J	8 75
Wayne St., Jersey City, N. J	18 80
Syracuse, N. Y	26 48
North Branch, N. J	22 75
W. E. C., for salary of F. J. Zwemer	225 00
Glenham, N. Y., q. c	1 75
South Branch, N. J	18 83
North Blenheim, N. Y	3 50
Breakabin, N. Y	3 25
Paramus, N. J	16 15
4th, Grand Rapids, Mich	37 51
S. S., Hudson, N. Y	50 00
Catechumens, E. Saugatuck, Mich	3 00
Hopewell, N. Y	30 25
Ladies' Soc., Jamaica, L. I., q. c	18 35
" " Holland, Neb	15 00
Clymer, N. Y	9 00
German Ev., Hoboken, N. J	16 26
North Newark, N. J	200 00
Ladies' Aid Soc., Schaghticoke	4 00
Nyack, N. Y., m. c	9 38
S. S., Grace R. C., N. Y. City	50 00
Catskill, N. Y	19 50

Rev. J. Knieskerm, Cortland, N. Y.	5 00
Millbrook, N.Y.,add'l	2 00
Pascack, N. J	10 64
Ladies' Aux., New Durham, N. J.	10 00
Rev. J. L. Stilwell	5 00
S. S., Bloomingburgh, N. Y., for Rev. Mr. Cotton	20 00
Huguenots, L. I.	7 46
S. S., Hillsborough, N. J.	3 50
" Piermont, N. Y.	38 37
Newtown, L. I.	150 00
S. S., Paramus, N. J.	8 11
Flushing, L. I., m. c.	10 25
S. S., 1st, Brooklyn, N. Y., for Willow Lake, Dak	33 62
Little Missionaries, S. S. Millbrook, N. Y	20 00
S. S., Flatlands Neck, L. I.	40 00
Woman's Ex Committee	250 00
S. S., Vriesland, Mich.	31 00
Stuyvesant, N.Y.	5 00
Mrs. Francis A. Doughty	25 00
Marion, N. Y.	16 45
Point Rock, N. Y.	3 00
Member of Refd. D. C., Catskill	50 00
Holland, Neb	11 80
S.S., Hoopers, Ia., Christmas offering	3 10
" Holmdel, N. J., q. c.	10 54
Fulton, Ill	17 22
Maria, A. Kiersted, Sangerties, N. Y.	30 00
Ellenville, N. Y.	26 62
S. S., 2d, Kalamazoo, Mich	17 73
S. S., Fremont, Mich.	6 20
Vriesland, Mich.	11 00
Ch. on the Heights, add'l.	100 00
Stanton, N. J.	10 07
Spring Lake, Mich	7 00
1st Walden, N. Y.	102 70
S. S. "	10 00
" Muskegon, Mich.	12 50
Princeton, N. Y.	4 00
Hagamans Mills, N. Y.	8 03
Fonda, N. Y.	14 00
West Branch, Iowa	40 00
S. S., 2d, Schenectady, N. Y.	24 82
East Greenbush, N. Y.	56 00
S. S., Suydam St., New Brunswick	8 00
Catechetical Class, 1st, Kalamazoo	30 00
Beaverdam, Mich., Semi annual	5 00
A Friend of Missions	6 00
East Williamson, N. Y.	16 64
Orange City, Dorcas Vereeniging	25 00
Stuyvesant, N. Y., m. c.	8 31
Total	$3,551 94

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

January, 1889.

Mrs. E. D. Markle, Marbletown, N. Y	$ 1 00
Fairview, Ill.	10 49
North Bleuheim, N. Y.	1 71
Henry Van Buskirk, New Milford, N. J.	25 00
Cleveland, Ohio	8 50
Esopus, N. Y.	6 50
2d Hackensack, N. J	30 00
Gravesend L. I.	11 39
Lafayette, N. J.	10 00
Grandville, Mich.	10 00
Lennox, Dak.	2 60
Washington, Iowa	2 50
Monroe	10 00
South Brooklyn, L. I	12 80
Childrens Missionary Soc. Franklin Furnace, N. J.	25 00
Brinkerhoff Mission Band, Fishkill, N. Y.	13 60
North Branch, N. J.	10 28
2d, Freehold, N. J.	29 07
2d, Somerville, N. J.	26 00
S. S. Irving Park, Ill., Annual	10 00
2nd, Ghent, N. Y. for Math,	15 00
Stuyvesant, N. Y.	15 45
Lenox Memo, N. Y. City	10 00
Collegiate, N. Y. City	453 30
Paltz, N. Y.	23 58
Return Branch, Iowa	20 00
historical Ch. Fillmore Rich	5 51
	$793 40

JOHN S. BUSSING, *Treasurer*,
33 Wall St., N. Y. City.

CHURCH BUILDERS.

January, 1889.

S. S., 4th, Grand Rapids, Mich.	17 58
Farview, Neshanic, N. J.	8 00
Christ Ch., Utica, N. Y	4 93
Plank Road, New Durham, N. J.	5 60
2d, Newark, N. J.	9 00
Bergen Point, N. J.	4 50
1st, Grand Rapids, Mich.	9 73
Holmdel, N. J	6 24
Broadway, Paterson, N. J.	3 53
Maurice, Iowa	4 56
Esopus, N. Y.	6 00
Syracuse, N. Y.	50 00
Grandville, Mich.	5 00
2d, Pella, Iowa	4 00
Grove Ch., New Durham, N. J.	6 64
Pleasant Plains, N. J.	3 54
Franklin Park, N. J.	4 51
Bedminster, N. J.	5 35
Monroe, Iowa	1 43
Churchville, Pa.	83
English Neighborhood, N. J.	13 00
Mahwah N. J., Mrs. W. W. Letson's and Miss Libbie Letson's Classes	1 70
Spring Valley, N. J.	3 78
1st, Somerville, N. J.	21 38
Gardiner, N. Y.	2 58
Spotswood, N. J., Infant Class	5 00
Fishkill, N. Y	5 31
Peapack, N. J.	2 25
Lincoln Park, N. J.	2 50
Paramus, N. J.	7 41
2d, Freehold, N. J.	8 55
Flatland Neck, L. I.	13 54
Centreville, Mich.	4 58
Fulton, Ills.	7 78
South Blendon, Mich.	5 00
Schodack Landing, N. Y.	3 06
Pultneyville, N. Y.	4 17
Am. R. C., Orange City, Iowa	5 94
Total	$273 45

JOHN S. BUSSING, *Treasurer*,
33 Wall St, N. Y. City

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for January, 1889.

Rocky Hill, N. J.	$ 30 00
Jersey City, N. J., Bergen, Ave.	54 22
Mrs. John T. Bussing, Annual Sub	5 00
Mrs. Charles Harriman "	10 00
Miss K. L. " "	5 00
Miss H. M. " "	2 00
Sale of Leaflets	2 00
Yonkers, N. Y., Aux	65 00
" " Mission Band	20 00
Fishkill-on-the-Hudson, N. Y.	30 00
Readington, N. J	35 75
Millbrook, N. Y.	9 29
Owasco Outlet, N. Y.	3 00
Niskayuna, N. Y.	17 50
West Coxsackie, N. Y., S. S. of 1st Ch	46 49
Tarrytown, N. Y., 1st Ch	17 00
Belleville, N. J.	14 00
Queens, L. I.	9 55
Newark, N. J., 1st Ch.	5 00
Paterson, N. J., 1st Ch.	18 18
"Christmas offering"	25 00
Jersey City, N. J., Lafayette Ch.	10 00
Brooklyn, N. Y., Ch. on the Heights	25 00
Total	$458 98

Contributions for the Woman's Executive Committee should be sent to

MRS. U. D. GULICK, *Treas.*
275 Lenox Ave., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for January, 1889.

Ch., Pultneyville, N. Y.	$ 58 27
" Blooming Grove, N. Y.	7 34
Hoventhuis, Englewood, Ills.	60 00
A Church member, Englewood, Ills.	10 00
Mrs. J. Van Alphia, "	1 50
"D." for Catchist in India	100 00
3d Ch., New Brunswick, N. J.	50 00
Ch., Branchville, N. J.	18 83
Interest Arcot Theo. Sem., Fund	110 00
Prayer meeting, Ch., Zeeland, Mich.	17 00
New Years Gift, Members of Ch., Zeeland, Mich	50 00
A member of Ch., Hudson, N. Y.	25 00
Ch., Paramus, N. J.	25 16
Miss Annie L. Pond, Ch., Coeymus, N. Y.	8 10
Ladies' Soc., Ch., Jamaica, N. Y., q. c.	18 34
Mrs. S. R. Brown, Cleveland, Ohio, m.	10 00
Ch., Hopewell, N. Y.	20 34
2d Ch., Phil delphia, Pa., m. c.	6 55
4th " Grand Rapids, Mich.	39 09
Henry Van Buskirk	25 00
Ch., Clymer, N. Y.	29 30
German Evang. Ch., Hoboken, N. J.	12 00
Ladies' Miss. Soc., Ch., Syracuse, N. Y.	50 00
North Ch., Newark, N. J.	200 00
Continued	5 00
Tillema Neighborhood, Ch., Alto, Wis.	18 45
Ch., New Hurley, N. Y.	55 20
Stuyvesant, N. Y., m. c.	18 63
One member, Holland Neb	20 00
2d Ch., New Brunswick, N. J., m. c.	19 29
South Ch., New York City, m. c.	370 58
2d Ch., Kalamazoo, Mich.	18 82
Friends at Flatlands, L. I.	10 00
1st Ch., Flatbush, L. I., m. c.	183 50
A Friend, Flatbush, L. I.	20 00
For Tracts	25
Ch., Catskill, N. Y., m. c.	12 15
S. Toussaint, Milwaukee, Wis.	12 50
Woman's Miss. Soc., Holland, Mich.	15 00
Broadway Ch., Paterson, N. J.	67 22
Mrs. Kate V. D. Searle	5 00
Ch., Millbrook, N. Y., addl.	3 00
3d Ch., Raritan, N. J., m. c.	6 00
2d " Claverack, N. Y., m. c.	6 16
Ch., Cleveland, Ohio.	4 00
Mrs. Fonteyne, Cleveland, Ohio	1 00
Ch. Bloomingburgh, N. Y.	27 50
Individual, Hope Ch., Holland, Mich.	10 00
Ladies' Soc., Milwaukee, Wis.	30 00
Rev. J. E. Bernart, Chester, N. Y.	5 00
Rev. A. B. Veenhuizen, Poltneyville, N. Y.	10 00
Ch. 2d. Grand Rapids, Mich.	17 25
Jamestown, Mich.	14 00
Bergen, N. J., m. c.	15 82
Woman's Miss. Soc., Newkirk, Ia.	15 00
1st Ch., Pella, Ia.	102 53
Ladies' Helping Hand, Soc., Pella, Ia.	60 50
Holland Ch., Albany, N. Y.	46 50
Ladies' Miss. Soc., Knox Mem'l, N. Y.	23 00
Ch. 1st, Hackensack, N. Y., bi m. c.	68 72
2d, Coxsackie, N. Y., m. c.	18 64
Brown Bros., and Co., refunded	1,304 38
A thank offering by a member of 2d Ch., Claverack, N. Y.	5 00
Ch., Nh., Holland, Mich.	13 00
Clarksville, N. Y.	5 00
Warwick, N. Y.	63 37
Ladies' Miss. Soc. 1st Ch., Kalamazoo, Mich.	69 32
Cottage meeting, " "	5 50
A member " "	5 00
Ch., Muskegon, Mich.	101 90
Womans' Miss. Soc., Muskegon, Mich.	22 00
Ch., Stanton, N. J.	20 15
Schodack, N. Y.	52 07
Y. M. C. A., 3d Ch., Grand Rapids, Mich.	6 25
Lafayette Ch., Jersey City, N. J., m. c.	25 00
Ch., Bronxville, N. Y.	11 45
Greenville, N. J.	22 76
Aquackanonk, N. J., m. c.	38 00
Pespack, N. J., q. c.	6 54
Mrs. S. L. Van Vranken's Mite box	3 00
Ch., Blawenburgh, N. J.	18 58
Park Ch., Jersey City, N. J., Miss Boxes	32 62
L. F., Hackensack, N. J.	10 00
Grove Ch., New Durham, N. J., m. c.	20 00
Ch., Moresville, N. Y.	6 07
Rev. and Mrs. P. A. Wessells, Gilboa, N. Y.	5 00
Ch., Flushing, L. I., m. c.	15 00
Westwood, N. J., m. c.	14 10
3d Miss. Boxes, Grand Rapids, Mich.	80 55
Womans' Miss. Soc., Fordham, N. Y., q. c.	52 50
Rev. A. M Mann, D. D., Farmer Village, N. Y	10 00
Ch., Philadelphia, Kan	7 50
Overisel, Mich.	25 59
East Overisel, Mich	1 16
Mrs. M Kleinhecksel, deceased, Overisel, Mich	15 00
Mrs. J. Kearney	5 00
Ch., Schoharie, N. Y.	19 64
2d, Glenville, N. Y., q. c.	2 50
Grandville, Mich	22 00
4th, Grand Rapids, Mich.	7 21
Stuyvesant Falls, N. Y.	21 52
Herkimer, N. Y.	9 17
Family Miss. Box, Herkimer, N. Y.	1 23
1st Ch., Claverack, N. Y.	12 00
Young Ladies' Miss. Soc., 1st Ch., Kalamazoo, Mich.	30 00
Hertzog Hall Miss Circle	7 00
Ch. 1st, Kingston, N. Y.	103 60
Monroe, Iowa	10 00
Rev. J. H. Van Doren	10 00
Woman's Miss. Soc., Ch., Port Jervis, N. Y.	35 00
Ch., Hagaman's Mills, N. Y.	8 78
Glen, N. Y.	19 70
1st, Poughkeepsie, N. Y.	99 74
West Branch Ch., Sioux Centre, Ia.	20 76
Coupons, Ills. Central R. R. Bonds	507 50
" West Shore R. R.	200 00
Ch., Farmer Village, N. Y.	20 27
Caatsban N. Y., m. c.	16 00
Young Ladies' Miss. Soc. 1st Ch., Chicago, Ills.	92 00
Ch. English Neighborhood, N. J. ad'l	5 00
Franklin Park, N. J.	67 46
Mrs. Philip Phelps.	5 00
Ch., Lawyersville, N. Y.	18 31
Neshanic, N. J.	16 74
Hudson, N. Y., 2 mos.	21 77
Silver Creek, Ills.	42 76
Rhinebeck, N. Y.	50 00
E. B. Morroe, Southport, Conn.	25 00
Ch., Upper Red Hook, N. Y.	59 00
Mrs. F Elting, Upper Red Hook, N. Y.	30 00
Ch., Highlands, N. J.	3 00
Leeds, N. Y.	12 00
Kings Daughters, 5th Ch., Philadelphia, Pa.	15 00
Students Miss. Ass'n, New Brunswick, N. J.	80 00
Manor Chapel, N. Y. City	9 88
Wayne St. Ch., Jersey City, N. J.	18 80
Ch., Fonda, N. Y., m. c.	14 00
North Branch, N. J.	10 23
Miss. Boxes, Ch., Overisel, Mich.	66 52
Total	$6,237 55

CHILDREN'S MISSION FUND.

S. School Ch. Hudson, N. Y.	$ 50 00
Childrens Catechumens Class, Englewood Ill.	2 65
S. School Ch. Zeeland, Mich.	189 79
" 1st. Ch. New Brunswick, N. J.	150 00
Small Catechumens, Zeeland, Mich.	10 00
S. School Ch., of the Comforter, Wiltwyck, N. Y.	10 05
Miss. Box, Helen, Frank, Mary Waters, Wiltwyck, N. Y.	7 31
S. School 4th, Ch., Grand Rapids, Mich.	60 50
" Ch., Clymer, N. Y.	10 17
" Miss. Boxes, Ch., Alton, Iowa	39 38
" " " " Alto, Wis.	38 40
Amer. Ref. S. School, Orange City, Iowa.	2 81
S. School Miss. Boxes, Ch., Vriesland, Mich.	62 00
Savings Bank Miss Minnie Vander Ploeg, "	1 00
Sunday School New Palts, N. Y.	55 00
" " Ch. Schodack, N. Y.	17 00
" " " Holmdel, N. J.	10 55
" " 2nd, Ch., Kalamazoo, Mich.	17 78
" " So Ch., Bergen, N. J.	2 60
" " Grace Ch., N.	
Mission Gleaners 1st Ch., Ba	
Geo. B. & Sadie Niemeyer, Cle	
S. School Ch., Bloomingburgh, N.	
" 5th Ave. & 48th Street,	
" Ch., Kreischersville, S. I.	
" German Evang'l Ch., Hob	
" 1st Ch., Holland, Mich.	
" Miss. Boxes 1st Ch., Pella,	

" Little Missionary, 1st Ch., Pella Iowa.	6 85
" Catechumens, " " "	5 00
" Ch , Oyster Bay, L. I.	80 00
" " Fremont, Mich	6 20
" 1st Ch., Rochester, N. Y.	30 00
" Ch., Stanton N. J	14 09
" Miss. Boxes, Spring Lake, Mich	56 00
One Cent Mission Band, Milwaukee Wis	50 00
S. School Central Ave. Jersey City, N. J	17 78
" Bedford Ave. Ch., Brooklyn, N. Y.	15 23
" Ch., Fonda, N. Y.	10 00
" 1st Ch Athens, N. Y.	35 00
" Ch , Westwood, N. J.	18 00
Catechumens Ch. Overisel, Mich	41 65
S. School Ch., Esopus, N. Y.	6 00
Alice VanDorens Miss. Box, Esopus, N. Y.	1 19
S. School 1st Ch , Schenectady N. Y.	60 00
" " Poughkeepsie, N. Y.	35 00
" Ch., Ridgewood, N. J	20 00
Union S. School 2nd Ch., Glenville, N Y	10 00
S. School Ch., Irving Park, Ill	30 00
" 1st Ch , Astoria, L. I.	17 24
" Ch., Millbrook, N. Y.	10 47
Miss. Boxes, Miss H. Balkin's Class, Cedar Grove, N Y	12 00
Village S. S. New Utrecht, N Y.	90 00
S. S. Emmanuel Ch., Castleton, N. Y	11 50
Montgomery S S Ch., Neshanic, N. J	9 07
S. S. 1st Ch., Harlem, N. Y.	50 00
" Gravesend Neck, L. I.	34 80
" Class No. 5 Cedar Grove, Wis.	20 00
" Ch., Nyack, N. Y	40 00
" " Upper Red Hook, N. Y.	14 06
" Suydam St. Ch., New Brunswick N J	8 00
E. & W. S. S. Cleveland, Ohio,	20 00
Mission Band, Ch., Newburg, N. Y.	50 00
Total	$1 988,46

FROM THE WOMAN'S BOARD.

Aux. 2nd Ch , Philadelphia, Pa	30 00
S. S. Christ Ch., Utica, N. Y	30 00
Aux. Newburgh, N. Y.	80 00
" New Brunswick, N. J	10 00
For Schools	405 75
Aux. Coopersville, Mich	11 00
North Ch., Passaic, N. J	40 00
Birthday Box, S S. 6th Ave. Ch., N. Y. City	20 00
Faith Mission Band, " "	30 00
Three Ladies, Hopewell, N. Y.	20 00
Aux. Madison Ave Ch., N. Y. City	120 00
Mrs. Jonathan Sturges,	50 00
Aux. Overisel, Mich.	10 90
Infant Class, North Ch., Newark, N. J.	100 00
Aux. Sangerties, N. Y.	55 00
Mission Band, Sangerties N. Y.	20 00
Aux. Yonkers, N Y	75 00
Mission Band, Yonkers, N. Y.	20 00
Aux. 1st Ch., Poughkeepsie, N. Y. Miss. S. E. LeFevre	75 00
Mrs. P. Phelps. D. D.	3 00
Ladies Miss Soc. 2nd Ch , Pella, Iowa,	31 00
Total	$1,286,65

RECAPITULATION.

From Churches, etc	$6,237 55
" S. Schools, etc	1,988 46
" the Woman's Board	1,236 65
Total for the month	$9,462 66
Previously acknowledged	34,862 89
Total receipts from May 1st, 1888	$44,325 55

JOHN M. FERRIS, *Treasurer.*
85 Elm St., N. Y.

New York. January 31, 1889.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Jan. 10 to Feb. 10, 1889.

Memorial Mission Band, Lafayette, Jersey City,	$ 20 00
Grove Ch., New Durham, N. J	10 00
Castsban N. Y., Aux.	27 72
Aux. South Ch., N. Y. City	100 00
" Port Jackson, N. Y	12 74
Mrs. Charles Aycrigg, Passaic, N. J.	10 00
Mr. R. Brinkerhoff, subscriptions to Gleaner	259 64
Wm. H. Jackson and Co., adv., in Gleaner	22 50
Carmel Mission Band, Jersey City, N. J	3 01
3d Ch., Grand Rapids, Mich., Aux.	30 75
Aux. Ch., Bergen, Jersey City Heights, N. J	47 50
" 1st Ch,, Paterson, N. J.	26 00
" Madison Ave. Ch., N. Y. City	130 00
S. S., 1st Ch., Hackensack, N. J	49 00
Mrs. B's Thank offering beyond the 10th	7 00
Aux., Fishkill-on-the-Hudson, N. Y.	10 00
" 5th Ave. and 29th St., N. Y. City	88 00
Birthday Box, Infant class, De Witt Chapel N. Y.	3 00
Aux., Greenport, Col. Co., N. Y.	8 00
Mrs. Jonathan Sturges	50 00
Mission Circle, Franklin Park, N. J.	25 27
A friend from Albany	3 00
Mrs. D. P. Ingraham	50 00
Infant class N. Church, Newark, N.J., B'day Offering, etc	100 00
Aux., Overisel, Mich	10 90
" Yonkers, $75, Mission Band $20	95 00
W. C. A., Spring Valley, N. Y.	43 02
Aux., Sangerties, $55, Mission Band, $20	75 00
" Millbrook, N. Y.	9 29
" Clarksville, Albany Co., N. Y.	3 00
" Colts Neck, N. J.	25 00
" 1st, Poughkeepsie, N. Y.	75 00
" Franklin Park, N. J.	25 00
Young Ladies' Soc., 1st Ch., Kalamazoo, Mich.	30 00
Aux., Flatbush, L. I.	179 50
A Christmas offering	25 00
Aux., Mt. Vernon, N. Y.	35 00
" Union Ch., High Bridge, N. Y.	29 50
" Cohoes, N. Y.	25 00
" Griggstown, N. J.	12 66
Rev. Mrs. Phillip Phelps	3 00
Aux., 2d Ch , Pella, Iowa	31 00
" Fallsburgh, N. Y.	5 63
" New Paltz	10 00
" Jerusalem, N. Y.	14 00
Ferris Aux. 6th Ave. Ch., N. Y.	80 00
Aux., Belleville, N. J.	17 00
" 5th Ave. and 48th St. N. Y. City	189 00
" 2d Ch., Paterson, N. J.	18 17
" North Branch, N. J.	50 00
" Queens, L. I.	11 70
Band of Little Workers, 2d Ch., Pella, Ia	80 00
Aux., Madison Ave. Ch., Albany, N. Y	75 00
Miss Ida Fleming	1 50
Aux., Fishkill-on-the-Hudson, N.Y.	20 00
Total	$2,281 06

Parties wishing to remit will please do so by chock if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*,
39 West 46th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgements for January, 1889.

Central Avenue Jersey City N. J.	$ 2 00
Oyster Bay, L. I. N. Y	6 98
Three Bridges, N. J	3 10
Luctor, Kan.	2 50
New Hurley, N.Y.	4 68
Coeymans, "	6 11
Trinity Newark, N. J.	2 20
Rocky Hill, "	3 30
Hagamans Mills, N.Y.	1 14
West Branch, Iowa	7 00
	$ 39 01

HENRY VAN BUSKIRK, *Treasurer.*
26 Reade St., N. Y.

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VOL. 2. NO. 4.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·
N.Y.

·APRIL, 1889·

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BOARD OF FOREIGN MISSIONS.

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REV. JOHN M. FERRIS, D. D., Treasurer, 85 Elm Street, N. Y.

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MRS. MURDOCK HOWELL, 36 E. 70th Street, N. Y.
MRS. J. P. CUMMING, Home Corresponding Secretary, Yonkers, N. Y.
MRS. PETER DONALD, Treasurer, 39 West 46th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of th Woman's Board.

DOMESTIC MISSIONS.

REV. C. H. POOL, Corresponding Secretary, 26 Reade. N. Y.
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R. BRINKERHOFF, Business Agent, 26 Reade Street, N. Y.

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Is published monthly by order of the General Synod. The subscription price is 50 cents a year. For clubs of 10 and over the price is 40 cents. Orders and subscriptions should be sent to R. BRINKERHOFF, 26 Reade Street.

THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. APRIL, 1889. No. 4

Editorial.

One of the last requests of the late Dr. Hekhuis of the Arcot Mission was for $150 for an industrial school in connection with his work. It was made in the *Mission Field* for October, and in the December number we read the story of his sad death and his faithful service on the field. Surely there would be something of tender memorial and heavenly sacredness in a gift of $100 to fully equip a work which was near to our departed brother's heart. Shall we not be able in our next issue to acknowledge such a gift?

* * *

There is more well-considered and clearly expressed information concerning the work of Foreign Missions throughout the world, than can be found elsewhere even after long continued search, contained in the Report of the Missionary Conference of 1888, in London.

There is a breadth of knowledge combined with a ring of experience, that makes the book both instructive and interesting. Two dollars invested in this book will save ten dollars invested in less comprehensive works. The press is worthy of high praise that can put such a work in the hand of a lover of missions for two dollars. The book may be and ought to be ordered of R. Brinkerhoff, Synod's rooms, 26 Reade St., N. Y.

* * *

There is need of special prayer for Ferris Seminary, Japan. A series of providential events have occurred that call for special gifts of grace. Miss Deyo's severe sickness at the very threshold of her work, followed by sickness among the students in the Seminary and the entrance of death into the family of the principal, Rev. Mr. Booth, all call for earnest petitions to a Throne of Grace.

* * *

Now for the "pull altogether" in our benevolent contributions. We have surely had the "long pull" in the eleven months that are gone; in some cases it has been a "strong pull," but it is the pull altogether that finishes the work. Last year the last month was the best month. There is the same inspiration this year in the command of our Risen Lord. Repeat the story of April, 1888.

Let every dollar given to the benevolent work of the church, still in the hands of the treasurers, be sent at once to the Boards. Let every pastor make a special effort to meet the apportionment of his church.

NOW AND AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the King.

Selected.

WHY ORGANIZE MISSIONARY SOCIETIES IN MISSIONARY CHURCHES?

I might as well ask, Why organize classes in Greek and Latin to study the classics, as to propound the one-sided question, "Why organize missionary societies in missionary churches?" The key-note of religious economy—"God helps those who help themselves," —was struck in the East, centuries ago,—long before the darkness of heathendom was penetrated by rays of Gospel light from mission work—and has ever since been echoing and re-echoing down the ages, and the missionary church would not have an existence to-day, had it not been for the spirit of Christian philanthropy which arose, and, like a glistening star, was the guide through the unknown paths of church work.

The Home Missionary Society and the home missionary churches are mutually dependent; the one, the star by whose bright light the churches are guided through the ...se forests of disappointment, ...d, and discouragement. The ...without the other would ...t and decay as does the flower when deprived of the warm sunshine from heaven.

Looking at it as a financial question, it is necessary that missionary societies be organized in home missionary churches, otherwise the Home Missionary Society would be left to the care of friends who are not so intimately connected with it as are those who have been recently, or are even now depending for life upon the parent society. The spirit of sympathy and charity is thus aroused in the souls of these dependent churches. The result is the contribution of many thousands of dollars, annually, witnout which the Home Missionary Society would have suffered. In 1886 Dakota reported 140 churches, with benevolent contributions amounting to $5,153. 79. I think it safe to say that three-fourths of this amount was given directly to missionary causes. There are forty-four States and Territories that are being Christianized, to a greater or less degree, by the missionary societies of our churches. Were these to average with Dakota, the collections for missionary purposes would be about $211,200, which is near one half the annual expenditure of the American Home Missionary Society. This sum finds its way into the treasury of the missionary societies through local societies.

Some churches plead too great poverty to allow them to have a missionary society; but a gift is not a gift of charity or philanthropy, if it be not a gift which

will affect the giver; and Christ, who was a political economist as well as a Savior, taught that it is more blessed to give than to receive. Dr. Howard Crosby says: "Giving is worship. Every one whether rich or poor, should give. The cent of the straightened is as much as the dollar of the rich. The poor man should no more omit giving because of his poverty, than an illiterate man should omit praying because of his grammer. No Christian has a right to omit this from his worship.

From a religious standpoint it is necessary that we materialize our missionary spirit by organizing missionary societies. God delights in a spirit of giving, but we need help to systematic giving, and a medium through which to become intelligent givers. The blessings derived from giving will re-act not only upon the giver, but upon the whole Church; and the church that gives most liberally will live in the closest communion with him who values a "Mite" given in His name.

—*The Home Missionary.*

MAKING MONEY FOR THE LORD.

Some years ago, just after we had joined the church and decided that we must preach, we held frequent conversations with a schoolmate, who had also felt himself called to the ministry of the word. One day, with deep sadness, he informed us that the great desire of his heart to preach the gospel must be unsatisfied, his fond hope disappointed. Physicians after careful examination, had decided that he was suffering from very serious heart trouble, and had told him he must not attempt to preach. It would be almost certain death. Sadly he turned away from the path he had hoped to walk in and entered on a business life. For several years we lost sight of him and did not know whether success or failure had attended his efforts.

But since we came into the service of the Board our acquaintance has been renewed, and on thiswise: Every now and then a letter comes to the office in which is enclosed a check or draft of some kind, always for a goodly sum of money, and always accompanied with some such request as this, taken from his last: "in acknowledging, please say 'from a friend,' and give no name."

And so my friend is preaching after all. God has given him the ability to make money, and with it he is preaching the gospel his lips were not allowed to proclaim, and *preaching it on five continents.*

God shut up his way to preaching in his own land, but lets him go far hence to the Gentiles. From these far-off regions many hail him in heaven as the instrument, under God, of their salvation. In like manner many of our people can become preachers of the gospel—even foreign missionaries.

"Where there is any work with Christ there will always be w- with sin."

HOW CAN THE RICH DENY THEMSELVES?

A CLERGYMAN, who had preached earnestly upon the Christian duty of self-denial, was accosted afterward by one of his hearers, who said: "I do not see how I am to practise the teaching of your sermon. I have the means of gratifying my every wish. I cannot spend my income. I could give enough to support the society which you represent every year, and not miss the money. How am I to practise self-denial?"

The conversation continued in this strain, the preacher accompanying the rich man to his sumptuous home and partaking of his abundant hospitality. At length the preacher said: "If you really wish to know how you may practise self denial I will tell you. Determine that you will not add to your wealth, but dispose of every dollar of your income. year by year. Reduce the cost of your living to what would be a reasonable and economical expenditure for the proper maintenance of your family, and then plan to distribute the remainder of your income for the good of your fellowmen and for the glory of God. In this way you wouldput in practise a genuine self-sacrifice, but in doing it you would experience a satisfaction and pleasure which you have never known, and would be really serving God with the bounty which He has placed in your power."

The rich man assured him that that would indeed be self-denial, for he did not like to part with his money, and he did greatly like to see his property grow. There is a Gospel story of a rich young man who came to the Master for counsel, and went away sorrowful, for he had great possessions.

SYSTEMATIC GIVING.

A colored brother was explaining his system of giving to the Lord. "Yes, sir," he said to the visitor, easing himself back on his spade. "I gibes de truck off o' one acre ebbery year to de Lawd."

"Which acre is it?" injuired his friend.

"Wal, dat is a dibberant question. Truf is, de acre changes most ebbery season."

"How's that?"

"Why, in wet season I gibes the Lawd the low land, and in de dry season I gibes him de top acre ob de whole plantation."

"In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be flooded and in dry times parched."

"Just so," rejoined the systematic giver, "you don't allow I'se going to rob my family ob de best acre I'se got, did ye?"

And he went on with his digging with a sturdy smile of conscious peace with God.

We are often struck with the wonderful similarity between the colored man and the white man. We think we have known several white men who were just as shrewd in their financial management as this colored man was.—*Journal and Messenger.*

For the Young.

THE A B C OF MISSIONS.

A sk of me and I will give thee the heathen for thine inheritance. Ps. 2 : 8.

B ehold, I have set before thee an open door and no man can shut it. Rev. 3 : 8.

C ome over into Macedonia and help us. Acts 16 : 9.

D eclare among the people His doings. Ps. 9 : 11.

E very knee shall bow to me and every tongue shall confess to God. Rom. 14 : 11.

F or the earth shall be filled with the knowledge of God. Hab. 2 : 14.

G o ye into all the world. Mark 16 : 15.

H ere am I, send me. Is. 6 : 3.

I, the Lord, will hasten it in his time. Is. 60 : 22.

J esus answered, *now* is the crisis of this world. John 12 : 31.

K ingdoms of this world are become the kingdoms of our Lord and of his Christ. Rev. 11 : 15.

L o! I am with you alway, even unto the end of the world. Matt. 28 : 20.

M any shall come from the East and the West. Matt. 8 : 11.

N ot by might nor by power, but by my spirit, saith the Lord of Hosts. Zech. 4 : 7.

O bey all things whatsoever I have commanded you. Math. 28 : 20.

P ray ye therefore the Lord of the harvest, that he would send forth laborers. Luke 10 : 2.

Q uit you like men, be strong. I. Cor. 16 : 13.

R edeeming the time. Eph. 5 : 16.

S urely the isles shall wait for me. Is. 60 · 9.

T hy sons shall come from and thy daughters shall be nursed at thy side. Is. 60 : 4.

U nto the uttermost parts of the earth. Acts. 1 : 8.

V erily, Verily, I say unto you, whatsoever ye shall ask, He will give it unto you. Jno. 16 : 23.

W e do not well, this is a day of good tidings and we hold our peace. II. Kings 7 : 9.

X cept they be sent. Rom. 10 : 15.

Y e have not chosen me, but I have chosen you and ordained you that ye should *go*. Jno. 15 : 16.

Z eal of the Lord of hosts will *perform* this. Is. 9 : 7.

S. M. Z.

ARE MISSIONS A FAILURE?

Rev. J. Calvert sends word of the work in Fiji before the Missionary Conference in London :

With only nine white missionaries, we have 3,505 *native preachers* ; 56 ordained, who take full part with English missionaries ; 47 catechists, 983 head preachers, and 919 advisory local or lay preachers. There are 1,268 chapels and other preaching places, 27,097 native church members, 40,719 scholars in 1,735 day and Sunday-schools, and 101,150 attendants on public worship. Fifty years ago there was not a Christian in all Fiji.

If we pray little for others, it is a sure sign that we pray very little for ourselves.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

INDIA—ITS NEED AND OPPORTUNITY.

REV. N. G. CLARK, D. D.

India has been and still is, the great mission field of the world. It has an area as large as that of the United States east of the Rocky Mountains, and a population five times as large. Its climate ranges from the slopes of the snow-covered Himalayas to the heat of Madura and Travancore, and its productions are as varied as its climate. It has peoples of diverse speech separately outnumbering the population of Spain, Italy, France, or Germany. It has 150 languages and dialects written and unwritten. It boasts of a literature that dates back a thousand years before the revival of letters in modern Europe, of sacred books and epic song of an antiquity not surpassed by the Pentateuch or the book of Job.

In an estimate of the population of India we may class as Hindus, 160,000,000; as Mohammedans, 45,000,000.; as belonging to the rude native tribes, 50,000,000; and a little over 2,000,000 as Christians, of whom nearly one-third are Protestant—largely the fruit of missionary labors during the present century. The character of these different populations has been recently defined by Sir William Hunter, whose wide acquaintance with India and special opportunities of observation have made him an authority. As defined by Sir William, "Hinduism is a social organization and a religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements on the Indian people. As a religious confederacy, it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise." It has the widest possible range of religious doctrines and practices; monotheism and lofty conceptions of morality for its highest minds, shading down to the grossest forms of idolatry for the multitude; and it has a ritual carefully adapted to every condition of life, from the cradle to the grave. When Protestant missions first entered India, they found that the Hindus had religious schools in their temples, and nominally in every village; that the Mohammedans had their schools and colleges; so too the

Parsees and the Sikhs, and though these had fallen largely into decay, more than thirty thousand such schools with over 400,000 pupils were reported in the census of 1881 and 1882. The material results of the religious and educational systems of India are best seen in the general ignorance, poverty, wretchedness, and hopelessness of the great mass of the population. If there are a few men whose wealth vies with that of the Vanderbilts and Rothschilds, it has forty millions so poor as to lie down hungry at night on the bare ground, while but one man in forty-two and one women in 858 can read or write. The energy and enterprise of this vast population have been so stifled and dwarfed that the average income per individual is less than that of any other civilized race, barely $13.50 per year, against $20 even for the Turk, $165 for the Englishman, and $200 per annum for each man, woman, and child in the United States. Such is heathenism in one of the richest countries in the world.

The missionary enterprise of the early church did not neglect India. The traditions of the early churches of Malabar and Travancore date back to the first centuries of the Christian era, but the purity of the gospel and all aggressive power were soon lost in the mass of superstitions and ritual services; yet enough of life remained to perpetuate the Christian name through eighteen centuries, and to awaken special interest among the Portuguese Catholics of the sixteenth century, and later in the English Church of the nineteeth; but any attempts to revive a purer faith have had little success; and in general character these Syrian Christians, numbering perhaps three hundred thousand, differ but little from the heathen around them. The converts of the Church of Rome, scattered widely through India, the fruit of three centuries of effort, and numbering perhaps 1,200,000, are little better in moral character or influence.

Time would fail us to speak of the Danish missionaries of the last century, and of their apparent success for a time and their later collapse; despite the devotion and untiring efforts of some of the noblest of men. Not far from fifty different missionaries, though not more than ten at any one time, were engaged in these efforts to evangelize India before English Christians awoke to their duty. Though it is believed the number of their converts amounted to not far from fifty thousand, who had at least formally renounced heathenism, yet want of proper missionary organization, the failure to raise up a native ministry, and the fatal indulgence of caste, made their labors of little avail. Yet something was accomplished and the way prepared for the brilliant results achieved at a recent date by English missions, notably in Tinnevelly and Travancore. The names of Ziegenbalg, Schultz, and Schwartz may well be remembered for their loyal devotion to

the cause of Christ, and the honor they gained for the Christian name alike among European and Hindus.

The British authorities, busy with their schemes of conquest, paid little attention to the labors of missionaries till near the close of the last century, when English officials, in view of their vast conquests, could not but be anxious lest some outburst of fanaticism should endanger their safety and rule; hence when Carey and his associates arrived as representatives of English missionary interest, they were obliged to betake themselves to Serampore, a Danish settlement a few miles from Calcutta, and later the first missionaries from the American Board were turned back, Harriet Newell to die in the Isle of France, Judson to go to Burmah, and Gordon Hall to Bombay. India was thus practically closed to missionary effort.

It is now seventy-five years since missionaries were permitted to reside in the British dominion of India. This period, therefore, is the period of organized missionary efforts among the varied races, in which nearly all the principal missionary societies of Europe and America have had a share. Beyond the translation of the Scriptures into more than twenty languages, by Carey and his associates, and some acquaintance with the country and the peculiarities of its different races, but little remains to mark the results of former endeavors. As late as 1830, though thirteen different missions had been established and 140 missionaries put into the field, the number of communicants was only about 3,000, while 40,000 children and youth had been gathered into schools of various grades. In 1851 the number of missions had increased to thirty-eight and of missionaries to about 500, distributed over 222 stations. The number of communicants at this date, according to the best authority, was 14,661. Down to this time, and for some years longer, the work was prosecuted against great odds—against the unfriendly attitude of the government, and contempt brought on the Christian name by its avowed neutrality and even support of idolatrous worship, the education of thousands in the government institutions without the gospel, as if religion were unnecessary to the highest civilization; and then there was the prejudice against missionaries as belonging to the same race as their conquerors, to say nothing of the thought and interest of a people of strong religious sympathies, fast bound in the meshes of caste and a multitudinous ritual, the most elaborate, the most corrupt, the most debasing ever devised by mortal man. Yet a vast preparation had been made by a wide acquaintance with the people, with their languages and creeds: by the translation of the scriptures and the development of a Christian literature in many tongues; by the respect won for the charac-

ter and motives of missionaries, and by the changed lives of thousands of believers scattered through the land who gave proof that the gospel of Christ is indeed the power of God unto salvation.

The next thirty years, though the number of missionaries was but little increased (from five hundred say to six hundred), were to witness a great advance; a fivefold increase in the number who avowed their acceptance of Christianity, from 91,092 to 493, 882, and a tenfold increase in communicants, from 14,661 to 138,254. There was also a threefold increase in the number of pupils in mission schools. The most remarkable progress, however, was in the development of a native agency as the right arm of the missionary force. The twenty-one ordained native ministers in 1854 had increased to 575 in 1881.

The last seven years, if we may judge from a partial examination of statistical returns, have not been less fruitful, and the number of communicants cannot now be less than 175,000, nor the recognized Christian adherents less than 700, 000. But the great results of missionary effort for the last fifteen years, and especially for the last seven years, no statistics can measure.

Such is the vantage ground now won, the vast preparation now made for enlarged effort in behalf of this great country, containing one-fifth of the population of the globe. The time draws near, waiting, perhaps, on our faith and Christian endeavor, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burma, the Khols of Central India, the Shanars of Tinnevelly, and the Telugus; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity enough to demonstrate the power of the gospel over all. From the peculiar habits of the Hindu mind, the great movement may be expected to be of thousands within the line of some one caste and then of another. not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

A CHEAP EVASION OF DUTY.

No doubt we have our heathen at home; who denies it? And they need the Gospel; who refuses it? But the shameful neglect of a past duty is no excuse for the cheap evasion of a present one. When the three men besought St. Peter at Joppa to open the door of faith to the Gentiles, all the Jewish people had not received the Word of God. The enthusiasm for Home Missions which so curiously manifests itself in protesting hotly against Foreign Missions, is usually an enthusiasm of words. —*The Bishop of Rochester.*

"When my heart is filled with Christ, I have no heart or eye for the trash of the world."

were responsive in a sympathy which we trust will be expressed in something more substantial than words. While not making any appeal, Mrs. Horton skillfully used the opportunity for stating that at the present time there is great need for two Communion sets and three organs for certain poor churches in the West. Besides boxes, ladies were requested to give money to help build comfortable though very plain homes.

Mrs. Horton was followed by Miss Bergen, who read a statement of the work abroad in an interesting paper prepared by Mrs. Cushing of the Foreign Board.

Mrs. Bainbridge was then introduced and struck the key note as she emphasized the necessity of a consecrated spirit before there could be any realization of our personal responsibility. The influence of woman was dwelt upon and her power even in the heathen home shown by illustrations of what the speaker had herself witnessed while among them. As the preceding speakers, Mrs. Bainbridge urged the duty of *giving*, quoting at the same time the words of Ioshee, the first woman of India who had made her way to our shores for a medical education. "You Christians pray but do not give, we give as we pray."

A question box had been arranged but much to the regret of all present, the late hour prevented the consummation of the plan.

Those attending were laid under obligation to the ladies of the Bloomingdale church for a kindly reception as well as for the bountiful supper spread in the parlors of the church. After the thanks of the Conference had been tendered to these ladies in a graceful manner by Dr. Cobb, a large number of the delegates re-assembled in the audience room where an evening meeting was held under the auspices of the Classis of New York.

S. G. H.

THE MAN WHO BEHEADED HIS GOD.

A missionary in China tells of a native who not long since had about $5.00, with which he purchased a ticket in the lottery, and he was very anxious to know what would be a lucky number, The Chinese have great faith in certain numbers, if they can only find out what the numbers are. This man therefore bought himself a "god of wealth" made of clay, and having put it up in his house, he prayed for the success of his ticket, but when the drawing came, behold! he had a blank. What does he do but take a knife and solemnly cut off the head of his clay god, thinking he had served him right for not giving him help. One would suppose that after this he would lose all confidence, at least in that particular god, but strange to say the man seemed to feel that he had been rather hard on his image, punishing it too severely; so he fastened the head on again, and the last the missionary heard of him; he and his friends were again worshipping the once beheaded god. Is not the blindness of this people very great, and do they not need the better light? Who will give it to them?—*Mission Dayspring.*

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved. That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount looking to the churches for loyal support.—*General Synod, June.* 1888.

A FEW WORDS FROM THE TREASURER.

As the church year draws to its close, those who have contributed to the work of the Board of Domestic Missions will be interested to learn how much money has been received for both of its departments.

The following comparative statement will show at a glance where the gains and the losses in the receipts have occurred. This statement is made for the ten months ending February 28th, 1889, and reflects to some extent on the efforts put forth by the Board to reach the eyes and ears of all the members of the Reformed Church.

If the returns for March and April continue to show the same increase as has been noted in the past, the Treasurer is warranted in making the assertion that the fiscal year which closes on April 30th, 1889, will show the largest offering ever made in any one year to this Board by the *living* members of the Reformed (Dutch) Church.

It will be noted that no mention is made of legacies in the comparison, as they are always a very uncertain element. Last year they were unusually large, while this year they are unusually small.

MISSIONARY DEPARTMENT.

	1888.	1889.
Churches,	$12,562 21	$13,655 08
Sunday-schools,	4,088 01	3,909 92
Individuals,	1,436 16	1,885 94
Ladies' Auxiliaries,	628 27	701 23
Women's Ex. Com.,	711 53	963 00
Total	$19,426 18	$20,615 17

CHURCH BUILDING FUND DEPARTMENT.

	1888.	1889.
Churches,	$2 712 74	$2,959 27
Sunday-schools,	638 95	506 31
Church Builders,		1.480 90
Individuals,	1,580 42	344 75
Ladies' Auxiliaries,	134 46	
Womens' Ex. Com.,	2,350 00	1,916 63
Total	$7,416 57	$7,207 86

While these figures show a net gain in receipts over last year, the Treasurer regrets to state that there are not at present sufficient funds in hand to meet all the requirements of the work.

Since preparing the above accounts a check for $500 has been received from "a lady nearly 91 years old." It is cheering to find that we have such friends, even if they are too modest to give names.

NOTES FROM THE FIELD.

A SAD NOTE.

Sorrow enters the homes of our missionary pastors as well as joy, and the comparative loneliness of those far away Western homes must be the more keenly felt when sorrow comes. A pastor in Kansas writes:

"There are many cases of sickness in this neighborhood. Our baby died about a month ago; it

was sick only two days. The Lord knows what is best for us. Our other boy is well; so is my wife and my father who came here to attend the funeral of our darling who is now in heaven:

"My mother died Dec., 5th, as you perhaps know. Soon the Lord will call us from our field of labor. As yet we have to struggle, but not alone. God is with us. Keep courage, brother, in your noble work for Christ."

HOPEFUL WORDS.

The pastor at South Blendon, Mich., after telling gratefully of the enjoyment of good health writes:

"Ten members have recently been added to my church, all heads of families. In country churches additions are not made so fast as in the cities, but are better retained. Twenty children have been baptized.

"Unity and peace have prevailed, and the preaching has been appreciated and blessed. In May last, we reseated our church so that it can seat about two hundred, and at present every available seat is occupied, especially at afternoon services, and if we had more room my audiences would undoubtedly be greater.

"The Sabbath School has increased during the year from 70 to 95, and the scholars have paid for the painting of our church inside; this year, therefore, we have done little for the Boards of the Church; after this, however, we will take monthly collections in the Sunday School alternately for the Boards of Home and Foreign Missions.

"I preach in English every other Sunday night and the meetings are generally well attended. I have thought it best to do this extra work, and though it is quite a drain on my time and strength to preach three times on a Sabbath, I have thus far been able to do it, and, God helping me, I will continue."

A GOOD EXAMPLE.

The Church at Englewood, Ill., one of our younger Churches, first intended to apply to the Building Fund for aid in erecting their house of worship, but on second thought concluded to bear the burden alone. Evidently God is blessing that people and they are helping others as well as themselves. Says the pastor in a recent letter:

"I have the pleasure of sending $47 to the Treasurer of the Board from our Church. This with a contribution of a little over $12 sent before, brings our Church at this place to the proposed basis. It seems slow work to get the self-supporting larger Churches to take the proper interest in the Home-field. But better days are coming. no doubt, God is blessing us, and especially the Churches in Michigan. Our membership at Englewood has doubled since we settled here. It is now 130, and 140 Scholars in the Sabbath school. We are at present busy with the old fashioned "Huis bezoek"—visiting from house to house with an Elder."

SHOWERS OF BLESSING.

The pastor at Centreville, Dak. writes:

"The Lord is already blessing our continuing work at Centreville. A number of our Sunday school scholars have found the Savior, and last Sabbath fourteen united with the Church in full communion. It was indeed a great day for us all. Our congregations are large, and our Sunday school is full of interest and growing fast."

A GREAT WORK.

Another pastor in Dakota sends a contribution to the Board, and says: "I am very glad that I have a little money to return to the source whence we have received so much in recent years. How glad would I be could this sum be ten times what it is; but then I am glad any way. It is a very good collection for the people from whom it comes, and it comes cheerfully. I am happy to note advancement in this matter of benevolence, and better understanding of its principles and sense of its claims.

"Our growth in many respects is slow. I often feel that we are doing nothing—then again I am more encouraged. The incoming population does not seem to be of the sort to make Church workers out of, as we fondly hoped it would be; but we are grateful that things are as well with us as they are. Who knows when a great turn may come? I believe it is bound to come at no distant day. Nobody knows what a wonderful work this Home Mission work is. Men are yet living who could have been scalped by Indians right where Chicago stands to-day, yet see what a rush of empire there is for hundreds of miles around that centre. The change there in the old West was wonderful; but in the new West it is magical. The change here taking place year by year is something which, I think, no one fairly measures. We need a voice that can wake the Church of God on this subject. This is no time and here is no place for waiting. If our seminaries or pulpits have only men who want "nice places" they might as well close up. It is live in a tent or dug-out to-day that is hard! forbidding! discouraging! but to-morrow comes paved streets, costly business blocks and electric lights. But you must lay out your church in the dug-out period if you are to have one when comes in the era of brick and stone."

MISSIONARY BOXES.

If any one doubts the blessedness of the work of the Women's Executive Committee in its Mission box department, such extracts from letters as follow ought to banish all doubt. A pastor in Iowa writes to a society from whom he had received such a supply of useful things:

"The two barrels, the roll of carpet, and the box sent by mail, reached us just the day before Christmas. After we had seen the nice rag carpet, it did not take very long before the barrels were opened. But, most dear friends, I

am not able to express our feelings —we did not know what to say— —far beyond all exceptions—to our most overwhelming astonishment! nothing but very valuable and useful articles came to our sight. It seems as if our needs have in particular been known unto you. Our wants are grandly met, and all the clothing, so nicely made fits well. I wish you could see our boys, how they rejoice at their many nice presents, and how well dressed they are in their new suits.

"Most dear friends you have cheered our hearts, given us more comfort at home, and encouraged us in our most important work. The Lord reward you ten—yes, a hundred fold both in this life and hereafter; and remember Matt.25: 40—'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren. ye have done it unto me.'"

In a later letter the good Missionary sends a photograph of his family and writes: "As you look at the photographs you have before you the missionary family clothed by the dear and kind ladies of—— Reformed Church. The clothing is known to you all, and now you all can see how well it fits.

"Our church is in a prosperous condition. On Christmas twelve persons were received into membership, confessing their faith in Christ our Saviour, that they would by the grace of God, try to follow His example, and live up to His word and the rules of our dear Reformed Church. This harvest of twelve encouraged us in our work, and filled our hearts with joy and gratitude to God."

Another Missionary is made glad and writes: "Words are inadequate to express the feelings of my heart. Upon opening the box we were greatly surprised, and could hardly believe the testimony of our eyes that all this had really been given to us, and that we, unknown to you, could be the objects of such beneficence. I heartily thank the donors for what they have done for my family and myself. You have abundantly provided for us. I thank you for that nice and well-fitting suit for me, and that excellent overcoat fits me exactly. The books also received from your beloved pastor are highly prized. O, if I could be in your midst, behold your faces, shake hands with you, and express my thanks in your hearing! * * * My field is large and promising, and my church and all the churches in this vicinity are growing."

And now some words of glad ness from the wife of a missionary pastor:

" Last Saturday we received the precious box, and we could not refrain from opening it at once, and as we took out one valuable and beautiful article after another we could hardly realize that it was all for us, and our hearts swelled with gratitude to the donors, and above all to Him who had put it into your kind and benevolent hearts to make us the recipients of such a box.

"All our wants are supplied. It does not seem as if we could add one article that we needed and did

not receive. When I beheld the nice dress goods you had sent for me, I could not restrain my tears for joy. The shawl was not less welcome; and what treasures that work-box contained. The tea-set, dollies, books and candies we put aside for the children's Christmas.

"Dear friends, you do not know how much you have encouraged us by these gifts. We feel that we have received a new impulse to go on laboring for our Master here in the far west, notwithstanding all the difficulties and discouragements connected with such a new field."

Such a thoughtful and timely help as is indicated by the above extracts is little for a society or congregation to render, but it adds wonderfully to the small salaries of our Missionary pastors, and cheers them to know that their labors are appreciated by the Church, as well as by Him who isthe Head of the Church.

If societies will loan us letters like those just quoted from, we will gladly publish extracts from time to time for our mutual encouragement.

COR. SEC.

THE AMERICAN SEED-TIME.

BY REV. CARLOS MARTYN, D. D.

We are living in the most momentous period of American history. Reader, this statement may surprise you What! you think, are these days more critical than those which "tried men's souls" in '76? Is this year to be compared in interest with 1861, when the bombardment of Fort Sumter introduced the devil's dance of civil war? You think these passing months are prosaic, lacking in the picturesque and the terrible. You are mistaken. Every element of poetry, every feature of romance is present with us. The great war of religious civilization is raging as never before; a peaceful war, I own, but one in which barbarism is marshalled over against civilization; in which infidelity is in a death-grapple with religion; in which Satan is antagonizing Christ, with

> "Unconquerable will,
> And study of revenge, immoral hate,
> And courage never to submit nor yield."

Upon the issue of this irrepressible conflict depends the whole future of this country.

Consider the fact. Edmund Burke said of the American Colonies in '76: "They are yet in the gristle; they have not hardened in bone." This remains the fact after a hundred years of Republican life. We are yet in the period of immigration and movement, the *settlement* period. The entire continent is fluctuant. The land is not one-fifth part pre-empted, although the national census next year will probably register a population of 70,000,000. The outside world continues to crowd to our stores. The railroad makes locomotion easy and abolishes distance, as the telegraph does time. The ground quakes beneath the thunder of manufactures and the pick-axe of the miner and the plow of the farmer and the construction of the build-

er and merchandise of the trader. The wildest pages of "The Arabian Nights" are here transalated into facts. Aladdin's waving lamp is an every day reality. "America," says Emerson, "is another name for opportunity." Evetybody is alert to seize the opportunity. For opportunities have a way of coming once and coming again.

"There's a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life.
Is bound in shallows and in miseries."

Archdeacon MacKay-Smith, of the Episcopal Church, in a thoughtful article published in a recent popular magazine, contrasts Europe with America in this respect: "In Europe, business life, commerce, the development of land, are governed by laws as exact as those of the army. Social and political Europe is illustrated by the 'State forests' of Germany, where all the trees are aligned, and none is ever cut down without another being at once planted. A clever English or German boy can tell with certainty, on entering the counting-room, what his income and standing will be in twenty years. All other pursuits are almost equally exact. Life runs in settled grooves. Few alter their place of residence. Public opinion is feared. There is leisure to apply the laws. Each life revolves along its expected orbit, and is exposed to indignant criticism if it interferes by erratic movements with the delicately balanced and complicated whole. All this tends to moral order, the restraint of temptation, the expression of furious ambition and excess. But with us it is all "moving day." A million lotteries of railroad-building, wheat-growing, cattle-raising, land-settling, with all their attendant industries and vices, and the countless minor speculations which each encourages, are calling men from settled paths to take their chances. Thus public opinion loses its restraining touch. Men who have offended it leave that locality and go elsewhere. The law has to assert itself among, and often against, the prejudices, hostility and ignorance brought from a thousand different localities."

"Of course, the dangers arising from this state of things are manifold. The Christian must be as alert as the rest, or lose his magnificent opportunity. For the seed-time is passing. Within the next fifty years America will take its final form. The land (the best of it) will be occupied. The drift period will end. The population will settle down into fixed ways. Foreigners will no longer be taught, as their first lesson in English, the words "hurry up!" The influences which are now more active and aggressive will then dominate. Hence, to-day, everything in the situation conduces to rapid but thorough Christian work. The very air supplies a moral tonic. The need is so vital, the opportunity is so inviting, the outlook is so hopeful that we ought to labor as by inspiration.

Let us "push things". Organize churches, multiply Societies of Christian endeavor, circulate good newspapers. Be "living epistles" —the gospel in human form. Yes, if Christianity proposes to hold the United States it must be up and doing to-day. To-morrow it will be too late:

"Of all sad words of tongue or pen.
The saddest are these: '*It might have been!*'"

Yet while alive to danger, let us also be inspired by the hopefulness of the situation. There are those who think that Christianity is a dying faith. They are indebted to their imagination for their facts. They are certainly not good at arithmetic. Cheer yourself, reader, with the figures. In 1800, there were seven evangelical church-members in every 100 of the population; in 1850, there were 15; in 1870, there were 17 1-2; in 1880, there were 20. That is to say, with a population of 50,152, 866, there were 10,065,963 evangelical church-members, *every fifth person.*

The growth of population in the United States has been the amaze ment of the world. During the thirty years from 1850 to 1880, it was 96 per cent. But the growth of evangelical church-membership goes an arrow's flight beyond, is even more wonderful. For the same period of 30 years this was 139 per cent As the periodicals, at the close of each instalment of a story, say. "To be continued in our next." so the census of 1890 is confidently expected to continue this romance.

Surely, Christianity is a rising, not a setting sun!

The Golden Rule.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in February, 1889	$ 7,199 18
Previously acknowledged	44,325 55
Total from May 1st, 1888	$51,524 73
Deduct for special objects	4,043 14
	$47,481 59

The receipts for the month exceeded those of February, 1888, by $2,010; and for the ten months to March 1st, are only $593 behind those of the same period last year. While this condition is as gratifying as it was unexpected a month ago, and brightens the prospect for the rest of the year amazingly, it ought yet to be remembered that the general situation is almost precisely as it was last year at this time. The amount of money necessary to be raised in March and April, in order to close the year without debt is about the same. The receipts for those months in 1888, reached the altogether unprecedented figure of $57,828.17. And this was all the more surprising because of the large contributions made for the Theological Seminary in the Arcot Mission during the same fiscal year, amounting to over $43,000. This fact being remembered, it ought not to be thought unreasonable to seek and to expect a like liberality toward the general work of the Missions this year when no such special effort has

been made, and when the same sum contributed this year *will do even more than it did last year*. There is left a debt of $7,000 remaining for this year to carry and, if received, the same amount will leave the Treasury *entirely free from debt*. If such a result is to be secured it will require earnest effort and generous giving. If all the Classis would only come up to their apportionments as ten did last year, the thing would be done. It is morally certain, however, that a number of them will not. There is room therefore, for the generous gifts of individuals which did so much to bring about the happy result a year ago. May the Lord incline their hearts, and the hearts of all His servants so to act as that He Himself shall say of each, "HE HATH DONE WHAT HE COULD."

March 7th, 1889.

Cor. Sec.

NOTES AND NOTICES.

THE REV. G. F. VERBECK, D. D., arrived in San Francisco, with his family, about the 1st of February. He will remain a few months in California, and then come East, hoping to be in time for the meeting of the General Synod. As Dr. Verbeck was one of the first missionaries sent to Japan by the Reformed Church, his career covers the whole period of missionary activity and marvellous political and social as well as religious transformation in that Empire. Of that transformation the most important recent event is the promulgation by the Emperor of a Constitution, on the 11th of February. The following paragraph is from a secular paper:

"The adoption of a constitution is merely the latest step in the steady progress Japan has been making since American enterprise in 1854 opened that country to the world; progress that has been wonderful since the complete establishment of the Mikado's authority in 1878. The Empire has in the ten yearsfollowing that date acquired one of the best public educational systems, both elementary and advanced, in the world; hundreds of newspapers have been started; a complete and cheap postal system has been established; hundreds of miles of railroads and thousands of miles of telegraphs have been built; all large towns have been equipped with telephone systems; cotton-mills and other factories have been built up that now outstrip all foreign competition in the home market; the army and navy have been reorganized on the best known models; and the finances of the nation are as sound as any in the world. There is not in all history, probably, any record of progress from the semi-barbarism of ages to the best civilization comparable with this for rapidity and substantiality."

THE SYMPATHIES of many will be drawn out for Mr. and Mrs. Booth, in the loss of their "baby-boy," Stanley Middlebrook, who died at Yokohama, Jan. 31st, at the age of 6 months and 26 days. The recital of the trials that have befallen these friends, and those associated with them in the Ferris Seminary, as given by Professor Wyckoff, in another column, should move many to prayer on their behalf. Miss Deyo is reported as almost entirely restored, and for this thanks should be given to God.

MR. OLTMANS writes from Nagaski, Jan. 25th: "Our school-work (Steele Memorial) is going on nicely. The boarding-houses are full to overflowing, a feature gratifying to us." The school has accommodations for sixty boarders, but over seventy were occupying them. The whole number of scholars was 92, of whom 25 are Christians, eight having professed Christ during the year.

"In the girls' school (Jonathan Sturges Seminary) Miss Brokaw reports twenty-six scholars, 'of whom twenty are boarders. Nine of these are professing Christians. Two were recently baptized and six more have requested baptism. Five are now under Catechetical instruction preparatory to receiving baptisms in the near future.' One of the applicants is the daughter of an influential citizen of Nagasaki,

who, if not the first is among the first of the native residents to openly manifest an interest in Christianity. Another, the daughter of a resident official, is of exceptional interest on account of her unusual intelligence and amiability."

AUXILIARIES of the Woman's Board and individuals who wish their remittances to appear in the Annual Report of the Woman's Board, to be published in May, must forward their money on or before April 10th, to the Treasurer, MRS. PETER DONALD, 39 West 46th street, New York.

DR. L. R. SCUDDER writes, Palmanair, Jan. 22: "We have just returned from Mission meeting. We have had a very profitable and enjoyable meeting, and my eyes are just beginning to open to the amount and variety of the work to be done. I feel very much my enforced silence. The work is pressing tremendously on a few in the Mission now, and I should like to take hold and help to lift the load." Dr. Scudder, by assignment of the Mission, will spend some months at Palmanair in the study of the language (Tamil), and then takecharge of the hospital at Arcot.

DR. CHAMBERLAIN, whose health has suffered seriously from the tours among the villages of which he has sent such interesting accounts, wrote Jan. 25, that he he expected to go, about March 1st, to Kodai Kanal, in the Pulney Hills, So India, to remain several months. After a few weeks of rest and recuperation he would be engaged for six months there and at Madanapalle on the Revision of the Telugu Bible and afterward in the preparation of a Bible Dictionary in Telugu. The care of the villages connected with Madanapalle, has been given to Rev. Wm. I. Chamberlain, who thus enters into his father's labors.

THE THEOLOGICAL SEMINARY IN THE ARCOT MISSION.

THE Christian liberality of our "Reformed Church in America" has furnished that for which there has been long waiting, earnest praying and heroic begging. The Rev. Dr. Chamberlain was the chief agent in the last of these operations, and has well earned the degree bestowed upon him, viz, P. B., Prince of Beggars. He returned from America at the end of last year, groaning under the burden of $65,000 (£13,000) for the endowment of a theological seminary.

It was all done on the "faith" plan—*i. e.*, he had faith in the people, they had in him, and all had faith that the Head of the Church would bless the project of giving a more "thorough furnishing" in the "faith ouce delivered to the saints" to our prospective native ministry. We look upon our new institution with holy pride and bright hopes.

It is designed to be an unwavering exponent of undiluted and unperverted Christian doctrine. Rev. W. W. Scudder, D.D., is the principal, and has received the appointment of Professor of Theology from our General Synod. We hope that in the not-distant future at least one more missionary may be able to join him in the work of instruction, but at present he has none but native assistants. The seminary is located temporarily at Palmanair, in the North Arcot district. Its permanent abode is not yet determined, but will probably be Vellore, or some other town accessible by rail The immediate control is placed in a Board of four Superintendents, all missionaries, of whom the Principal is president. In March last, at the opening of the Seminary, eight students were admitted. These were entered for the full course of four years. In June, six experienced catechists were received for instruction preparatory, perhaps, to their ordination to the pastoral office. The plan is to give these two courses of six months each.

On the 30th of November the Board met again and spent two days in examining the students. The catechists have been taken by Prof. Scudder through the most of Romans in Exegesis, and the offices of Christ in a course of Didactic Theology, following the order of the Westminster Shorter Catechism. They have also studied Church History, Pastoral Theology and Homiletics. The other class has spent the session upon Sacred History, Bible Geography (taught by Mrs. Prof. Scudder), Natural Theology, Heidelberg Catechism and English.

The examination shows conclusively that

the Seminary had been a real "workshop." It was satisfactory in the highest degree. The instruction is given mostly in Tamil, but we hope that ere long students entering will be far enough advanced to take their courses mainly through the medium of English.

Then welcome will be given to applicants for admission from other parts of India. Even now we are un-American enough to place "no duty on imports," but open our doors to any Tamil students who are willing and qualified to enter. "Correspondence with a view to co-operation, if not marriage," is invited from our Presbyterian brethren in Madras or elsewhere. Any mission willing to furnish a missionary professor will please make "proposals." Boarding accommodations for students are ample, and the library volumes have not been counted yet. There is also lawn-tennis. J. W. CONKLIN.

The above is from the *Indian Standard*, Bombay. In a note enclosing it, Mr. Conklin says: "I have not commended the examination enough in it. The students did admirably. I expected good results, but found my expectations exceeded. Dr. Chamberlain was not able to be present."

THE LONDON CONFERENCE REPORT.

We have already spoken favorably of this Report by anticipation, and are now happy to call attention to it after examination. The work of preparation has fallen into good hands, and has been well and wisely done hy the Rev. James Johnston, the indefatigable General Secretary of the Conference, to whom, indeed, so much of its success was due. In these two volumes of 600 pages each, he has given us the substance of all the papers, addresses and discussions of the multiplied meetings of those ten days. The reader is thus put in a far better position than any attendant could have been, since there were sometimes so many as seven meetings held simultaneously or in succession on the same day, and always two and sometimes three going on at the same time under the same roof. Simply to have gone the rounds would have been impossible: or, if possible, bewildering. But the possessor of these volmes can, at his leisure, attend them all.

The first volume, beside an introduction by the Secretary, treating of the Objects, Formation, Composition and Characteristic Features of the Conference, contains in Part I., reports of the 'Meetings for Open Conference," of which there were six; in Part II., "The Mission Fields of the World," one meeting out of ten being given to reports and addresses concerning each, and so the whole field covered; in Part III., reports of meetings devoted to "Special Missionary Subjects," such as "Missions to the Jews," "Medical Missions," "Women's Mission to Women," "The Church's Duty and a New Departure in Missionary Enterprise." To these are added the "Valedictory Meeting," and an "Additional Meeting for the Passing of Resolutions" in relation to the traffic in liquors and opium, and the licensing of vice in India.

A most important addition to this volume, also, is an extensive "Missionary Bibliography," a model and monument of painstaking care and labor, by the Rev. Samuel M Jackson, of this city.

The second volume contains reports of twenty-two "Meetings of Members in Sections," for the discussion of topics relating to Agents, Principles, Methods and Agencies of Missionary Work, and "The Relations of Commerce and Diplomacy to Missions," with an Appendix containing several papers not to be properly placed elsewhere, followed by lists of societies represented and delegates in attendance.

Each volume has a copious and valuable index of both subjects and speakers.

We do not hesitate to say that no more valuable contribution has yet been made—in fact, we know of none so valuable—to the general store of knowledge on the subject of missions. It is, in fact, a cyclopædia of facts, arguments and illustration practically inexhaustible.

The sources of information are the highest possible, consisting not only of the large body of experienced missionaries from the various fields, both men and women, but also of distinguished officers of government, civilians and scientists. Among them are the names of Sir Wm. W. Hunter, Lord Northbrook, Sir Monier Williams, Dr. Robert N. Cust, Prof. Drummond, and others equally well and favorably known.

We most earnestly wish that these reports might have as wide a circulation as they deserve and as the subject merits. The cost is so low, only $2.00 for the two volumes, that no one who really wants them need go without them.

THE AMOY MISSION: CHINA.

REV. P. W. PITCHER. writes, Amoy, Dec. 25th, 1888: I am about to write to you some facts that came to my knowledge a short time ago. inasmuch as they throw some light on the real condition of this people. I send them to you for such use as you may think best.

THE CRUELTY OF PAGANISM.

There are some acts so cruel so inhuman, that it is almost impossible to believe they can be true. The Chinese people. before the Gospel has begun its gracious work upon them, seem perfectly heartless sometimes and do a great many things that one would never suppose human beings could be guilty of. It is appalling to witness the cruelty that comes to *our* notice. It is altogether possible that we do not see or hear of one half of the cruelty that is taking place all around us every day. Only now and then do we catch a glimpse of the real condition of things, because cruelty does not stalk about here in broad daylight, especially in these open ports. The act of which I am about to speak occurred one year before it came to our knowledge. A large proportion of the cruel acts are hidden and are *never* known.

Some five or six years ago a lad named Liap came down from the country and entered our middle school. He remained there a year or more and then his father took him home. as he said he could not afford to keep him in school any longer. At that time, or subsequently, he became a member of our Tognan Church.

In the same village where Liap lived, there was a worthless fellow who was an opium smoker and a thief. two vices that are nearly always associates. This fellow became a real pest of the villagers. He was taken several times in the act of stealing, and finally he w s caught stealing goods belonging to Liap's father. The villagers decided that he should be punished, so they brought him to Liap who was told that he must poke his eyes out with a bamboo stick as that was the only way in which they could get rid of him. This. Liap said he refused to do. Then they said "pour this medicine into his eyes." The boy said he was innocent as to the nature of the medicine and thought it was something that would only hurt the man a little but would not make him blind The medicine proved to be oil of vitrol and the man became totally blind. Afterwards he was sent to Amoy and became a "professional" beggar. The people in his village speak of him as "doing very well," as we would speak of anyone doing well in business.

When this man became blind he was obliged to give up smoking opium simply because he could not steal anything wherewith to buy it. But they say he is doing such a prosperous business in Amoy that he can afford to smoke opium again.

Such is the iron grip of paganism on the feelings of this people. If there ever was any pity or human compassion in their hearts, they have long ago been crushed out.

And what a commentary this is on the moral blindness of this nation.

IDOLATRY EVERYWHERE PREVALENT.

It is really not so much a matter of belief as it is a matter of custom. This mighty unwritten law; "because somebody before me did so, I must do so or all the gods and patron saints will be so incensed that fearful calamities and direful disasters will be my portion," is as much revered and obeyed as any king's command.

It is this ultra-conservatism. this doing of things to-day by the same rules, in the same way as they were done a thousand years ago. that is proving the great obstacle in the way of Christianity.

If we could only get men and women to break away from custom, there would be no fear about their casting their idols to the moles and bats. It is because they are afraid to stand alone to receive the sneers and jeers of their neighbors, that hundreds are kept from accepting Christianity today. *The extent of idolatry is something fearful* and custom has welded it tight together with all the intents and purposes, thoughts and actions of the Chinese Every-

where we are confronted by this gigantic evil. From the palace down to the beggar's mud hut, over three hundred and fifty million souls of them are enslaved by idolatry. Every family poorly fed and poorly clad, every family richly fed and richly clad, *all* have their idols in their homes, which are their chief concern, which must be fed, worshiped and guarded.

By the wayside, by the trees, by the river banks, in the fields, in boats, in the street, to say nothing of the thousands of temples scattered over the Empire, there are shrines where incense and other idolatrous stuff are burned daily. The devotees come from all classes, from the ranks of the "just and the unjust, moral and immoral, from the officials, judges, teachers, shopmen, fortune tellers, keepers of opium dens, beggars and gamblers"—all united in one common brotherhood worshiping *nothing*, aye, worse than nothing, for wood and stone images, ancestral tablets, mounds of earth and "worm eaten idols" are worse than nothing.

COST OF IDOLATRY.

Idolatry is an enormous expense to these people already stricken in poverty. Beside all the money that is spent on temples and shrines, fortunes are wasted by burning make-believe money, miniature paper houses, horses, men and women, trunks bandboxes and furniture, and also by providing provisions for the poor departed souls in the other world. *Twenty thousand dollars* are spent, in a certain month of the year, on one temple alone in the Canton province. The sum spent for idolatry throughout the Empire in a year is estimated to be the magnificent sum of three hundred million dollars at the very lowest. Mark such liberality!

It is said that this people "burn up and waste on puerile absurdities enough money to build twenty universities with an endowment of ten million dollars each and to erect one hundred thousand chapels with a seating capacity of one hundred millions."

Such is the problem the church has to solve in China. To remove *all* these false gods, to break loose the "shackles," to tear down these strongholds of Satan, to drive away all this black darkness, and here establish the Kingdom of God—here, instead of idol temples on every hill-top and in every valley, build temples of the living God, where this people shall sing the Redeemer's praise.

Before the church here stands a gigantic evil. The church must make gigantic efforts if she expects to remove it. Does her faith waver? Alas! there comes no message across the water telling us of such effort. Quite different is the message. One-fifth of the required appropriations for the year raised, and half of the year gone. From this time until the close of the year will we be again served with "In extremis," "How to clear the debt," and "How to raise money?" articles.

When will the *Church of Christ* come up to that standard of giving that is manifested *everywhere* in this world outside of her sacred walls? When will men give as much for that which is bread as they now give for that which is *not* bread?

When will that day come, when this enormous amount of wealth that is now being spent on the pleasures and vanities and idolatries of this world shall be turned into the channels of saving a land whose people are bound by the shackles of superstition and error?

When it is turned into this direction, there will be no more need of "In extremis," "How to clear the debt" and "How to raise money" articles.

Progress—progress *all along the line*—there must be if China is to be speedily won for Christ. And if she is not won speedily, whose the responsibility of ten thousand souls going out of the world, into eternity, daily, without a knowledge of the Christ—without repentance? Do you know what that means?

Progress! There ought to be progress in this field; there ought to be reinforcements; there ought to be more of the Lord's money used here. *We* truly are only playing at Mission here. What are we and our sixteen thousand dollars in this host—these three million idolators? Is this to be our Church's standing army in China? Are these funds, and these the only funds that are to be entrusted to the little band to save these three millions? With years and strength it might be done, but in the mean-

time millions must have passed down to an *endless doom*, whom we could not reach with the message of salvation. Such is the doctrine you have ever taught us; do you believe it?

It must be, Christian, that you do not realize it. Oh, that you would realize it immediately. It is "the King's business."

MAKING PASTORAL CALLS IN CHINA.

REV. J. G. FAGG has been preparing to take charge of the work in the City of Changchin. Of his new field he writes, Jan. 15: Our native helper and I have been out calling on the members of the Changchin church for several days past. Perhaps you will accompany us as, in imagination, we make the round once more.

We begin a stone's throw from the church. We call on a wood-seller. He keeps no wood-yard. His wood, done up in small bundles, is piled up in several tiers in his shop. Wood tied up in bundles is brought down by the boat-load from the country. A pole on a man's shoulder, and four or five bundles at each end of the pole, represents the delivery wagon.

We see a sign gilded with Chinese characters, and at the foot of it, "European Medicines," in English letters. It is the druggist's. More than half the bottles bear Latin names. He assures us quinine is a very popular and valuable medicine. He inquires as to the Chinese in America. "Your people are treating my countrymen badly," he says. We cannot deny it. We tell him we are hoping for fairer measures soon. We try to touch up the picture a little by telling him of the noble, self-denying work in the Chinese Sunday-schools done by American men and women. A call on another druggist, a rice-retailer, and a cabinetmaker, and our work in that street is finished.

Our next halt is at an opium-smoker's home. It is plain there is something the matter. The room is bare. We see only a bamboo mat and a few rice-bowls. The wife tells the story. Her husband some years ago abandoned the pipe and joined the church. But he has fallen a victim again. He is getting thin and weak. If he keeps on he will soon be little more than a "yellow bundle of bones." She makes a coarse kind of string. He works in bamboo. Together they earn forty cash, or four cents a day. Of this he spends twenty cash for opium. He is under church-censure. We try to show the peril of keeping on, ruin to his family, ruin to his body and soul. He is repentant. He does not want to give up. We hope to get him into the hospital in a few weeks. What a curse this opium is to this people. Men go in rags and tatters, and spend their last cash for another smoke. At Shanghai they clear a thousand dollars a day at one den.

Our pastoral visitation takes us into the country as well. A large number of our flock are scattered through the villages north, west and south, three, four and five miles from the city.

Everywhere we are received with great kindness, We are treated to tea sweetened with Chinese rock-candy. A bowl of sweet potatoes is set before us, and the hostess is evidently pleased as we munch away at a few of them. We are handed an orange or two to eat on the way to the next village.

We make inquiries as to how many in the family worship God. "How long have you worshipped?" "Can you read?" "Do you have family prayers?" Such inquiries, kindly made, are by no means resented. The universal kindness and hospitality of our Christian people have made the visits a real pleasure.

They need whatever we can give them of sympathy and instruction.

The remembrance of the former life is still with them. Their daily duties must be discharged with all the reminders of heathenism about them, temples and shrines and processions and idolatrous feasts. They are vexed by their neighbors. They are often persecuted by their friends. Those of their own household are often their greatest enemies.

With St. Paul we say, "Pray for the brethren and sisters in Changchin and all our Amoy region."

THE JAPAN MISSIONS.

Prof. M. N. Wyckoff, writes from Tokyo, Japan, February 4th: "The people at Ferris Seminary are undergoing a season of severe trial. After Miss Deyo began to recover from her long sickness, Mr. Booth had an attack of pneumonia, from which

he has not yet fully recovered. A few days later their oldest child, Frank, was taken sick with typhoid fever, and is now convalescing. Soon after, their baby boy was taken with what seemed to have been surpressed measles, followed by pneumonia ending in peritonitis, of which he died on the morning of January 31st. Besides there are more than ten cases of measles among the pupils in the Seminary. Fortunately it is of a light type and, with care is not likely to prove serious.

"As might be expected, Mrs. Booth is nearly worn out by long watching with her sick ones, and as neither Mr. Booth nor Frank are recovering as rapidly as they ought, the doctor insists that the whole family must get away for a change. To this Mr. Booth had consented, but the next day, Saturday, February 2nd, he was taken with an attack of acute dysentery. Dr. Amerman watched with him last night, and reports him much better this morning, and hopes that this attack may soon be over."

It seems hardly necessary to say how much these friends, so sorely tried, need the sympathy and prayers of the church and their many paying friends in this country.

A BUSY YEAR.

Mr. Wyckoff further writes: "The past year has been a busy one for nearly all the missionaries. Work seems to have pressed in from all sides, and it is not a difficult matter to find men— not lazy men either— who did twice as much work last year as in any previous year of work here. One of our missionaries, who certainly has not spared himself, said to me a few days ago, 'I believe each of us (Dutch missionaries) has been doing the work of two men for some time past.' However, it may be about the work of two men, I certainly have not done and cannot do the work of two women. The amount of work that some of the missionary ladies out here accomplish is perfectly marvelous to me. The men do not limit their work 'from sun to sun,' but the women go far beyond them. Whittier's words, 'Life greatens in these latter years,' are true of Japan to-day. Life is coursing through all her veins, and where there is life there must be activity.

"One week from to-day, February 11th, will be a great day in Japanese history. On that day the Emperor is to promulgate a new Constitution. Of course we do not know its terms yet, but some Japanese are calling it the Magna Charta of Japan. I see by to-day's paper that the last of the Tycoons will leave his retirement to be present on that occasion. Think of it! Feudalism and a government, in part at least, representative, shaking hands! A stride of three centuries in three decades!"

Mr. Wyckoff also mentions the burning of one of the dormitories of the Imperial University. It took fire in the middle of the night, near the only stairway, and before the alarm was given the stairway was in flames. The students on the second floor were obliged to escape by jumping from the windows. Several were severely injured, two of whom had since died. Another was burned to death in his room, apparently not having heard the alarm. Two days before, Hepburn Hall, of the Meiji Gaku In had a very narrow escape from a similar fate.

CHRISTMAS OBSERVANCE.

MR. WYCKOFF wrote, Dec. 27th, 1888: "There has been a very general observance of the Christmas season, by the churches and schools in Tokyo. I think the effect is very good, as many, especially the young, are interested by the festivities, and are led to inquire into the reasons for them. All kinds of Christian papers that I have seen have given most of their space for one or more numbers to Christmas material. Mrs. Wyckoff was doing some shopping a few days before Christmas, and the merchant's curiosity being excited by the character of her purchases, he inquired more particularly, and learned that they were for Christmas. He then wanted to know what Christmas was. So she tried to explain it briefly to him, and the next time she went by his shop she carried him a copy of "The Christian," which was filled with Christmas matter.

Thus the seed is sown, and often the ground is well prepared to receive it. Whether this seed will grow or not, we can not tell, but our business is to sow, not to make these things grow, which is a comforting thought for us, and also a good thing for the growth. I fear there would be more crooked than straight growth if it were left to human management.

Education.

Rev. G. H. Mandeville, D. D., Sec'y.

THE BOARD OF EDUCATION.

When you read this only three or four Sabbaths will remain of the ecclesiastical year. But this gives ample time for those that have not made their annual offerings for the educational work of the Church to do so, and to do it generously. The Treasurer assures me that there will be only a very small sum, if any whatever, to apply towards the end of the year for the current expenses of Hope College and the North Western Academy. This is greatly to be regretted. No one deplores more deeply than the members of the Board the inability to respond to the needs and claims of these Institutions. The Church can not afford to let them mortgage their future and heap up a heavy indebteduess. A large deficit accumulating year by year means discouragement to friends, supporters and workers in the West; has a debilitating effect upon the work, and points forward to a desperate effort for its removal. To cripple the resources is to cripple the energies. Until an adequate increase of endowment is secured the Church must through this Board, aid in meeting their expenses.

It would seem either that they must be left to care for themselves as best they can, (which may mean their death); or the Board must receive fewer students and turn away young men who believe themselves called by God to prepare for the work of the Ministry; or the Church must arouse from its indifference and provide by offerings the means needed for the work, and recommended by the General Synod with so emphatic words. Is there any other alternative? Yes, one; they may hold on and hold on, in hope of relief until their life is smothered by indebtedness. A blind man can see what ought to be done. Can not pastors make a special effort for relief? Can not Sunday Schools send to us a part of their offerings to the Lord? Are there not some individuals who will gladly send some help? If you, dear reader, could read some of the letters received on this subject you would be constrained to do all that you can, which is your measure of responsibility to the Church and to the Master.

Up to the first of January, 1889, the offerings that found their way into the Treasury were somewhat in advance of the amount received up to the first of January, 1888. Since New Years there has been a drying up. The inflow has been smaller: so that now, the first of March, the Treasury is far behind. How much this will be rectified during March and April depends upon you. The matter is in your hands, It does seem strange that such an apathy should exist concerning this vital work of the Board and the Church. How is it that even some Pastors, who themselves were aided in meeting the expenses of their preparatory edu-

cation, appear to be indifferent, and to give the cold shoulder to the appeals made for help?

Brethren and friends, shall the Board cease to receive applicants? I understand that the Board of Education of the Presbyterian Church has ceased, and declined to receive a score or more of applicants. Is that any reason why a similar suicidal policy should be adopted by us? How much better to come to the help of the Lord by liberal gifts which will enable us to receive every worthy and properly recommended applicant and at the same time assist the educational Institutions of the Church generously. Shall we have such a response?

In behalf of the Board.

GILES H. MANDERVILLE.

Cor. Sec.

N. Y. 6th March, 1889.

EXTENSION AND EDUCATION.

We find these two combined in the very earliest commission to the Church. The risen Christ said: "Go, teach all nations." Go is *extension*; TEACH is *education*! And the two must ever go together, in all Church progress. Dr. Chamberlin comes to us from India, and gets us to endow a Theological Seminary upon heathen ground. Mr. Booth goes back to Japan, with six or seven thousand dollars, for an educational institution. When we hear Dr. Kip talk about China, it is largely about the educational work being done there.

At one time it seemed as if the West would slip entirely out of our hands, for American Churches would not thrive there, under our Denominational auspices. We had no foothold or vantage-ground, whereupon to stand, while we unfolded our banner, so that men might look upon it and learn what or who we were. We might have indulged in eloquent disquisitions, about the excellency of our faith and polity. But this would have been, as it had abundantly been proved already, altogether unsatisfactory to the rushing West, where men are not partial to the handling of abstract questions. But suddenly thousands of Hollanders landed upon our shores, driven forth from the fatherland, by a persecuting rationalism. They soon became a part of us, organized into a particular synod, with several classes. Now our Denomination has attained a body and a form at the West; the abstraction had became a visible and tangible concretion. Men could look upon us as a Church, with their eyes, and form their own conclusions, making our disquisitions unnecessary.

Now is it not worth while to secure a place for our Denomination at the West, by means of the Hollanders there? They must be held for us, becoming Americanized, and making an American Church, as the Dutch Church has become American at the East. How shall this be done; how have a Church of the future, as well as of the present, at the West? Es-

tablish, or having already established, maintain by proper endowment, Educational Institutions, training young men for the ministry, right among the people, to whom they are to minister. In the college they become thoroughly and intelligently Americanized From the seminary they will go forth to carry broadening, Americanizing influences, creating more cordial sympathies with American brethren, and American methods of Church-life, even among the remotest parishes. What New Brunswick did for the self-development of the Church, in the past and at the East, that Western educational centres will do for the self-development of the West, and for the future. The plain duty before the whole Church therefore is, as the general synods of 1887, and 1888 have urged, to endow fully our Western Educational Institutions, Hope College, the Western Theological Seminary, and the North Western Classical Academy.

DANIEL VAN PELT.
Financial Agent, Synods' Room,
26 Reade St, N. Y. City.

At our request Brother Van Pelt has prepared the above paper which we are certain will be read with interest.

G. H. M.

TRAIN CHILDREN TO BE GENEROUS.

Some people feel that if they give their children a comfortable home, suitable clothes, proper food and a good education, they have entirely fulfilled their obligations as parents, and yet, children who have had the best of these four requisities, have grown to be men and women so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no great benefit to society. These persons may not be wholly to blame for this—a great part of this wrong may have been done them by their parents, whose constant cry may have been, "Get, get, get; never give."

This training children to be generous is a mighty responsibility. Children are plastic. Shape them early and you shape them well. That golden-haired boy may be a millionnaire, even though his parents are struggling with poverty, and any lack of training by that father or mother may rob this world of places of refuge for the weary and sick, and leave the Gospel light out of many a darkened home.

A small town in Massachusetts gives the largest contribution of any country parish in the state. One year that little church gave, for benevolent objects, nearly $9,000, and it came largely from three brothers. One of them, being asked one day how it was that they gave so liberally and so cheerfully, replied, "We were

trained to it when children, and we could not sleep in our beds if we kept back the Lord's money." They were trained when they had little, and when the Master gave them abundance, the habit was formed and they gave of their fulness, willingly and gladly.—*Mrs John L. Scudder.*

O gather to Thy peaceful fold
The lost that on dark mountains stray;
Let sinful souls that Cross behold
Whose blood can wash their guilt away.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of February, 1889.

1st Hackensack, N. J., bi-monthly	$61 38
1st Philadelphia, Pa.,	26 06
3rd Raritan, N. J.	13 12
Lafayette, Jersey City, N. J	40 00
Monroe, Iowa	4 63
South Brooklyn N. Y.	20 17
Marbletown, Stone Ridge, N. Y.	10 00
Herkimer, N. Y.	10 49
Blawenburgh, N. J. m. c.	5 36
1st Brooklyn, N Y.	50 00
1st Philadelphia, Pa.	25 00
Callcoon, N. Y.	12 00
S. S. Clinton Av., Newark, N. J	35 00
Jamestown, Mich	15 25
Westwood, N. J	7 61
1st Holland, Passaic, N. J.	2 50
Middlebush, N. J.	30 00
2nd Coxsackie, N. Y. m. c	39 39
1st Kingston, N. Y. S. S.	28 63
New Paltz, N. Y.	14 55
Spotswood, N. J.	5 50
Boy's Prayer Meeting, Greenville	2 00
Womans Miss'y, Roseland, Ill.	35 00
1st Coxsackie, N. Y.	4 74
S. S Bloomingdale, N. J. (Millstone Ch.) for S. S. work,	9 00
Yonkers, N. Y.	15 00
S. S. Central Av., Jersey City, N. J	2 87
Grove Ch., New Durham, N. J.	10 00
S. S. Mt. Vernon, N. Y.	20 00
S. S. 1st Orange, N. J. 3 classes	40 00
Ladies Aux., Dashville Falls, N Y.	20 00
Cleveland, Ohio,	2 20
Catechumens, Waupun, Wis.	8 00
Belleville, N. J.	11 21
Melrose, N. Y.	10 00
Mrs. E. Mc Gowen. Harlem Col., Ch.	25 00
2nd Ger., Hudson City, N. J.	10 00
S. S. 1st Hackensack, N J. for interest due Mch., 1st, Palmyra	50 00
Palmyra, N. Y.	9 00
Spotswood, N. J., for Highlands	9 25
Mrs. A. W. Martin, 1st Brooklyn, E. D.	5 00
S. S. Harrison, Dak., Family Mission Boxes,	15 00
Hudson, N. Y.	96 00
Ladies Aux., N. and S. Hampton, Pa.	8 28
Pleasant Plains, S. S. Gleaners. N. and S. Hampton, Pa.	7 85
S. S. Nyack, N. Y.	62 79
Park R. C., Jersey City, N. J	24 90
Clarkstown, N. Y.	13 90
Women's Miss'y, Holland, Neb	15 00
Jas. E. Hedges,	100 00
Astoria, L. I.	6 43
Tappan, N. Y.	5 48
2nd New Brunswick, N.J. add'l,	2
2nd Grand Rapids, Mich.	24 79
Dr. Abram Du Bois, N. Y. City.	100 00
North R. C. West Troy, N. Y.	35 75
S. S North R. C. West Troy, N. Y.	22 96
"In Memoriam"	2 50
1st Orange City, Iowa.	23 08
Woman's Miss'y 2nd Kalamazoo Mich.	$ 16 37
2nd Newark N. J. q. c.	18 00
Union R. C. Highbridge, N. Y.	65 37
Pultneyville, N. Y.	7 34
Alto, Wis.	12 70
S. S. Woodbourne, N. Y.	3 67
Tyre, N. Y	1 70
" " Mission Boxes.	4 00
Catechumens Greenleafton Mission.	4 00
Mt. Vernon, N Y Annual.	67 51
Saugerties, N. Y.	75 00
S. S. EngleWood, Ill.	41 00
Young People's Catechetical Class.	4 50
Mrs. Van Alphar.	1 50
Hospers, Iowa.	2 13
2nd Kalmazoo, Mich.	12 00
Fonda, N. Y.	6 00
2nd Somerville, N. J.	14 08
South R. C. N Y. City.	157 19
Rhinebeck, N. Y.	18 32
Peapack, N. J.	5 40
Bergen Point N. J	200 23
Total	$ 2,068 58

JOHN S. BUSSING, *Treasurer.*
33 Wall St., N. Y. City.

CHURCH BUILDING FUND.

S. S., Philmont, N. Y.	$ 29 09
S. S. Mellenville N. Y.	9 11
1st Philadelphia, Pa.	22 96
Lafayette, Jersey City, N. J	36 00
Nyack, N. Y.	46 32
R. C., Sioux Falls, Dak	2 00
Yonkers, N. Y.	17 14
Bergen, Jersey City, N. J.	17 72
So. Bergen, N. J.	1 52
Rena. Baas, Palmyra, N. Y.	2 00
2nd. German Hudson City, N. J.	5 00
North Brooklyn, L. I.	17 64
Am. R. C. Newburg, N. Y.	14 36
Christian Endeavor Societies, of So. & 12th, St. R. C., Brooklyn, N.Y	5 50
1st, Astoria, L. I.	13 12
Fulton Ill	15 00
Amsterdam, N. Y.	9 17
Newburgh, N. Y.	20 00
S. S. Warwick, N. Y.	38 74
1st, Tarrytown, N. Y.	16 00
Catechetical Class, 1st, Spring Lake, Mich.	9 00
	$347 39

JOHN S. BUSSING, *Treasurer,*
33 Wall St, N. Y. City

THE CHURCH BUILDERS.

Church Builders give two cents every month.

Sunday Schools:	
North, Branch, N. J.	$ 4 00
Stuyvesant Falls, N. Y	2 82
Monroe, Iowa.	1 33
Broadway, Paterson, N. J	2 10
Ridgewood, N. J.	7 08
Sioux Falls, Dak.	8 38
Leeds, N. Y.	2 75
Flushing, L. I.	7 56
Ellenville, N. Y	2 75

Plattkill, N. Y	3 00
High Woods, N. Y	3 23
New Hurley, N. Y	4 00
Cleveland, Ohio	3 20
Gravesend, L. I	5 20
North Passaic N. J. Miss Williams class	1 00
New Hackensack, N. Y	4 00
Wayne, St. R. C. Jersey City N. J	35 07
Stanton, N. J	1 50
	$98 97

JOHN S. BUSSING, *Treasurer.*
33 Wall St., N. Y.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS.

Receipts for February, 1889.

Rhinebeck, N. Y	$ 25 00
Brighton Heights, L. I	25 00
N. Y. City, 2nd Coll. Ch. of Harlem	16 00
Paterson, N. J. Broadway Ch	20 50
Hudson, N. Y., 1st Ch	53 72
Woman's Mission	5 50
Gravesend, L. I., Helping Hand Soc	100 99
A Friend, 1st Ch., Brooklyn	1 10
Penny-a-day collection, "Birthday offering	3 65
Warwick, N. Y	35 00
North Branch, N. J	32 00
New Baltimore, N. Y	15 00
Amity, N. Y	6 00
Tarrytown, N. Y., 1st Ch	10 00
Catskill, N. Y	28 24
Fordham, N. Y	30 00
Mrs. James Handfil for life membership	25 00
Bayonne, N. J., 1st Ch	23 46
Jersey City, N. J. "Order of Kings Daughters," Lafayette Ch	75 00
Brooklyn, N. Y., Bedford Ch	40 25
Total	$541 30

Contributions for the Woman's Executive Committee should be sent to

MRS. U. D. GULICK. *Treas.*
275 Lenox Ave., N. Y. City

BOARD OF FOREIGN MISSIONS.

Receipts for February, 1889.

Ch. East Williamsburg, N. Y	$17 19
" Stuyvesant, N. Y., m. c	16 90
2d Ch. New Brunswick, N. J., m. c	45 22
Ch. Port Jervis, N. Y., m. c	14 15
2d Ch. Claverack, N. Y., m. c	16 75
Col. by Mrs. C. R. Blauvelt for Hospital, Amoy	27 50
Ch. Schoharie, N. Y. add'l	4 00
Trinity Ch. Plainfield, N. J	239 59
Lafayette Ch., Jersey City, N. J., m. c	15 00
Ch. Flatlands, N. Y	18 29
2d Ch. Freehold, N. J	74 45
Miss'y Soc. Bethemy Chapel, Brooklyn, N. Y	50 00
For Tracts, Spring Lake, Mich	3 00
Ch. Jamaica, L. I	220 56
Newtown, L. I	162 35
Aquackanonk N. J. m. c	26 00
1st Ch. Flatbush, L. I. m. c	84 91
Miss Maggie Rhodes, Flatbush, L. I	30 00
Ch. Port Ewen, N. Y	15 56
Catskill, N. Y	77 59
Dr. Abr'm Du Bois, N. Y. City	100 00
N. Ch. West Troy, N. Y	65 00
Ch. Middlebush, N. J	30 00
South Holland, Ill	127 00
2d Ch. Coxsackie, N. Y. m. c	39 39
S. Ch. N. Y. City, m. c	105 00
Ch. Spring Valley, N. Y	21 36
Fulton, Ill	15 11
Thank off'g I. W., Fulton, Ill	7 10
A Son of Hope, Fulton, Ill	25 00
Ch. High Bridge, N. J	4 70
Pultneyville, N. Y	4 40
Young Ladies' Miss'y Circle, Fremont Mich	8 50
Ch. Vriesland Mich	16 60
Kinderhook, N. Y	306 16
West Branch, Iowa	23 18
Young People, West Branch, Iowa	34 32
Students Miss'y Asen., New Brunswick, N. J	179 00
Young Men's Asen., Madison Ave. Ch. N. Y. City	60 00
Ch. Greenville, N. Y	15 00
"Herkimer, N. Y	10 52
"L. F."	20 00
1st Ch. Brooklyn, N. Y	12 41
" Philadelphia, Pa	25 00
Ch. Calicoon, N. Y	15 00
Nyack, N. Y	10 41
Fairview, Ill	22 20
Bergen, N. J., m. c	27 47
King's Daughters, Milwaukee, Wis	10 00
1st Ch. Bayonne, N. J	24 32
Ch. Maurice, Iowa	5 23
Bible Class, Maurice, Iowa	4 33
Ch. Sioux Falls, Dak	6 00
Piermont, N. Y., m. c	12 00
2d Ch. Newark, N. J. q. c	12 00
Ch. Schraalenburgh, N. J	21 00
Cherry Hill, N. J	13 50
Thank off'ring, New Durham, N. J	10 00
Ch. Wallkill, N. Y	16 00
New Baltimore, N. Y	22 87
A member of Ch. Belleyville, Ill	5 00
Ch. Mt. Vernon, N. Y	9 70
Collegiate Ch. Harlem, N. Y	99 87
Ch. Colts Neck, N. J	10 00
2nd Ch. Pella, Iowa	30 00
Ladies' Soc., Ch., Jamaica, L. I	30 00
Ch. New Hackensack, N. Y., m. c	3 77
New Paltz, N. Y., m. c	20 44
Spotswood, N. J	10 00
Hillsboro, N. J	17 29
1st Ch. Coxsackie, N. Y., m. c	8 54
Ladies' Soc. 1st Ch. Pella, Iowa	25 00
A member 1st Ch. Pella Iowa	3 50
"Y. P. S. C. E." Metuchen, N. J	15 00
Miss'y Soc. New Centre N. J	50 00
1st Ch. Bethlehem, N. Y	21 50
Grove Ch. New Durham, N. J., m. c	20 00
Ch. Oostburg, Wis	13 55
1st Ch. Holland, Mich	5 56
Two members of R. D. Church	5 00
Ch. Belleville, N. J	15 64
(German) Mellrose, N. Y	10 00
Mrs. E. McGown, N. Y. City	15 00
1st Church Long Island City, N. Y	10 42
Church, Saugerties, N. Y	75 00
Friends Madison Av., Ch., Albany, N. Y	250 00
Y. P. S. C. E. 1st Ch., Hackensack, N. J	8 50
2nd Ch., Hudson City, N. J	10 00
In Memoriam Mrs. A. W. Martin	5 00
Henry Hospers, Orange City, Iowa	20 00
Ebenezer Ch., Holland, Mich	7 10
Y. M. C. A. Ch., Harrison Dak	8 22
Miss'y. Box 8 " "	26 35
Womans Miss'y., Soc., 1st Ch., Kingston, N. Y	10 72
Church, Pella, Neb	12 00
Y. P. S. C. E. Grove Ch. New Durham, N. J	11 16
Ladies Soc., 1st Ch., Claverack, N. Y	29 55
Church, N. Marbletown, N. Y	4 50
Church, Fonda, N. Y. m. c	6 0
2nd Church, Somerville, N. J	11 03
Young Ladies Christ., Soc., Ch. Muskegon Mich	15 60
1st Church, Ridgewood, N. J	10 50
Church, Castaban, N. Y. m. c	17 00
Church, Yonkers N. Y	63 03
Church, Preakness, N. J	14 14
Mrs. S. R. Brown, Cleveland, Ohio	20 00
In Memoriam S. C	25 0
Womans Miss'y., Soc., Ch., Holland, Neb	15 00
Family Miss'y., Box, Ch., Holland, Neb	5 00
Mrs. G. Copeland, N. Ch., Passaic, N. J	12 26
Jas E. Hedges,	100 00
1st Church Astoria, L. I. m. c	6 42
Individual, Cherry Hill, N. J	10 00
Total	$3,951 44

CHILDREN'S MISSION FUND.

S.S. Miss. Jugs, Englewood, Ill	$ 82 00
1st Ch., Somerville, N. J	34 00
Ellenville, N. Y	30 00
Ch., Paramus, N. J	12 17
Miss. Boxes, Ch., Roseland, Ill	282 73
Private gifts, Roseland, Ill	76 55

Ch., Piermont, N. Y.	38 36
Flatlands Neck, L. I.	40 00
Philmont S. S., 2nd Ch., Claverack, N. Y.	41 90
S. S. Ch., Port Ewen, N. Y.	9 00
N. Ch., West Troy, N. Y.	22 95
1st Ch. (Holland) Orange City, Iowa	77 80
Catechumens Ch., South Blendon, Mich.	6 00
S. S., Ch., Fulton, Ill.	2 79
Ch., Warwick, N. Y.	27 00
Ch., Fairview, Ill.	4 50
Central Ave., Newark, N.J.	35 00
One cent Mission Band, Milwaukee, Wis.	25 00
S. S., Ch., Spring Valley, N.Y.	24 56
Ch., Greenlesfton, Minn.	20 00
1st, Kingston, N. Y.	53 63
Ch., Hillsboro, N. J.	5 40
Mission Band, Ch., Greenpoint, L. I.	12 00
S. S., 1st Ch., Orange, N. J.	210 00
Ebenezer Ch., Holland, Mich.	98 50
Amer. Ch., Orange City, Iowa	7 51
Ch., Oyster Bay, L. I.	27 81
1st Ch., Hackensack, N. J.	25 00
Feasterville S. S., Ch., N. & S. Hampton, Pa.	13 18
S. S., Ch., Nyack, N. Y.	22 79
Ch., North Marbletown N. Y.	19 50
Ch., Franklin Furnace, N. J	25 64
Total	$1,383 27

FROM THE WOMAN'S BOARD.

Little Workers, 2d Ch. Pella, Iowa	$ 80 12
Aux. Madison Ave. Ch. Albany N. Y.	75 00
For Schools	1,400 00
Ferris Aux., 6th Ave, Ch., N. Y. City	30 00
Aux., 1st Ch., Hackensack, N. J.	15 00
Mrs. Chas. Aycrigg	10 00
Aux., Ch., Aquackanonk, N. J.	100 00
" 2nd New Brunswick, N.J.	60 00
" 5th, Ave., & 48th. St., N. Y. City	200 00
" 5th, Ave., & 29th St., N. Y. City	140 00
" New Baltimore, N. Y.	15 00
" Warwick, N. Y	27 00
" Clover Hill, N. J.	12 85
Total	$1864 47

RECAPITULATION.

From Churches &c	$ 3, 951 44
" S. Schools, &c.	1, 383 27
" Woman's Board	1, 864 47
Total	$7, 199 18
Previously acknowledged	44, 325 55
Total receipts from May 1st, 1888	$51, 524 73

New York, Feby. 1889,

JOHN M. FERRIS, *Treasurer.*

85 Elm St.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from February 10th, to March 10th, 1889.

Aux. 2nd Ch., Kalamazoo	$ 16 38
" Brighton Heights	25 00
" Acquackanonk, N. J.	100 00
" 2nd Ch., New Brunswick, N. J.	60 00
" 1st Ch., Bayonne, N. J.	23 46
N. Y. Woman's Classical Union,	5 50
Aux. New Baltimore, N. Y.	15 00
" 5th Ave. and 48th St. Ch.,	168 00
" " " 29 " "	178 00
" Amity, N Y.	6 05
" Warwick, N. Y.	47 00
" Madison Ave Ch., Albany N. Y.	100 00
" Ch., North and South Hampton, Pa.	7 23
" 1st Ch., Coxsackie, N. Y.	7 20
S. S. 1st Ch., Coxsackie, N. Y.	9 84
Aux. B'way, Ch., Paterson, N. J.	80 58
Miss. Band Nimble fingers Millstone, N. J.	25 00
Aux. Clover Hill, N. J.	12 35
" Lawyersville, N. Y.	25 00
Miss Olivia H. Lawrence	30 00
Work & Praying band, Cedar Grove, Wis.	65 00
Busy Bees, S. S. Class, Schoharie, N. Y.	7 60
Aux. Schoharie, N. Y.	20 00
Aux. Ch., of the Clove, High Falls, N. Y.	123 60
" Bedford Ch., Brooklyn, L. I.	39 75
" Linlithgo Livingston, N Y.	20 00
Mrs. Jonathan Sturges	100 00
Aux. 1st Ch., Astoria, L. I.	12 75
" Princetown, N Y	21 00
" Piermont, N. Y.	28 66
" 2nd Ch., Freehold, N. J.	70 00
Buds of Promise	10 00
S. S. 2nd Ch. New Brunswick, N. J.	93 00
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The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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·MAY, 1889·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. MAY, 1889. No. 5

Editorial.

It is with extreme pleasure that we received a speedy response to a request made in our last issue. The $100 needed to fully equip the industrial school in India, established by the late Dr. Hekhuis, has been given by the Ladies' Missionary Society, of Grove Church, New Durham, N. J. The amount was raised by special collection in missionary boxes.

***

The Anniversary Meeting of the Woman's Board of Foreign Missions and the Woman's Executive Committee of Home Missions will be held at the Collegiate Church (Fifth avenue and Forty-eighth street) on Tuesday, May 14, at 10:30 A. M. These meetings are full of power and attendance upon them always results either in a quickening or the deepening of missionary interest in our churches.

***

It is encouraging to note the work accomplished by "The Church Builders" in the monthly reports of the treasurer of the building fund. The total of $1,796.73 was realized from this source up to April 1st. Only a part of our Sunday Schools are reached; yet the year of trial is a year of promise for the future. Has our Sunday School wheeled into line as a "Church Builder"?

***

The native churches under the care of the American Board contributed for benevolent purposes the magnificent sum of $125,000 in gold. If this sum were estimated on the value of a day's work, in the different countries where the money has been contributed, it would be found that the native churches have contributed for evangelical work more than has been received by the Board from the Churches at home.—*Missionary Herald.*

***

Foreign Missions depends upon the success of Home Missions. A distinguished foreign missionary says "The fate of the world is to be decided in America." Every Christian is responsible for doing all he can to send the Gospel everywhere; but he is responsible for evangelization of his own community, his own State, his own land as he is not for any other. No man can be a true lover of his country who loves not the cause of Home Missions. It appeals to the zeal, and patriotic pride, and true consecration of every loyal Christian. . . .

PSALM II.

Part II.

This is Jehovah's firm decree—
Thou art my only Son,
This day have I begotten thee,
My well beloved one.

Ask thou, and I will give to thee,
The nations for thine own,
And earth from end to end shall be
Thy heritage alone.

Thy Sceptre, as an iron rod,
Shall all thy foes dismay;
And break them as an earthen clod,
A shattered vase of clay.

O kings be wise! O judges hear!
Regard His warning voice;
Serve ye the Lord with filial fear,
With trembling hearts rejoice.

With reverence kiss the royal Son,
Adoring homage pay,
Lest by His wrath ye be undone
And perish in the way.

For soon His wrath against His foes
In kindling flames will break;
But, Oh! the blessedness of those,
Who Him their refuge make.

E. A. C.

MISSIONARY UNBELIEF.

"Go ye and make disciples of all the Nations."

The Christian that does not believe in Foreign Missions does not believe in the Great Commission. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in Foreign Missions, does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in Foreign Missions does not believe in the Doxology in Long Meter. Repeat it amd see.

The Christian that does not believe in Foreign Missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe, all things are possible to him that believeth.

MISSIONARY LOGIC.

The Promise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How then shall they call on Him in whom they have not believed?

How shall they believe in Him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision: "to the ankles," "to the knees," "to the loins," "waters to swim in," that "cannot be passed over."

It is to be universal. Go and "discipline all the nations." A whole world full of believing sons and daughters.

It is irresistible. All power is given unto Me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When duty's brow is sunlit with Hope, the feet and heart take wings.

It is to the glory of God. "That unto principalities and powers in heavenly places may be known by the Church the manifold wisdom of God."

DR. HERRICK JOHNSON.

COLLEGE Y. M. C. A. WORK IN JAPAN.

L. D. WISHARD.

There are in Tokyo alone 80,000 students in the higher institutions. Associations have already been formed in five of these institutions containing 2,500 students. Three of these associations are in government schools, and over one hundred Christian students are connected with the three associations. The strongest student intellectually, in the Imperial University, is the leader in the association and the leadership of the other associations is also in the hands of strong men. The students are very ready to consider Christianity and such meetings as has been held heretofore have been well attended. I am now at work in the leading Christian college of Japan. Over 700 students are gathered here. The institution was founded by Joseph Neesima, whose remarkable career reads like a chapter in the Acts of the Apostles. Fully half of the students in the institution are Christians. I have just attended a very interesting meeting of the first year class in which a large number of the students who are not Christians rose and expressed their willingness to consider Christianity. It really looks as if we were on the eve of a great religious movement. They had a great revival in this school only six years ago. There had been a great deal of skepticism among the theological students concerning the reality of the Holy Ghost. They said that they had never seen any evidence of His power and were doubtful of His existence. Suddenly, while a great deal of prayer was being offered by the Congregational schools at home for them, a wave of conviction struck the institution. One night scarcely any of them slept. Many of them wept with conviction of sin, and the first revival in Japan followed.

Since coming here I have seen a very remarkable result of the Summer school at Northfield, which promises great things for the students and young men of Japan. A young Japanese nobleman, who was studying in the Agricultural School at Amherst, was present at the Summer School in '87 and '88. He received a great blessing and has returned to Japan with a great longing to do something for the students of his own country. His father, who has recently died, was one of the most highly respected men in the government, and shortly before he died was honored with the title of Viscount. The son has inherited the title and is the head of the family. He has been with me many times since my arrival in Tokyo, and is very deeply interested in our plans for a Christian movement among the students. He recently called together twenty of the strongest Christian students in the government schools in Tokyo, and we spent several hours in outlining a programme of meetings. He is soon to be promoted to a position of prominence in the government agricultural department and will have a great influence on the Agricultural College in the northern province. He says that he presumes that his positive Christian stand will interfere somewhat with his promotion, but he intends

to be loyal to his Christ let come what will. The influence of Northfield on Viscount Mishima impressed Swift and myself with the feeling that the Summer School can be made to influence the Japanese students residing in America, who can exert a strong influence upon their return to Japan. Some of these young men have returned wrecked spiritually. If the Summer School can counteract the demoralizing influence which is exerted on many of these young men, it will do a greater work for Japan than can possibly be done in any other way.

LATER.—We are having a great blessing among the students of Doshisha. The meetings are crowded, and in addition to several meetings a day our rooms are crowded all the afternoon with the converted and unconverted, inquiring. A number of unconverted men are praying for themselves, and yesterday afternoon several students told me that for the first time they believed that Jesus Christ is the Son of God. Fully fifty have already expressed a desire to become Christians. We believe that we are entering upon the greatest revival through which we have ever passed. Were it not for the feeling of duty that I have to extend this work to China and India I should feel like settling down in Japan for life.

THE SERAMPUR MISSIONARIES—CAREY, WARD AND MARSHMAN.

English missionary work practically began in the last year of the last century. It owed its origin to private effort. But the three devoted men who planted this mighty English growth had to labor under the shelter of a foreign flag, and the governor of a little Danish settlement had to refuse their surrender to a Governor-General of British India. The record of the work done by the Serampur missionaries reads like an Eastern romance. They created a prose vernacular literature for Bengal; they established the modern method of popular education; they founded the present Protestant Indian Church; they gave the first great impulse to the native press; they set up the first steam engine in India; with its help they introduced the modern manufacture of paper on a large scale; in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages. Although they received help from their Baptist friends in England, yet the main part of their funds they earned by their own heads and hands. They built a college, which still ranks among the most splendid educational edifices in India. As one contemplates its magnificent pillared facade overlooking the broad Hugli River, or mounts its costly staircase of cut brass (the gift of the King of Denmark), one is lost in admiration at the faith of three poor men who dared to build on so noble a scale. From their central seminary they planted out their converts into the districts, building churches and supporting pastors chiefly from the profits of their boarding school, their paper-mill, and printing press. They blessed God that during their thirty-eight years of

toil they were able to spend more than £50,000 of their own substance on His work. But when two of them had died, and the third was old and broken, the enterprise proved too vast for individual effort, and the Serampur Mission was transferred to stronger hands. In death they were not divided. An evergreen circle of bamboos and palms, with delicate feathery masses of the foliage of tamarind trees, surrounds their resting place. A path, lined with flowering shrubs, connects their tombs. And if the memory of a great work and of noble souls can hallow any spot, then this earth contains no truer *campo santo* than that Serampur graveyard.—*Sir William Hunter.*

HOW CAN THE RICH DENY THEMSELVES?

A clergyman who had preached earnestly upon the Christain duty of self-denial, was accosted afterward by one of his hearers, who said: "I do not see how I am to practice the teaching of your sermon. I have the means of gratifying my every wish. I cannot spend my income. I could give enough to support the society which you represent every year, and not miss the money. How am I to practise self-denial?"

The conversation continued in this strain, the preacher accompanying the rich man to his sumptuous home and partaking of his abundant hospitality. At length the preacher said: "If you really wish to know how you may practise self-denial, I will tell you. Determine that you will not add to your wealth, but dispose of every dollar of your income, year by year. Reduce the cost of your living to what would be a reasonable and economical expenditure for the proper maintenance of your family, and then plan to distribute the remainder of your income for the good of your fellow men and for the glory of God. In this way you would put in practice a genuine self-sacrifice, but in doing it you would experience a satisfaction and pleasure which you have never known, and would be really serving God with the bounty which He has placed in your power."

The rich man assured him that that would indeed be self-denial, for he did not like to part with his money, and he did greatly like to see his property grow. There is a Gospel story of a rich young man who came to the Master for counsel, and went away sorrowful, for he had great possessions.

IDLE TREASURES.

One day, when Martin Luther was completely penniless, he was asked for money to aid an important Christain enterprise. He reflected a little and recollected that he had a beautiful gold medal of Joachim, Elector of Brandenburg. which he very much prized. He went to a drawer, opened it, and said, "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal, and contributed it to the object solicited for.

Have not some of our readers, idle treasures which they could send out, to work in missions at home and abroad?—*The Missionary Link.*

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

BURMAH.

NOTES ON BURMAH.

All of Burmah belongs to Great Britain and forms a part of the East India Empire.

The population of Burmah is nearly 8,000,000.

There are over 30,000 native Christians. These are chiefly among the Karens. The Burmese Christians number about 1,500.

Buddhism is the prevailing religion, the land being called from the numerous temples, "Pagoda Land."

The American Baptists have the honor or being the pioneers in this country. The name of Adoniram Judson is hallowed in Burmah by thousands of devoted Christians. The one hundredth anniversary of his birth was celebrated with interesting religious exercises on Aug. 9th, 1888, and a memorial church is to be erected at Mandalay.

THE KARENS OF BURMAH.

MRS. W. F. ARMSTRONG.

The Karens were once the hill tribes of Burmah, and treated by the Burmese with the greatest cruelty and injustice; they hid themselves in the jungles on the mountain-sides, carefully concealing the paths to their bamboo homes—a poor people, content to live on the produce of their gardens, to weave their own clothing and to be as independent in the forest as the birds on the trees. Their religion is peculiar to themselves. The Burmese had their idols; the Karens had none. They offered sacrifices to propitiate the demons whom they feared, but they made no visible objects of worship. They lived honest, truthful lives, before the Gospel reached them. I speak advisedly, for I have seen them in their homes, both as heathens and as Christians. They were a marvellously moral people. They had no literature, no written language; but they had a carefully preserved tradition of a book which their fathers once had, but which, because they had been disobedient to it, was taken from them; and some day, their legends said, their white brother would come across the sea in a ship and bring back this book which told of the Great Father. That they once had the Old Testa-

ment seems probable from the similarity of their legends to much that is written there. No wonder such a people should receive the Gospel when it came! No people have ever been discovered who were so prepared for it and whose very prejudices were in its favor. When missionaries came among them, their old men said, "This is what our fathers told us of; this is what we were told to wait for," and they flocked by hundreds to hear it and to receive it, not without a change of heart. They believed the message, and with simplest faith in Christ they received the promise "To every one that believeth." They were ignorant in many respects; but they did believe in Christ and pray to Him, and gave every evidence of a conversion such as is wrought by the Holy Spirit and is not the work of man. Let me tell you how we find them now. There are over four hundred and fifty Karen parishes; each supports its own native pastor and its own village school, and many subscribe largely to send the Gospel to regions beyond. There are about thirty thousand baptised communicants, and fully a hundred thousand nominal Christians —about one-sixth of the entire tribe in Burmah. They are earnest foreign missionaries, and I wish especially to speak of this. They have their own Foreign Missionary Society and send out their young men to the north and to the east, to distant countries, and to men of other tongues, supporting them there, and reinforcing them as they can and as their need.

I could speak of many young men who have gone and come back and returned again with their wives to those hilly countries by long and trying journeys, and who are now doing faithful work amongst a strange people, where they are, in many respects, as much Foreign Missionaries as are in their country. I would like to mention one instance in my own experience. One of my teachers, who had traveled with me in many a jungle, and who loved souls as well as I did—who had risked her life over and over again for the sake of preaching the Gospel to the heathen—was anxious to go with me to the Telugu country. This Karen girl went to India and learned the Telugu language, both written and spoken, more rapidly than any missionary I have ever known. She started a girls' school among them, teaching them in Telugu more efficiently than any one among their own people could do, on account of their deficient training. I mean, of course in the district where we were, and where we were starting a new mission. She won men, women and children to listen to the Gospel, and was every where respected. They called her by the same title as myself, and she was in all respects a genuine Foreign Missionary. She left her parents, her home, and her friends, and went where she could never hear a word of her own language, that she might win some of these

people to Christ. She is now living in Rangoon, and is working amongst the Burmese and Telugus who live in that city. She is secretary of the Karen Woman's Foreign Missionary Society—a society that has been in existence for some years, and which supports its own Bible women and directs her work. She is not in mission employ but her husband is a Karen merchant, well educated, a consecrated Christian man, speaking to those whom he sees during the business hours of the day upon Christian topics as well as on business, and giving largely of his means to support the Gospel at his home and abroad.

I have always felt that work among the Karens is only half way to heathendom. Among the Telugus I saw many debasing effects of idolatry which I never saw among the Karens. They are, in the estimation of those who have worked among them, the most remarkable of eastern tribes. God has surely some wonderful plan for them; and we see a forecast of this in their eagerness and willingness to work as evangelists among other natives.— *London Conference.*

The Romish Church has now in China 25 bishops, of whom 17 are French, 12 Spanish, 3 Belgian, and 1 Dutch, with 565 foreign, and 544 native priests. The number of converts is reckoned at half a million.— *Temoin de la Verite.*

Woman's Department.

BEGINNING AT JERUSALEM.

EMMA E. GOWEN.

The query, "How shall we interest the members of our Missionary Society?" has come to me so often that I have been led to think deeply on the subject. It is a well known fact that Auxiliaries are organized, run well for a time, and then the interest wanes. The meetings drag—members grow fewer, and finally the Society dies, or else the whole work of the Auxiliary consists in sending a yearly contribution (usually small), to either the Woman's Board of Foreign Missions, or to the Woman's Executive Committee of Domestic Missions or perhaps to both. This is all wrong, and I am persuaded that the fault lies in not "beginning at Jerusalem." You ask me, where is Jerusalem? Jerusalem is any place within our reach where dwells a single soul that knows not Christ. Friends, often we have not far to go from our own firesides to find these lost ones. You will find them in the mansion; you may meet them in the cottage or in the hut on the commons, or, sadder still, they may be members of our own household, some of the dear family circle. Yes, all around us are souls for whom Christ died starving, dying for the Bread of life, and our Missionary Societies asking, "What can we do?" Our Master's command is very plain,

"Go ye into all the world and preach the gospel to every creature." In this grand work we can all have a part, even the least of us. We all cannot be missionaries in foreign lands, neither can all go to the far West, but each one of us can find some one in Jerusalem to whom we can tell "the old,old story" of Christ's great love for sinners, and try with our Master's help to lead that soul out of the darkness of sin, into the wonderful light of God's redeeming love. When Andrew had found Christ he did not go far to tell the story,but brought his brother Peter to the Saviour. Philip went for his friend Nathaniel. It is not easy for us to preach at Jerusalem. I think most of us would rather go to Samaria or to the uttermost parts of the earth. But, it is not what we would like, but what we ought to do, that should influence us in our work for the Lord Jesus Christ. Even Christ was received more gladly by strangers than by His own. It was a Syrophenician woman, not a Jewess, that wanted only the "crumbs that fell from the table." The people of Samaria heard Him gladly, but at Jerusalem, they crucified Him—and yet any one who has had the personal experience of leading a soul to Christ, knows all about the deep, deep joy, and has always felt that the crown received was the brighter for the cross they bear in telling the story. Should the work stop at Jerusalem? No, a thousand times, no! Again we hear the Master's voice "Go ye therefore and teach all nations." Let us make home the centre of a circle that shall go on increasing in circumference until the whole world shall be brought to a knowledge of Christ. There is no doubt that if each member of our Auxiliaries would consecrate herself to this true spiritual mission work, we should have live societies whose power would be felt in Samaria and in the uttermost parts of the earth. From consecrated lives would go consecrated prayer to Heaven, and would come consecrated gifts in to the treasuries of the Boards—Prayers that God would answer, for has he not said: "The effectual, fervent prayer of a righteous man availeth much." Gifts that would cheer and encourage the hearts of these brave soldiers of the cross, who suffer so many hardships, so many heart aches in the mission fields of our own dear land and to those other heroes who have gone to India, China and Japan to preach the same Gospel to souls in the very darkness of heathenism. If the women of the Reformed Church were filled with the spirit of missions, which is the Spirit of Christ, love for a lost world, there never would be lack of money at any time to carry forward the Lord's work. I am sure our Executive Committee would not so often have to answer a plea for help by, "We would like to help you so much, but we cannot do it now; wait,

the treasury is empty!" *The Lord's treasury empty!* This ought never so to be. This work he has entrusted to us. Shall we prove faithless? Not if we live near to our Saviour. His life was a ministry to others. He went about doing good. He taught us the lesson of self-sacrifice by living a life of sacrifice. His mission was to save a lost world, and bring it back to God, by dying on Calvary. Our mission is to tell the world about this great and loving sacrifice and bring it a willing captive to His feet. Tell the story when we can ourselves, send others to tell it when we cannot go.

When we think of and realize what he gave up for us—Heaven, for not a place to lay his head, God and the company of angels, to be crucified on a cross between two thieves—have we withheld anything? Let us consecrate our lives, our time, our wealth, all that we are, or hope to be, to his service, for the spread of his kingdom. Let us do all we can to hasten the day, when all the earth shall acknowledge Him, Lord of Lords and King of Kings.

A Chinese Christian lady brought her jewels one morning to her husband, to build an opium refuge; and when he expressed surprise, she said, "I have taken Christ for my adornment, and surely that is enough for any Christian woman."

In the realms of Christian love and service everybody has a place of his own. It has been ordained for him specially. In it he can do for God and his fellowmen what no one else can do.—*Congregationalist.*

For the Young.

TRAIN CHILDREN TO BE GENEROUS.

Some people feel that if they give their children a comfortable home, suitable clothes, proper food and a good education, they have entirely fulfilled their obligations as parents, and yet, children who have had the best of these four requisites, have grown to be men and women so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no great benefit to society. . . These persons may not be wholly to blame for this—a great part of this wrong may have been done them by their parents, whose constant cry may have been. "Get, get, get; never give."

This training children to be generous is a mighty responsibility. Children are plastic.

FIVE REASONS FOR GIVING TO MISSIONS.

I. One reason why we should give to Missions is that others may receive the benefits and blessings which Christianity affords. Persons in heathen countries become not only civilized, but Christianized by the word of God, while those in our own country become better and truer citizens. Although we

may not be able to give much towards this great cause, yet by the blessing of God, it may prove of great value to some soul.

II. I give to the Mission cause, because the last words of the Saviour were "Go ye into all the world and preach the gospel to every creature;" but as I can't go I give to help others who do go.

III. If God has been so good to us as to place us in a Christian land where we hear of His word and have all the privileges that a Christian can have, and when we remember that Jesus died and shed His blood on the cross for all, we should be willing to send the gospel all over the land to the people who have never heard and do not know of the Saviour.

IV. Why do I give to aid the Mission cause?

Because my Saviour gave His life to save me and Itherefore feel that I ought to give what I can to save others.

V. I think one reason why we should give to Missions is that we have the command giyen us in the Bible: "Go ye into all the world and preach the Gospel to every creature," which not only means those around us who do not know Christ, but those in heathen countries as well. And while all have not the gift or desire to go as Missionaries, leaving home and friends, yet we all can do something towards the support of those who do go, and by so doing help along the cause in our humble way.

PLEASANT PLAINS MISSION BAND.

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved. That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount looking to the churches for loyal support.—*General Synod, June*, 1888.

TREASURER'S STATEMENT.

The prospects now are that the year which ends April 30th, 1889, will show the largest receipts ever recorded by this Board. The following statement made for eleven months ending April 1st, shows a most gratifying increase when compared with the corresponding eleven months of last year.

As the figures tell their own story, no comment is necessary, except it may be to draw attention to the fact that there is great interest among the Sunday-schools in both departments of the work, as is shown by the figures when taken collectively. Last year the schools gave $5,157.27, while this year $7,093.16 has been received, again of $1,835.89.

MISSIONARY DEPARTMENT.

	1888.	1889.
Churches	$ 14,418.08	$17,127.14
Sunday-schools	4,439.47	4,715.45
Individuals	1,633.31	2,155.52
Ladies' Auxilaries	709.03	827.84
Women's Ex. Com.	711.53	963.00
Total	$21,911.31	$25,788.95

CHURCH BUILDING FUND DEPARTMENT.

	1888.	1889.
Churches	$3,682.75	$4,117.48
Sunday-schools	717.80	580.98
Church Builders		1,796.73
Individuals	2,600.42	1,371.75
Ladies' Auxiliaries	134.46	
Woman's Ex. Com.	3,300.00	1.916.63
Total	$10,435.43	$9,783.57

THE CLOSE OF THE FISCAL YEAR.

In about three weeks, or more definitely, on the 30th day of April the 57th year of our Board will close.

The undersigned desires to call the attention of pastors, consistories and individual members to the above fact, in order that those who desire their contributions to appear in the next annual report, may remit before the above date. Will treasurers of churches, Sunday-schools and missionary societies send in at the earliest date, but certainly before Saturday, May 4th, 1889, all funds on hand for either the Domestic Board or the Church Building Fund?

In making remittances please draw checks to the order of "Board of Domestic Missions, R. C. A.," and do not insert the individual name of either Secretary or Treasurer.

JOHN S. BUSSING, Treasurer.

MORTGAGES.

The Board of Domestic Missions of the Reformed Church requires a mortgage for the loans it makes for the Church Building Fund. These mortgages bear no interest, and are practically gifts to the churches which receive the loan so long as they remain in the Reformed Church connection. There is nothing unjust in this requirement; on the contrary, it is beneficial in many ways, and other denominations besides our own find it to be a necessity. The following taken from *The Church at Home and Abroad* expresses exactly the position of our General Synod and Board in this matter, and the illustration used will have increased interest for the readers of the MISSION FIELD because it concerns one of our Reformed Churches as well as Presbyterian:

"One of the requirements of the General Assembly, in the case of every grant from the general fund of the Board, is that a mortgage shall be given by the church aided. The mortgage thus given is in two respects peculiar, viz., it bears no interest and the principal that it secures is not due until the church 'shall cease to be connected with the General Assembly, or its corporate existence shall cease, or its house of worship or the mortgaged premises be alienated or be adandoned as a house of public worship.' It is thus evident that such mortgage imposes no burden whatever upon the church, and is intended simply to secure for the use of the Presbyterian Church the money that has been contributed for such specific purpose.

"Few appreciate how necessary is this provision. The contingency against which it provides is by no means so uncommon as might be supposed. The Presbyterian Church is organizing about two hundred new churches every year. If these were all founded in old and well-established communities, a wise discretion might determine with a good degree of accuracy where they were needed and where with an assured constituency they would be likely to thrive. But as a matter of fact the majority of

these infant churches must be planted in infant villages, the future of which is in every case more or less uncertain. Hundreds of towns are mapped out and boomed into a show of prosperity which is as evanescent as the morning dew. Sometimes the apparent promise is the direct result of the manipulation of land speculators; but more often there are good reasons for expecting a rapid growth and permanent prosperity. But all things are uncertain. The mines, upon which everything depended, soon "peter out;" the lumbering proves less profitable than was expected; another town draws away the farming interest; or, which is the most frequent cause of disaster, the expected railroad alters its direction and gives the town the go-by. The enterprising people move away from the town, it languishes, and, if it does not die outright, it stands still, with half of its houses unoccupied and falling fast to ruin.

"That this should be the future of a certain percentage of new towns is inevitable. It is the application of the principle of which we hear so much nowadays, of '*the survival of the fittest.*' It is the necessary waste in the grand progress of the country, and there would be no progress if no town were founded until its permanent success is assured. And necessarily a certain proportion of the churches each year organized must share the fate of the towns in which they are placed. No one can foresee which town is to suffer, and it would be fatal to all advance of our church were her missionaries to refuse to plant her standard and gather a congregation in a town until its fate could be certainly known. No! Wherever there is good promise, there a church must be organized. Some of them will languish and die, and for this no one is to be blamed.

"Thus it comes to pass that every year the Board finds that a certain number of churches that in former years it aided have virtually given up the struggle. Their members have moved away, and sometimes the property is left without any one claiming to own it. It is in such cases, for the most part, that the value of the mortgage is seen. The Board is able to take control of the property, direct in regard to its disposal, and, so far as possible, recover for the use of other churches more happily situated the money once granted to the now deserted field.

AN ILLUSTRATION.

"There is another contingency which illustrates the value of a mortgage as a conserving force. Occasionally trouble springs up in a congregation, differences arise resulting in contention, or evil-minded or worldly men creep in to disturb its peace. Sometimes a party spirit arises from dissatisfaction with Presbyterian doctrine and customs. In such cases there is always the possibility that in some temporary storm of excitement the church will be swept from

its moorings — either to be left stranded and perishing, or to be hurried into new ecclesiastical relations with which the more conservative members and those who love the church most have very little sympathy. In such cases a mortgage upon the property has a most salutary and restraining influence.

As an illustration of the dangers that sometimes beset a church and imperil its existence, read the following letter from a Christian woman whose heart is greatly troubled. We think that its simple pathos will appeal to every heart. The church was aided in building in 1853, by the Board of Church Extension (O. S.), which at that time did not secure its grants by mortgages:

DEAR SIRS:—We received yours, and we are sorry to tell you that our church here is broken up, and three of our officers have gone and joined with the Reformed and organized a Congregational Church, and signed all the Presbyterian property over to that denomination, and locked the Presbyterian Church up and are holding it for sale. There is only one deacon that has not gone with the rest, and twelve or fifteen members that have not gone with the rest. The Reformed that have not gone in with the organization of the new church are trying to recover their church. The classis are going to lay an injunction on it, so they think now, and if they can recover theirs, why not we? We have just as good a right as they have to theirs.

Now I will tell you how this trouble came about. The Reformed people were in debt to their pastor $700; and our (that is, the Presbyterian) people had no pastor at that time, and so an infidel lawyer and a few non-professors that are no better than infidels, got together and laid this plan, and went to our deacons and held it up to them that it would be better to unite and have only one church, and it would not cost so much for each to support their minister, and so enticed them to go about it; and there was no need of it, for we had not one cent of debt to pay. We had money in the treasury. The lightning had struck our church a little while before, but we had it insured and had received plenty to have it repaired; and then the ladies had $200 of money in the treasury, and they took it all and gave it all in the new church, and left us nothing; no, not one cent. The Presbytery sent Rev. Mr. ——— to preach a sermon to us and warn our people against such an act; but, when the evening services were over, the elder got up and announced that the Reformed people were ready to make the assignments and deeds of the churches over to the new church and theirs to-morrow. There were only a few who knew anything about it. Oh, it seemed like it would break our hearts—those that would stand by the Presbyterians. And so there was a division. A few who stand fast to their profession, and the others have gone with the multitude to the new church.

We, that is, three of us ladies who live right here in town, who always went to the Friday afternoon prayer-meeting, keep it up, and our societies and our missionary meeting. We don't know what the future has in store for us, but we will be faithful with the little that the Lord has intrusted us, have faith in Gad our Father

that he will show us plainly what he will have us to do; and we pray God daily for guidance and his counsel. We feel just as if we were passing through a fire, and we pray that we may pass through it without being seared and our garments smell not. Oh, we feel so lost because we are cast out in the street—no place for our missionary meetings nor prayer-meetings We feel like lost sheep without a shepherd. But when we meet in our little prayer-meeting with Jesus in the midst, we rejoice that the Lord Jesus knows it all; and oh, how we feel God's blessing is with us, and so we walk by faith and not by sight."

EVANGELIZATION OF THE GREAT WEST.

Where is the Great West? Its limits are very vague. If we say it is all the country west of the Mississippi river; for our purposes why is Michigan different from Minnesota, or Tenessee from Texas? But for the sake of convenience and conciseness let us assume that the country west of the Mississippi is the Great West. Thus defined it is almost three times as large as all the states east of the Mississippi.

Moral forces are far stronger in the East than in the West. The unsettled state of society, the small percentage of Christian people, the large influx of foreigners, many of them of the worst type, the great numbers of the young growing up without saving influences, are perilous facts to contemplate and full of menance to the country. The evangelization of the Great West is indeed a great subject. Let earnest prayer be made for the missionaries and the feeble and the waste places of the Great West.

The "Great West" needs to be evangelized. It is a matter both of general impression and unquestionable fact that this portion of our country is far less under the control of the ideas and influences of the gospel than the older eastern part. It is not intended here, of course, to claim that there is nothing left to desire in the East in this direction. There are multitudes in our great cities and millions in the the South and elsewhere, who are sorely destitute of divine truth and grace. But in the East, as a whole, the gospel has a fixed and settled standing in the community, a firm hold on society, a place habitually recognized and referred to, more or less, by all classes, an established power to affect and impress measurably all the great interests of life. Christians are numerous and intelligent and influential. Religion is in general approved and respected. Moral forces on the whole are uppermost. In the West, on the contrary, all this is far less the case. Of the twelve millions or more west of the Mississippi there are but two and one-half millions or so who are members or adherents of any denomination. It is a western saying—too broad and sweeping, of course, to be quite true—that west of Bismark there is no Sabbath and west of Miles city there is no God. In Helena and elsewhere in Montana you see the sign "Licensed Gambling Saloon" on every hand--all the more significant as the law's attempt at regulation and restraint. Sabbath labor is almost everywhere usual and unremarked Dozens of counties in every west-

ern state and territory are without church or minister or religious service. As stated in the last number of this magazine, only three per cent. of the young men of San Francisco ever attend church; and the vast fortunes of the Pacific slope are in very small degree as yet tributary to the kingdom of Christ. Vice and violence are more rife and open and unrestrained than in the older states. Public opinion in favor of truth and righteousness is feebler and less regarded. Christians often lower their tone and standard, and are less resolute and uncompromising. Ministers of the gospel have scanty moral sympathy and support, and often stand alone.

This condition of things can hardly be better illustrated than by following sketch of a section of Idaho, just received from a pastor in that territory:

The pioneers of a new country are seldom the staid and settled residents of the East, but rather the surface of society,. The consequence is that the saloon even precedes the store, and profanity and drunkenness are the common vices of society. This is not saying that all are profane and drunken—far from it. There are in these scenes some of the most earnest and devout men and women that our country can boast; those who, when Sabbath observance is neglected, the institution of church and school not established, hold to their faith, and labor for the welfare and advancement of the new society. It is this class of men and women in Idaho, thoroughly aroused to the needs of the country, who are in earnest for the ministry of the gospel.

Alturas and Custer counties of Idaho, have as large or larger area than Connecticut and Rhode Island together. These areas are composed of large rich valleys needing irrigation, and large ranges of mountains whose peaks at this season are white with snow. In these mountains are immense deposits of gold, silver, iron, copper, lead and iron ore. In these lonely solitudes but a few years ago the prospector built his camp fire and under the open heaven laid himself down to rest. Now, here and there among the highest peaks, are nestled mining camps where the hardy laborer is taking out the ore and sending it by teams, sometimes by pack-horses, long distances to the cars, while in the valleys are growing large towns and cities, and the farmer is tilling the most easily irrigated and richest sections of soil. The thirst for gain leads to the innermost recesses of the mountains, and the merchant with his wares and the plowman with his implements follow. Here everything is new, the towns and the country. Old restraints and associations are thrown off, and each individual is a law unto himself.

Custer county, with a population of 2,000, has never had the constant services of any minister. Western Alturas county, with a population of 2,000, has likewise no minister of any denomination. These counties with such a rapidly-expanding population have a hardy, noble class of men and women raising, to the best of their ability, the standard of the cross. They meet in any place under the most adverse circumstances for worship. Help in the gospel to these means not only a present improvement of society, but with a little well-directed effort what long years of labor in later times cannot accomplish—a country for Christ.

The *need* of western evangelization is sufficiently apparent. The *desirableness* of it is also too plain

to be proved. How transformed and uplifted would all that vast and splendid empire be if moral and religious forces were even as dominant there as in the East, with all its sad shortcomings! What good would come to men and what glory to God if the Sabbath and the Decalogue and the Cross were reverenced from the Mississippi to the Golden Gate even as much as they are on the Atlantic coast!

It is cheering to add the well-based conviction and assurance that it is the settled *purpose* of the Christian church and of Christian people that this most needed and desirable enterprise shall be pushed to full accomplishment. The aggressive and unremitting home missionary work of every Christian church in the land, the contribution of millions annually with constant increase, the ceaseless and devoted labor of thousands of men and women for this end, make the high resolve of the people of God in this direction plain and positive beyond question. The best proof of the quality of the church's faith is its purpose and effort to conquer the land. and overcome the world for Christ. Well then may Christians pray for the success of the work and the hastening of the glorious consummation.— *Church at Home and Abroad.*

The Rev. Daniel Dorchester is authority for the assertion that a distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years. The amount of rum exported from Boston to Africa in the last six years has been 4,138,284 gallons.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

Resolved, That the Church raise during the year, for this object, the sum of at least $110,000. This amount will be required in order to end the year without debt.

FINANCIAL STATEMENT.

Received in March, 1889.	$12,311 80
Previously acknowledged	51,524.73
Total from May 1st, 1888	63,836.03
Deduct for special objects	6,211.14
	$57,624.89

Of the receipts for March, $2,000 are a bequest, paid in on the express condition that it be invested as a part of the Security Fund. The balance only, $10,311.30, is applicable to the general uses of the Missions. This is a less sum, by $565, than that of March 1888; and the deficiency in the year's receipts is $1,108. The advance wave of February has receded a little, and a refluent movement begun. By the time this is read it will have been made evident whether that is to continue, and the Treasury to be stranded again on the shoal of debt. There is no need of it. The very suspicion of it might have been avoided if the year's work had been begun in time and regularly and systematically prosecuted through the twelve months. Special efforts are being made to secure the amount still needed, which is $48,114 to complete the $110,000 asked for.

The cause is the Lord's, and our waiting eyes are upon Him from whom our help cometh.

The present time is a good one

to look forward to the work of the coming year, and lay plans for its easier and more successful of prosecution. Much anxiety and and a considerable loss of funds might be avoided if the opening months of the fiscal year could show a full treasury. There are surely two months, May and June, in which the churches are not disorganized and dispersed. There seems to be no good reason why these months at least should not be redeemed from their customary barrenness, and the Treasury put in good condition to meet the large and imperative demands of the summer.

The appropriations for the year on which we are now entered, as made in November, 1888, were $100,455. To these it has been found necessary to add $3,665, making the whole amount $104,-120.

This is the work to be done if the Church is to be true to its oft expressed determination not to abandon or transfer to others any portion of that which has been confided to it. How to do it is the great practical question of the hour. The Lord give His people both zeal and wisdom to answer it in such a way as shall make the future as full of honor and blessing as the past, and shall serve to hasten and not retard the coming of the day when "He shall see of the travail of His soul and shall be satisfied." COR. SEC.

April 11, 1889.

NOTES AND NOTICES.

THE WOMAN'S BOARD OF FOREIGN MISSIONS will hold its Fifteenth Anniversary on the second Tuesday in May, the 14th, in the Collegiate Church, Fifth Avenue and 48th street, at 10.30 A. M. These meetings have always been occasions of very great interest, and there is no reason to suppose that this will be inferior to any that has preceded it.

A collation will be furnished, as usual, for all who may attend from out of the city and desire to remain for the Anniversary of the Woman's Executive Committee of Domestic Missions in the afternoon.

THE HEKHUIS INDUSTRIAL SCHOOL has received donations to the amount of $161. This will be increased by the proceeds of a lot of rugs made by the boys in this school which were sent to this country and are now all disposed of. An account of these rugs, and of the School itself will be found in the *Christian Intelligencer*, of April 10th, and can be had in leaflet form on application to the Corresponding Secretary.

The rugs, which have been on exhibition at the office of the Board, Synod's Rooms, elicited many expressions of admiration for their beauty of design and the excellence of quality and workmanship. A few specimens can still be seen.

The amount received will supply the machinery sought by Dr. Hekhuis before his death, and the school, thus furnished, will have still brighter prospects of usefulness.

REV. J. W. CONKLIN, Arcot, February 5, reports that two villages in the field, cared for by Dr. Hekhuis, have made application to be received under Christian instruction. Dr. J. W. Scudder, to whom that field has been recently assigned, thus speaks of these villages:

"Some twenty families in the Arcot range of out stations have declared their intention to embrace Christianity." "A village near Vellore, also, is talking of coming over. These indications of life rejoice me greatly, for things have been at a dead lock here for a good while."

IT IS REPORTED that Dr. Otte expected to open his hospital at Sio-Khe about the

middle of March. The Netherlands friends, who have already contributed toward $1,380, had gathered about $100 more to aid in the work. Twenty Societies of Christian Endeavor have contributed $174.84 to the same object. Read the Dr.'s interesting letter on another page.

THE BIBLE CLASS of Dr. T. Romeyn Beck, at Yamagushi, Japan, is reported to have 50 pupils. The visit of Count Inouye and his commendation of Christianity is said to have contributed much to this result.

THE GOOD STEAMSHIP "Erin," of the National Line, had for part of its cargo on March 30th, a shipment which will bring gladness to many hearts in our Arcot Mission, India. It consisted of three bells and their ropes and other fixtures for three of the native churches, all of them the gift of friends in this country. Friends of Dr. John Scudder furnished one for his new church in Tindivanam; the Sunday School at Oyster Bay, L. I., gave another to the church of Kautpadi which has been built by the efforts of Rev. Abraham William, one of our native pastors, with the assistance of many friends here and in India; and friends in the old Dutch Church of Flatbush, L. I., have provided a third for the Rev. Paul Bailey's Church at Orattur.

THE PROMULGATION OF THE CONSTITUTION in Japan, by the Emperor on February 11th, makes that day an important epoch in the history of the Empire. The letters of Rev. Messrs. Ballagh and Harris give some idea of the universal enthusiam with which the important document was received. Especially worthy of notice is the joy of the native Christians over the grant of full liberty of conscience and freedom of religious worship, and their assemblings for devout thanksgiving to God for it. This gives the Gospel all the liberty it needs throughout the whole Empire, and claims the gratitude of all who are interested in its speedy evangelization.

Another noteworthy feature was the progress of the Emperor through the thronged streets of his Capitol, amid the enthusiastic greetings of the multitudes, *with the Empress at his side.* No such appearance had been seen in Japan before for centuries, if ever. It is a most fit and striking illustration in exalted station, of what Christianity and Christian civilization are doing for women in every station in every Eastern land.

SOME MONTHS AGO a circular suggesting a plan for securing contributions was issued from the office of the Board of Foreign Missions and sent to every pastor. Not long afterward the following letter was received from one of our pastors in the West:

"Sometime ago I had a letter from you relating to a method of collecting gifts for Foreign Missions. I had nothing to say against the plan proposed, but I did not see a way to make it work in my church. Though we could not fall in with your plan we are not idle. We have a plan of our own, and are in that way also doing something above our regular collections for Foreign Missions. One of my members having heard me speak of how many young men were willing to go to the Foreign field if the Board could but send them, proposed the following: If five would give $10.00 each, he would be the sixth; again if five would give $5.00 each he would be sixth again; then if five would give $3.00 each he would also be the sixth of the three dollars, and so with two and one. Thus he wishes to have his $21.00 yield abundantly. The plan is a success."

On April 18th the success of this plan was demonstrated by the receipt of drafts for $105. Any plan that will succeed is good, and this may offer a suggestion to other "willing minds."

THE UNITED CHURCH OF JAPAN.

The Twelfth Annual Report of the Council of United Missions in Japan, is indeed "An inspiring document." It shows a year of unexampled growth in every respect, the result of no extraordinary efforts and no excitement, but of the faithful effort of missionaries, native preachers and people, and the abundant blessing of God upon them.

In no previous year have the additions been so many, averaging five for every day in the year. The adult members of the Church number seven thousand five hundred and fifty-one. The infant members number one thousand one hundred and thirty-nine. The total membership is

eight thousand six hundred and ninety. The increase during the year is one thousand eight hundred and thirty-one. The churches are sixty-one, an increase of three. The ministers number thirty-six, a gain of two. The contributions for Church purposes were Yen 20,315.82 ($15 236.86, gold), an increase of Yen 1,761.99 over the gifts of 1887. A comparison with longer periods is instructive. The United Church of Christ was formed in 1877 by the union of eight churches and six hundred and twenty-three Christians, including the children. In 1882 there were twenty-five churches with seventeen hundred and twenty-eight members. Three years later, in 1885, the churches were fifty and the members were three thousand nine hundred and twenty-two. In the past the Church has doubled in membership in three years, and in eleven years the increase has been from six hundred to nine thousand. A like progression for the remaining twelve years of the century will make the membership in the year 1900, one hundred and forty-four thousand. Such a hope should not be too great for our faith. The future may well be richer in blessing than the past.

In view of the proposed union of the United Church with the Kumiai, or Congregational Churches it is well to note that this United body would then have, according to the latest reports, 106 churches (68 of them self-supporting and the rest partially so), 15,783 communicants, 61 native ordained ministers, 112 unordained preachers, 4 theological schools with 146 students. Such a Church could not fail to be a great power for the evangalization of Japan, and it is with the earnest desire to further such a result that the union is most strenuously advocated by the native brethren, with whom, indeed, the proposition had its origin.

THE JAPAN MISSION.

REV. JAMES H. BALLAGH, writes:

YOKOHAMA, Feb. 15th, 1889.

I have just returned from a three weeks' absence, visiting work at Mishima and at Nagoya. Found the School and Church at Mishima under the care of Mr. Ito and Miss Lizzie Ballagh doing very well. Visited believers at Koyama, Niraiyama Yoshiwara in Shizuoka Ken; and the few believers at Okaski, the Church at Mizunomura, and the work at Tsushima in Aichi Ken of which Nagoya is the Capitol town. Stopping a night at Shizuoka, I met the Canadian Wesleyan Missionaries, seven in number, residing there. Also met some of their native workers at Hamamatsu.

At Nagoya, I found five churches instead of the two chapels there a little over a year ago, and 16 Foreign Missionary residents, besides three other foreign residents engaged in Government or other schools there. One of the latter is a Buddhist Boy's School for English with 300 pupils. A not very reputable foreigner is a teacher under an excellently educated Buddhist priest—a student of Max Muller's, at Oxford.

I will not enter at large into a description of events and of the further needs of the work in that great city and populous province. I will content myself, at this writing with announcing that the day of the Proclamation of the Constitution—the 11th inst.—was duly celebrated by a union prayer and thanksgiving service at 10 A. M, held by the politeness of the City Government in their Assembly Hall, which made a very commodious place. Representative men, pastors or leading men of four of the principal native church organizations, took part in presiding, performing at the organ, prayer and address. The proceedings were very satisfactory. The City was thronged with sight-seers, and a grand official entertainment was given, to which we were invited, but could not get entrance from the crowd in the vicinity. You will see in the papers an account of the substance of the Constitution, and its important article on freedom of conscience in religious matters. This is peculiarly satisfactory to the Japanese Christians.

You will hear also of Minister Mori's untimely death by assassination that very morning.

THE CONSTITUTION PROMULGATED.

REV. HOWARD HARRIS writes:

TOKYO, Feb. 21st, 1889.

On the 11th day of February, in the the midst of rejoicing, the Emperor of

Japan granted a constitutional form of government to his people. At ten o'clock the notables of the Empire, Princes of the Blood, Princesses, and Ministers of the Imperial Household assembled in the Throng Room of the Palace.

After delivering a speech notable for its progressive spirit, and solemnly handing the scroll of the Constitution to the Minister-President of the State—the Emperor passed from the room.

Never before in the history of Japan has such a brilliant courtly scene been witnessed. As the Emperor descended from the Throne and passed from the room the cannon of the Tokyo garrison and the ships of war in the harbor fired a salute of one hundred and one guns. The streets were thronged with an array of sight-seers.

The City Adorned.

The people for many days had been busy preparing the city for the occasion. Gay lanterns hung from the eaves of every house. Beautiful arches, at intervals, spanned the principal streets. Near the bay, the fishermen erected an arch of greenery forty feet high, placing on the top a large fishing boat neatly trimmed and adorned with lanterns.

Those erected by the merchants were by far the most novel and artistic in their construction.

In the afternoon, at two o'clock, a grand review took place. The route leading from the Palace to the reviewing stand was lined by students of the various schools of Tokyo. As Their Majesties passed by the scholars sweetly sang the National Air. The Imperial carriages were drawn by six beautiful horses attended by grooms in livery. For the first time in Japanese history the Empress sat by the Emperor's side, a sight which attracted the attention of the great crowd.

From all parts of the country immense crowds of people came to Tokyo, and the city, by noon, contained an innumerable throng. In the vicinity of the Palace there was gathered a reckless, excited populace. The fact that there were few lives lost is due to the perfect control which the police have over the people.

In the evening the University students had a torch light parade; after which they burnt their torches, making one great fire in front of the Palace gate. On the next day (12th), at the earnest solicitation of the people, the Emperor and Empress, in great pomp, passed through the main streets of the city. As on the preceeding day the students lined the route and sang the National Air. The Emperor seemed highly pleased with all he saw. The heartiness of the national joy and the congratulations from all sides must have been exceedingly gratifying.

Death of Viscount Mori.

The only incident that marred this signal occasion was the assassination of Viscount Mori, the Minister of State for Education. The murderer was a young man of twenty-five, a fanatic fellow of the old type. Having gained admittance to the house, he entered into conversation with the Secretary until Viscount Mori was about to leave the house to enter his carriage, when he plunged a sharp knife into his abdomen. Mr. Mori, after a few hours of intense suffering, expired. As usual, the new era has been ushered in by assassination. It seems that on a certain occasion the Minister of State had entered a sacred temple with his shoes on, and his murderer, in order to vindicate the honor of the gods he worshiped, took the life of the man who committed the act of sacrilege.

Constitutional privileges.

The Constitution comprises 332 articles. The Emperor remains the source of all law. His subjects are entitled to freedom of religion, of public meeting, of speeeh and association. The concessions and privileges are much greater than had been hoped for. The people seem satisfied and begin to feel that Japan is now a truly civilized country.

The heaven-born Ruler in abdicating his autocratic power, admits that the people possess a right to share the functions of Government with him.

Henceforth the people of Japan are to enjoy the privilege of a representative form of government. This, some years ago they were promised, by the present Ruler in the

famous proclamation of October 12th, 1881. For this they have been looking forward and patiently waiting, not doubting for a moment that the solemn promise of their Emperor would in time be fulfiled. What for years they have hoped for, they now possess. But, is Japan ready for these institutions? With the education and training her people have received, we think she is.

Parliament will be established in 1890. We have bright hopes for the future. Already we hear whispers in the political atmosphere. Before long these will become roar, which the authorities will hear and follow. It is now evident that by talk, by argument, by enlightenment, by every means brought to bear upon public opinion, Japan in the future is to be governed. If this is true, then under the new Constitution, the influence of Christain men and women, as it roots itself into the hearts and minds of the people will bear a much greater harvest of good to the nation than would have been possible under autocratic power.

THE AMOY MISSION, CHINA.

Dr. GITTE writes from his boat on the Sio-Khe River:

Jan. 25th, 1889.

My present quarters would satisfy a lover of "Missionary Experiences." I am in a native boat on my way to Sio-Khe. These boats are remarkably clean, i. e., considering that they belong to the Chinese. It is true, occasionally that our noses are assailed by all but pleasant odors; still the cleanliness of these old boats seemed to me paradoxical. While the Chinese about their houses and persons, are known as the dirtiest people on the earth, yet I have often seen the boat women on their knees, scrubbing the deck boards with sand and water.

These river boats which ply between Chiang Chiu and Sio-Khe, a distance of about thirty-three miles, are about forty feet long, seven feet wide, and twenty inches deep. They draw only a few inches of water, and this makes it possible for them to go up and down the shallow river. The large sail is made of the leaves of the the bamboo, laid between a light frame work of split bamboo. When there is no wind they pole the boat going up the river; and row with long sweep oars when going down. Part of the boat is covered with a heavy bamboo mat, in the form of an arch, strung up from the sides of the boat, and about eight feet high in the center. These mats are about ten feet long, and it is while sitting under one of these that I am now writing to you.

On these boats, the owner lives continually; he knows no other home. There he is born, plays when a child, works hard when grown up, marries and dies. He carries his god with him. In one corner of the boat, under a bamboo roof, stands a shrine made of wood, for this boatman seemed a little better off than most of them; for many of them cannot afford a shrine made of wood, and therefore have one made of bamboo, which is much cheaper and not nearly so pretty. In this little shrine sits his god, made of a frame of wood covered with clay and painted in gorgeous colors. Before this little god, not more than four inches high, he bows and burns incense, and there satisfies his conscience. Poor people, when will God deliver them from the thralldom of idolatry!

The crew of his boat consist of the boatman, his wife, old mother, and five children, a pig and some chickens. The grown up persons work from early morn until very late at night, and thus we accomplish the journey of thirty-two miles in about two days and a half.

I am on my way to Sio-Khe to oversee the building of the hospital and house. It is necessary to keep a strict watch over the workmen, or otherwise they are sure to use mud instead of clay mortar, and to build a wall only six feet high, more than one inch "out of the plumb." It is on this account that I spend most of my time at Sio-Khe at present.

THE HOSPITAL GOING UP.

For, at last, the hospital is going up. Indeed, before this letter reaches you we will have begun our work. God has heard our prayers. Only about two or three months ago I had nearly given up all hope, when one of our native pastors came to see me. I

told him how discouraged I was, when he said to me, "They are praying for this object in all of our native churches, in Holland and in America, and will not God hear all these prayers?" I was put to shame by this man who had been a heathen, and from that time I never doubted. A few weeks later, after exchanging for the third time, we obtained the present site, which is the best of all those previously offered, although the Chinese who opposed us, thought it was the worst.

As soon as the land was bought, the native Christians set to work to build the high wall which surrounds the plot. They came from near and far, sometimes a distance of thirteen or fourteen miles, and all their work was given freely. In one case, an old man of seventy and his two grandsons came a distance of twelve miles to help build "their hospital," as they call it. It was very encouraging to notice how much harder they worked than the heathens whom we had hired for money, and who took no real interest in their work.

Our hospital is going to be a very neat and commodious one. It is to have two stories with a chapel, consultation room, dispensary room, kitchen, and woman's ward on the ground floor, and three men's wards and two small students rooms on the second floor. In all, we will be able to accommodate at least thirty, and if necessary, forty in-patients, and as many out-patients as come. Pray for us, that we may not simply cure the bodily ailments of those poor idolatrous people, but also and even especially more, their spiritual diseases.

There are yet a number of beds to be taken, at thirty-five dollars per year. I hope many will avail themselves of this opportunity to help on the Lord's work in inland China.

A SABBATH AT HONG-SAN.

REV. P. W. PITCHER, wrote:

AMOY, Feb. 6, 1889.

Very few of the readers of THE MISSION FIELD will know where Hong-San Church is.

The Hong-San Church comprises two congregations. One of these meets every Sunday at a small village called Te-soa, and the other at a village called Ang-tung-tau. By using the first part of the last word and the last part of the first word and combining the the two we call the church organization Hong-san. Well, you say those are not the first and last words at all. Yes they are. But every word has two sounds here, viz., the character sound and the colloquinal sound, and the latter are the character sounds. Te-soa and Ang-tung-tau are about eight or nine miles north of Amoy, on the mainland. Now I am not going to write a report of the work there during the past year, but I wish only to tell you of a Sabbath I spent there just two days ago.

CALLING A PASTOR.

Eight years ago this people were about to do the same thing they are going to do now. Eight years ago they had made every arrangement for calling a pastor. They had sent their petition to Classis, the money had all been contributed and placed in the Church treasurer's hands. Most unfortunately for the welfare of the Church, he proved unfaithful to the trust reposed in him. Instead of sacredly guarding the fund, he invested in his business. Like so many others, he intended to get it all back into the Church treasury—sometime. It was the old story of failure and the loss of every dollar.

The church called no pastor that year. Not only so, it received such a shock, such a set back, that it has taken all these eight years to recover.

After that catastrophe, it began to go down, until two years ago its spiritual life got so low that it was difficult to say whether it was life or death. The state of affairs then looked very gloomy and no one could say just what the future of the Hong-San Church would be.

Such was the condition of the church when our young helper, Ho-sin, went there. He put his young life right into the work. The church soon felt its influence. The Holy Spirit has used the man, and through him the church has been wonderfully blessed. Things look brighter there, perhaps brighter than ever before.

And so last Sabbath, after the morning service, the consistory met and then it was

unanimously decided to petition Classis to allow them to call a pastor. One hundred and sixty-six dollars have been subcribed.

After a little time we may hope to have another self-supporting church. Surely the Lord is with His people here and blessing them.

A CANDIDATE FOR BAPTISM.

While the consistory was in session, the helper summoned before me a young man, who, he said, had been listening to the gospel for some months, and had been keeping the Sabbath and attending church regularly. The helper thought he was a proper person to receive baptism and enter the Church. He gave very intelligent answers. He seemed clear on the matter of his own sins, and the essential truths of salvation. Over one question only did he falter or stumble. That, perhaps, was due to embarrassment.

I asked him if he thought he could be saved if he did not enter the church. No, he thought not. Not knowing whether he understood my question, I asked the helper to put it to him. He puzzled over the question a long while, and it was sometime before he understood its bearing. We impressed upon him the truth, and we think he understood it, that he must not trust in the church or outward ceremonies for salvation, but in Christ alone. We asked him if he would like to unite with the Church. He would not say yes, he simply said "I am not worthy. "Will you ever be worthy?" "No." Finally he said he would like to join the church if they would receive him.

It means something for this young man to confess Christ before all men. His family are all heathens. I believe it is going to cost him some persecution to take this stand. May God keep him.

THE DEATH OF A SAINT.

After the Sabbath service was all over—after the hymns were sung and the people were on their way to their houses, word came that a dear old mother in Israel was dying.

She had not been permitted, that day, to meet in God's earthly courts, as she always delighted to do. She met in the upper sanctuary; she could not that day sing or lisp the songs of redeeming love on earth. She joined with the heavenly host and sang "a sweeter, nobler song."

What a wonderful, beautiful life it was. How much her life meant. What an influence for good it had been.

Right here before me stood a monument of her well spent life—the Hong-San Church.

She was the first convert to Christianity in Te-soa. She, it was, who first invited the missionaries to come there and tell of the wonderful Saviour of souls, whom she had already learned to love and obey. To her we owe the foundation of the Hong-San church—a church that never seemed so prosperous, whose future never seemed so bright as on the day of her death.

My thoughts travelled back over the way this child of God had come.

Forty years ago or more she was a lone, forsaken woman. Her husband had just died. Her relatives and neighbors had robbed her of almost everything, save the house she lived in. She had three or four children, and to support them and herself she used to buy cloth and sell it. One day she came to Amoy and after she had sold her cloth, there still being some time left before the boat would start for Te-soa, she said to a friend, "let us go and have a look at the foreigner." She came to the Chapel at Tek-chhin-kha and the chapel keeper asked her what she came for, "Oh, just for amusement," she said. "This is not the place for amusement, this is the place to hear the doctrine." "Oh! then I came to hear the doctrine—let me hear the doctrine."

Well, I cannot tell the whole story—suffice it to say that there she found her Saviour, whom she has ever striven to follow. Days of persecution and bitter trial, drops from the bitter cup of sorrow, have often been her portion, but from the start her's has been that simple trust.

I have only known her for a very few years, but if the autumn of her life was the ripening of the spring tide and summer of her life, then it must have always been a gentle loving spirit and a life lived near the Saviour.

She had been allotted her three score years and ten, and ten more. God had been gracious, she having seen all her

children and many of her grandchildren serving the Lord.

No disease had carried her away. She was just tired out, and she laid down and slept. A calm and peaceful end of a dear good life.

"Sleepe after toyle, port after stormie seas."

And so, again, the thought came to me—after all, missions are no failure.

Doubtless some of you have read of this woman. Those who havn't may like to read about her. Her name, in our language, is called Mrs. Hee, and you will find out a great deal about her early life by reading a book entitled Choh Lin, by Rev. J. A. Davis, published by the Presbyterian Board of Publication.

A NEW YEAR THANK OFFERING.

There is just one more item of interest, I merely wish to mention. On Chinese New Year day, the two churches, (native) of Amoy met in the 2nd Church at Tek-chlin-kha, and made a thank offering to God for his goodness and mercy toward them.

The sum of one hundred and fifty dollars or more was laid upon the table as a an expression of their gratitude. Subsequently that amount was increased sixty dollars. Over two hundred dollars given to the Lord, as a thank offering, from two poor weak churches (financially). Have you any of that kind of gratitude in America? And I think again, after all, missions are no failure.

A GOOD BOOK.

A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home, 300 miles away, and, after about three months, appeared again in the chapel He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament as he real and studied the New. What had he done with the New Testament? He had taken it to his home and shown it to the schoolmaster and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class book throughout that district, for heathen schools.—*Selected.*

Canon Taylor has given to the world his opinions concerning Missions. In one paper he lauded Islam as a Missionary force. In the other he denominates the efforts of the Church Missionary Society in particular, and Protestant Missions in general, as "The Great Missionary Failure." From the Canon's strictures, especially with regard to the lack of heroism among the Missionaries, one is led to expect to find the writer a most exemplary man. But the quality of his heroism may be judged by the fact that at the late Episcopal Congress at Manchester "he expressed the opinion that the bishops' physical powers often gave way because they were compelled to put their hands on the greasy heads of thousands of confirmation candidates." A man uttering such a sentiment is hardly an authority on the quality of heroism required of Missionaries.

Education.

THE BOARD OF EDUCATION.

When you read these words the financial year of the Board with churches will have been closed. The accounts of the treasurer will have been made up; I cannot tell you the results; for at the date of this writing we are yet in the beginning of April. Of this, however, I am assured by the statements of the treasurer, the total received for this work is not what we confidently expected it would be. I think the offerings for this year will differ very little from those of the preceding year. But this is a great disappointment; for the Board hoped that we should be considerably in advance. Special efforts have been made to bring the subject to the consideration of every consistory and church, and press upon them the duty and the privilege of generously supporting the Board in its work.

It seems strange, unaccountable to those of us who are and have been for years familiar with the work, that such an apathy should obtain so widely in the church, to this department which is vital to every branch of service to Christ's cause by the church. No thoughtful observer of the trend of things in the world of thought to-day can have failed to notice the increasing difficulties in the way of interesting men in the church; the growing strength of the forces that oppose themselves to the progress of the cause of truth and righteousness among men. We see the power of credulity and superstition strengthening the fetters which it binds upon the human mind and heart, as it leads captive even strong minds in the delusions of spiritualism and manifold forms of mystic fascination. We see formalism spreading its mildew over vital godliness and spiritual worship in the multiplication of forms and ceremonies; in burning candles on so-called altars in Protestant churches, in stations and positions and intonations. We see unbelief in its various phases and protean shapes flaunting its bold and blasphemous utterances before ths eyes of men and in the face of heaven. We see how the Roman Catholic Church with shrewd and unscrupulous cunning marches steadily and persistently forward, blinding and bewildering Protestant Christians, while it manipulates politicians to do its bidding and controls manifold movements on the political board, as a player in a game of chess controls the movements of the figures on its board. We see not a few persons of scientific attainment and philosophic thought and varied scholarship striving with utmost skill and effort to undermine the foundations of the citadel of revealed truth and destroy the superstructure wherein dwell Christian faith and hope. These and other oppositions place themselves in the very path over which must roll the wheels of the chariot of salvation.

Are they to be overcome and moved out of the way by a drowsy, apathetic spirit that scarcely gives any response to the calls for means to recruit men to stand as captains of the Lord's hosts?

We see likewise the broadening and increasingly needy fields which demand workers for the work of the Master. In our own land, with the inflowing flood of immigration from nearly every nation on the footstool, of every shade of religious and irreligious belief and practice, of every grade of montal development from dense ignorance to large intelligence, and bearing on its bosom infidelity, communism and anarchistic desolation; in this land of sixty millions of people, scattered from ocean to ocean and from Manitoba to Mexico; in this land of unmeasured resources and unequaled facilities, of boundless wealth and unparalelled energies, of great cities and teeming populations and manifold industries, and still greater rural regions of mountains and valleys, and prairies and savanahs, of railroads and steamers and telegraphs; in this wonderful land which God has given us to hold for Him, what a mighty work needs to be done! How shall ministers be provided in sufficient numbers to even keep the work in sight? Much more to overtake and do it?

Then glance at the foreign field. As new doors are thrown open; as old institutions totter in their weakness and are about ready to disappear; as the immense structure of heathenism, upbuilded through centuries by ignorance and demonism, becomes really more and more thoroughly honeycombed with the forces of modern science and scholarship, of civilization and Christianity, who can fail to see the Divine hand and exclaim, "What hath God wrought?" So rapidly is the entire world preparing for Christian work and the feet of them that publish good tidings of peace and salvation, that it is said by those best acquainted with the field and its development that ten thousand missionaries would not more than supply the need of the field to-day; and every year larger numbers will be needed with the growing demands of the work.

This birds-eye glance suffices to evidence that no more important work can demand the interest and liberality of the Church of Christ to-day than the work of supplying ambassadors of God unto men. Our Reformed Church has committed the task of supplying her quota to this Board. Is her duty done by establishing the Board of Education? Is there not a most solemn obligation upon every minister and every member and friend of the church to give to maintain this work "*according to the ability* which God giveth," as well as to pray, "thy kingdom come," "send forth laborers into thy harvest?"

Shall the year ending with the thirtieth day of April, 1890, witness a decided advance in the offerings poured into the treasury?

GILES H. MANDEVILLE,
Cor. Secretary.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of March, 1889:

1st, New Brunswick, N.J.	$ 36 57
Boonton, N. J.	15 25
Metuchen, N. J.	11 00
Bloomingburgh, N.Y.	5 00
S. S. Hugnenots, S. I.	12 81
Marbletown, Stone Ridge, N. Y.	10 00
New Paltz, N.Y.	8 87
A friend, Passack, N. J.	17 00
Franklin Park, N. J.	165 60
Millstone, N. J.	10 55
Gilboa, N. Y.	8 70
1st Coxsackie, N.Y.	2 35
Onesquethau, N. Y.	1 40
S. S. Nahwah, N. J.	16 37
Mrs. F. D. Markle, Marbletown, N. Y.	2 00
Miss Rachel Markle, "	1 00
Rotterdam, Kansas	9 40
A friend	75 00
Riverside, Paterson, N. J.	10 00
S. S. Riverside, Paterson, N. J.	4 70
Pompton, N. J.	33 00
4th, N.Y. City	21 00
Cohoes	50 00
West Hempstead, N. Y.	7 19
Buskirk's Bridge, N. Y.	36 00
S. S., South Bergen, N. J.	6 00
Saratoga, Schuylerville, N. Y.	45 65
Philadelphia, Kan.	2 60
S. S. Central Ave., Jersey City, N.J.	7 02
Broadway, Paterson, N. J.	3 00
Am. R. C., Newburgh, N. Y.	112 29
Nyack, N. Y., m. c.	6 77
2nd Coxsackie, N. Y., m. c.	15 86
Frank S. Scudder	2 00
Spring Valley, N. J.	2 31
Woodstock, N. Y.	6 00
5th, Philadelphia, Pa.	25 00
Fishkill on the Hudson	128 07
1st, Freehold, N. J.	52 51
Woman's Miss., Preakness, N. J.	86 61
Union Paterson, N. J.	12 00
S. S. 3d, Raritan, N. J.	66 45
Warwick, N.Y.	48 36
S. S., Flatlands, L. I.	40 00
"T. D." N. Y.	3 00
New Paltz, N. Y.	21 28
Guttenburgh, N. Y.	3 00
Blawenburgh, N. J.	14 69
Ephratah, N.Y.	2 00
Little Falls, N. J.	42 73
4th, Albany, N. Y.	30 00
Christian Endeaver Soc., Millstone, N. J.	5 05
S.S., Jamestown, Mich	34 59
Bergen, N. J., m. c.	30 05
1st, Grand Haven, Mich	9 84
Fishkill, N. Y.	42 44
Roxbury, N. Y.	2 25
S. S., West Farms, N. Y.	9 50
Lafayette, Ind.	15 00
Christian Endeavor Sc., Gardiner, N. Y.	5 00
Bronxville, N.Y.	3 91
S. S. Flatbush, L. I.	393 93
Van Raalte, Dak.	36 00
Hudson, N. Y.	20 36
4th, Philadelphia, Pa.	128 00
North S. C. West Troy, N. Y.	57 26
Franklin Furnace, N. J.	6 48
Legacy of Charity, Corwin Connor, Wallkill, N. Y.	75 00
Christian Endeavor Soc., St. Johnsville, N.Y.	10 35
Spotswood, N. J.	2 00
Holland, Albany, N. Y.	24 00
2nd, Freehold, N. J.	29 84
Christian Endeavor Soc., Paramus, N. J.	5 00
Middletown, N. Y.	10 00
Belleville, N.J.	9 97
2nd, Jamaica, L. I.	10 00
Rocky Hill, N. J.	46 13
1st Ger. Ev., Jersey City, N. J.	33 00
Ladies' Miss., Milwaukee, Wis.	15 00
S. S., Kreischersville, S. I.	1 00
Manor Chapel, N. Y. City	18 23
Madison Ave., N. Y. City	283 16
S. S. Ch. of the Comforter, Wiltwyck	6 81
Holland, Lodi, N. J.	9 13
Madison Ave., Albany, N. Y.	506 75
Mrs. Cranford's S.S. Class, Bloomingburgh, N Y	2 00
S. S., Germantown N. Y.	5 00
3d Hackensack, N. J.	6 00
2nd, Grand Haven, Mich.	5 00
Catechetical Class, Maurice, Ia.	1 67
Sand Ridge S. S. Bethany, Ia.	8 00
Greenville, N. Y.	13 20
Plainfield, N J	14 00
Helderburg, N. Y.	12 00
Spotswood, N. J.	2 00
Clove R. C., High Falls, N. Y.	20 48
S. S., Ellenville, N.Y.	25 30
Sayville, L. I.	10 00
Rev. Jno. Muller, Peoria, Ill.	10 00
S. S., Bergen, N. J.	42 83
Port Ewen, N. Y.	11 82
Ger. Ev., Hoboken, N. J.	8 54
St. Peter's Ger. Ev., Brooklyn, N.Y.	10 00
Grand View, Dak.	7 85
S. S. " "	3 00
Cohoes, N. Y.	15 58
Ladies' Miss. Holland, Albany	10 00
3d, Grand Rapids, Mich.	12 35
Stuyvesant, N. Y.	8 47
1st, Rochester, N. Y.	21 23
S.S. Mission Boxes, Marion, N.Y.	22 00
Currytown, N. Y.	15 00
S.S. 3d, Holland, Mich.	62 50
Ebenezer, Oregon, Ill	12 27
1st. Kalamazoo, Mich.	21 60
2nd, Philadelphia, Pa., Monthly concert	6 37
South Ref. Ch., N.Y. City, ad'l.	100 00
A lady nearly 91 years old, N.Y. City	500 00
Tyre, N.Y.	5 80
A friend of Missions, Rhinebeck, N. Y.	5 00
Neshanic, N. J.	10 14
Vriesland, Mich.	9 00
Lansing, Ill.	5 25
Lodi, N. Y.	26 18
Mr. F. E. Farrell, N. Y. City	2 00
Mr. Stephen Garritson, 6 Mile Run, N.J.	5 00
New Prospect, N. Y.	24 00
10 Individuals, East Williamson	10 80
Union Meeting, "	16 5
Stuyvesant, N.Y., ad'l.	5 00
Fremont, Mich	6 00
S. W. Mills, Port Jervis, N.Y.	10 00
Fair St., Kingston, N. Y., Annual Col	40 04
Women's Foreign and Domestic Mission Soc. Pompton, N. J.	15 00
Fonda, N. Y.	13 00
Central Ave., Jersey City, N. J.	9 90
Greenport, Col. Co., N. Y.	5 00
1st, Albany, N. Y.	309 85
S. S., Port Jervis, N. Y.	25 00
Hurley, N. Y.	22 00
A friend, Toledo, Ohio	100 00
Ebenezer, Holland, Mich.	5 00
Free Grace, Iowa	6 30
Catechumens, Beaverdam, Mich.	3 84
Church, " " ad'l.	30
S. S. " " "	7 22
P.H. P. " " "	10 00
New Hurley, N.Y.	49 50
Young People's Soc., Warwick, N.Y.	15 00
Union R. C., High Bridge, N. Y.	10 00
S. S. Coopersville, Mich	5 00
"Penny a week," Morristown, N. J.	2 08
Clinton Ave, Newark, N. J. ad.	48 21
Pella, Neb.	20 00
S.S. Lodi, N. Y.	17 45
1st, Newark, N. J.	62 10
Grace R.C., N. Y. City	20 00
Total	**$5,948 78**

JOHN S. BUSSING, *Treasurer.*
33 Wall St., N. Y.

CHURCH BUILDING FUND.

Receipts for March, 1889.

Flatlands, L. I.	$ 12 31
Rev. J. L. Stillwell, Bloomingburgh,	5 00
S. S. Highlands, N. J. willing worker's,	1 50
Spotswood, N. J.	1 00
1st. Coxsackie, N. Y.	3 95

Millstone N. J.	5 00
Schraalenburgh N. J.	35 27
East Millstone, N. J.	5 05
Saratoga, Schuylerville, N. Y.	23 15
Spotswood, N. J.	2 75
Philadelphia, Kan.	1 65
" Pa.	25 00
A friend	2 00
Madison Ave., Albany, N. Y.	162 14
Schraalenburgh, N. J.	2 00
Central Ave., Jersey City, N. J.	8 98
Piermont, N. Y.	10 18
Otley, Iowa	4 54
Readington, N. J.	9 60
Franklin Park, N. J.	30 00
4th. Albany, N. Y.	9 00
Acquackanonk, N. J.	45 00
Palmyra, N. Y.	2 58
S. S. West Farms, N. Y. City	9 50
N. and S. Hampton, Pa.	4 75
Mrs. S. A Standham, N. Y.City, for Bell for Sandham Mem.	43 50
Flatbush, L. I.	73 90
Alton, Iowa	12 10
Rev. N. F. Chapman, Saugerties	5 00
S. S. Hillsboro, N. J.	3 42
Three Bridges, N. J.	3 67
S. S., Hudson, N. Y.	20 83
Cobleskill, N. Y.	3 18
S.S. Lawyersville, N. Y.	6 37
2nd, Jamaica, L. I.	2 00
1st, Ger. Ev., Jersey City, N. J.	10 00
Kreischersville S. I.	1 00
Holmdel, N. J.	12 17
Madison Ave., New York City	142 00
South Bergen, N. J.	3 47
Stuyvesant Falls, N. Y.	6 25
Plattkill, N. Y.	6 33
High Woods, N. J.	8 88
Centreville, Mich.	5 00
Ger. Plainfield, N. J.	9 39
Canojoharie, N. Y.	10 00
Annandale, N. J.	4 00
Colts Neck, N. J.	10 00
Sayville, L. I.	8 00
Ebenezer, Mich	6 00
Breakabeen, N. Y.	5 00
St. Peter's Ger. Ev., Brooklyn, N. Y.	5 00
S S., Alton, Iowa	6 65
Mrs. D. Rapalje, Brooklyn, N. Y.	5 00
S.S., New Centre N. J.	6 00
Neshamic, N. J.	11 00
Englewood, Ill.	12 50
Two friends, Hudson, N. Y.	10 05
Lodi, N. Y.	16 24
Clinton Ave., Newark, N. J.	86 64
East Williamson, N. Y.	10 05
South Ref. Ch., N. Y.	10 17
A Friend	1000 00
Union R. C. Highbridge, N. Y.	25 00
Fair St. Kingston, N. Y. Annual col.	1 50
Fonda, N. Y.	10 40
Greenport, Col. Co., N. Y.	5 00
1st, Albany, N. Y., Special col.	139 02
Passack, N. J.	13 90
Union R. C., Highbridge, N. Y.	5 00
S. S., Raritan, Ill.	2 78
S. S. 1st, Rotterdam, N. Y.	9 37
1st, Newark, N. J.	16 50
S. S., Lodi, N. Y.	8 25
Total	$ 2,259 88

JOHN S. BUSSING, *Treasurer*.
33 Wall St., N. Y. City.

THE CHURCH BUILDERS.

Church Builders give two cents every month.
Sunday Schools:

Bronxville, N. Y.	$ 8 29
Cedar Hill, N. Y.	10 00
Cold Spring, N. Y.	2 50
Catskill, N. Y.	7 14
Christian Endeavor Soc. Bedford, R. C. Brooklyn, N. Y.	3 25
B'way, Patterson, N. J.	2 80
Plains, Wallkill, N. Y.	2 65
Riverside, Patterson, N. J.	2 00
Monroe, Iowa	1 94
Verplamk, N. Y.	4 00
Glenham, N. Y.	3 55
South Branch, N. J.	5 00
Roxburough Mission, 4 s, Phila.	7 41
Holland, Lodi, N. J.	2 28
1st Long Island City	1 50
Christain Endeavor Soc., Lebanon, N. J.	14 00
Oradel, N. J.	14 81
Flatlands, L. I.	5 00
Christian Endeavor Soc., Overisel, Mich.	4 10
Ridgewood, N. J.	6 00
Peekskill, N. Y.	3 64
Kinderhook, N. Y.	6 00
Fairview, Neshanic, N. J.	3 00
Tuthill, Guilford, N. Y.	2 38
Parkersburg, Iowa	3 50
4th Philadelphia, Pa.	5 00
Schuylerville, N. Y.	22 87
" "	25 85
2nd Pella, Ia.	5 00
Three Bridges, N. J.	12 27
Lansing, Ill.	3 00
2nd Newark, N. J.	6 50
Manor Chapel, N. Y. city	10 00
2nd Kalamazoo, Mich.	10 56
Lawyersville, N. Y.	6 25
Anna A. Havecker, Jamaica, L. I.	02
Madison Ave., Albany, N. Y.	24 47
Spring Valley, N. J.	3 78
New Centre, N. J.	1 62
Greenport, N. Y.	2 28
Ger. Plainfield, N. J.	10 61
Abby Ch., Clymer, N. Y.	8 21
Ger. Er., Hoboken, N. J.	1 75
South Macon, Mich.	2 60
Linlithgo, N. Y.	1 05
Fremont, Mich.	2 94
Stanton, N. J.	1 56
Middle Dutch Ch. N. Y city	20 00
Pella Neb.	5 00
	315 83

JOHN S. BUSSING, *Treasurer*.
33 Wall St., N. Y. City

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for March, 1889.

High Falls, N. Y., Church of the Clove	$ 83 59
New York City 48th St., Collegiate aux, for a Parsonage	
New York City, 48th St., Collegiate aux, in the West	300 00
Rhinebeck, N. Y.	29 06
Freehold, N. J. Buds of Promise	10 00
" " aux	12 00
Little Falls, N. Y. Y.P.S.C.E. for Bethany Ills.	37 37
Astoria, L. I. First Ch.	12 75
Particular Synod of Albany per Miss F. Paige	23 20
Ellenville, N. Y.	9 78
Fishkill-on-Hudson, N. Y. for Communion Set.	12 50
Knox, N. Y.	6 25
Bethlehem, N. Y. Frst Ch.	15 78
Livingston Ch. at Linlithgo, N. Y.	3 70
Alexandria Bay, N. Y.	30 00
Paterson, N. J. First Church	13 00
Centreville, Mich.	10 59
Mrs. Alex. McWilliam, East Millstone for Life Member	25 00
Harlingen, New Jersey	27 00
Brooklyn, N. Y., South Ch	10 00
Newark, N. J. Clinton Ave Ch.	50 00
Newark, N. J. North Ref. Ch. Special collection	100 00
Blawenburgh, N. J. Girl's Mission Band	12 00
Coxsackie, N. Y. 2nd Ch. Penny-a-week-society	60 00
Jersey City, N. J. Carmel Miss. Band	4 50
Brighton Heights, S. I.	16 35
South Branch, N. J.	25 00
Stuyvesant, N. Y.	35 90
" " Special contribution	25 00

Canajoharie, N. Y.	10 00
Fonda, N. Y.	24 70
Utica, N. Y. aux	78 36
" " Sunday School	34 00
" " "Band of Hope."	23 00
Oyster Bay, L. I. for Communion Set	26 00
Philadelphia, Pa., 2nd Ch.	85 00
Miss Van Nest, 29th St. Ch. N. Y. City	5 00
Westerlo, N. Y.	12 00
Hackensack. N. J. 1st Ch., Young Peoples Soc.	10 00
Readington, N. J.	7 50
New Brunswick, N. J. 2nd Ch.	216 90
Three Bridges, N. J.	16 62
Tappan, N. Y.	13 25
Albany, N. Y. Madison ave.	117 00
Pascack, N. J.	15 13
Greenville, N. J. aux	42 90
" " Mission Band	7 05
Total	$1,682 17
Omitted in Sept. Statement—Newburgh, N. Y. Aux	70 00

Contributions for the Woman's Executive Committee will be received until April 30th, and embodied in the Annual Report.

Mrs. U. D. GULICK, *Treasurer.*
275 Lenox Ave., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for arch, 1889.

Church Stuyvesant, N. Y., m c	$ 20 39
2d Ch. Schenectady, N. Y.	108 26
Ch. Rhinebeck, N. Y.	18 33
1st Ch. Tarrytown, N. Y.	11 07
Ch. Bayonne, N. Y. add'l	1 00
Ch. Tappen, N. Y.	7 00
Y. P. S. C. E Ch Catskill, N. Y.	6 00
Ch. Milwaukee, Wis.	30 00
Mrs. E. S. Cowles, N. Y. city	5 00
"B," N. Y. City	6 00
Ch. Westwood, N. J.	12 10
6th Ch. Paterson, N. J.	13 30
Y P S C E Boonton, N. J.	8 40
Rev. J. L Stillwell, Bloomingburgh, N. Y.	5 00
Mrs Increase Jordan, Bloomingburgh, N Y.	1 00
3d Ch Raritan N. J. m c	24 10
Ch. Fishkill, N Y	43 49
Ch New Paltz, N. Y m c	11 42
Ch. Long Branch N. J.	12 89
1st Ch. Flatbush, L. I m c	71 96
Ch. Marbletown, N. Y.	10 00
Ch. Claverack, N. Y. m c	7 65
Ch. on the Heights, Brooklyn, N. Y.	1654 80
1st Church, Orange, N. J.	226 49
T. E. J.	25 00
For catechist in India	90 00
3d Ch. Grand Rapids, Mich.	1 90
Ch. Blawenbnrgh, N. J. m. c.	5 87
Ch. Spotswood, N. J.	14 00
Ch. Wanpum, Wis.	9 72
Ch. Piermont, N. Y. m. c.	3 84
Ch. Madison avenue, N. Y. city.	936 70
1st Ch. Coxsackie, N. Y.	3 56
1st. Ch. Somerville, N. J.	30 50
South Ch. N. Y. city, m. c	42 61
2d Church Coxsackie, N. Y. m.c.	15 87
Church Walden, N. Y.	6 83
Ch. Mount Vernon, N. Y.	108 21
2d Church New Brunswick, N. J. m. c.	14 85
Ch. Glenham, N. Y.	5 00
L. F.	10 00
1st Church New Brunswick, N. J.	30 39
Ch. Gilboa, N. Y.	10 05
Ch. Onesquethaw, N. Y.	4 25
Ch. Cohoes, N. Y	50 00
Y. P. S. C. E. Ch. Irving Park, Ill.	15 00
Rev. W. B. Darrach	1 00
Ch. Buskirks, N. Y.	32 00
Ch. West New Hempstead, N. Y.	7 18
Union church High Bridge, N. Y.	85 59
1st Church Brooklyn, E. D., N. Y.	51 65
Ch. Glen, N. Y.	16 22
Y P. S. C. E. 2d Ch, Bethlehem, N. Y.	25 00
Church Sprakers, N. Y.	9 80
Lafayette Ch. Jersey City, N. J.	140 00
Ch. Aquackanonk, N. J. m. c	28 00
Y. P. S. C. E. Woodside, N. J.	2 00
Friend of Missions, Rhinebeck, N. Y.	5 00
Broadway Church Paterson, N. J, m. c.	4 60
Ch. Flushing, L. I., m. c.	10 00
Ch. Neshanic, N. J	11 73
Ch. Guilford, N. Y.	12 12
Ch. Nyack, N. Y m c	5 00
1st Ch. Holland, Mich.	16 17
F. E. Farrell, N. Y. city	2 00
Ch. East Greenbush, N. Y.	30 60
Ch. Lodi, N Y.	31 05
"Contiuned "	5 00
Young Peoples' Union, Ch. of Free Grace Orange City, Iowa	26 80
Y. P. S. C. E. 1st Ch. Ridgewood, N. J.	14 00
1st Church ditto	8 25
Ch. Catskill N. Y., m. c.	4 08
A member of church, Baileyville, Ill.	5 00
Rev. N. H. Demarest	30 00
Ch. Zeeland, Mich.	23 00
A. C. Van Duyne, Pine Brook, N. J.	20 50
5th Church, Philadelphia, Pa.	50 00
1st Ch. Hackensack, N. J., q. c.	66 50
Y. P. S. C. E. Ch., Yonkers, N. Y.	10 00
1st Church Freehold, N. J.	26 88
Ch. Beaverdam, Mich	4 61
J. P. H. " "	10 00
Rev. P. G. M. Bahler, Beaverdam, Mich.	5 00
Y. P. S. C. E. Church, Tyre, N.Y.	3 00
1st Church Kingston, N. Y.	70 00
Woman's Soc. Church, Preakness, N. J.	44 65
Union Church (Holland) Paterson, N. J.	18 00
Individual, New Durham, N. J.	1 00
Church of Gallatin, Mount Ross, N. Y.	10 00
Church Fulton, Ill., m. c	11 21
1st Church Hull, Iowa	2 63
1st Church, Spring Lake, Mich	8 90
A member of Church Spring Lake, Mich.	5 00
Ladies' Soc. Church Syracuse, N. Y.	40 00
Church Pompton, N. J.	20 50
Ch. Wynantskill, N. Y.	20 50
Christ Ch. Woodside, N. J.	23 00
1st Church Astoria, L. I.	25 00
Y. P. S. C. E. 2d Ch., Freehold, N. J.	5 00
T. D., New York	3 00
A Friend	1000 00
Church Syracuse, N. Y.	51 72
Ch. Hyde Park, N. Y.	33 29
North Church West Troy, N. Y.	58 46
2nd Church Tarrytown, N. Y.	31 26
Y. P. S. C. E. 2nd Ch. Tarrytown, N. Y.	2 33
Church Hurley, N. Y.	30 00
Ch. Fonda, N. Y. m. c.	13 00
Ch. Englewood, Ill.	17 75
Ch Overisel, Mich.	32 82
Mrs. F. Albers, Overisel, Mich.	1 00
Rev. S. W. Mills, D. D., Port Jervis, N. Y.	15 00
Ch. Ephratah, N. Y.	3 00
4th Ch. (German) Albany, N. Y.	30 00
Ch. Little Falls N. Y.	40 98
W. O. Dosker, Grand Rapids, Mich.	1 00
J. Berky, " " "	1 00
J. Dutter, " " "	50
J. Otte, " " "	2 50
Ch. New Hackensack, N. Y. m. c.	3 45
1st Ch. Brooklyn, N. Y.	126 50
Ch. Roxbury, N. Y.	2 50
4th Ch. and S. S. Philadelphia, Pa.	128 54
Ch. North and South Hampton, Pa.	16 10
Chas. S. Ward	10 00
Ch. Fairfield, N. J.	26 18
Y. P. S. C. E., Mount Vernon, N. Y.	12 08
Hope Ch. Westfield, Dak.	6 86
Riverside Ch. Paterson, N. J.	7 00
Individual, 1st Ch. Hackensack, N. J.	500 00
Rev. N. F. Chapman	5 00
Ch. Metuchen, N. J.	6 30
Ladies' Benevolent Soc. Ch. Branchville, N. J	18 46
Individuals Ch. Branchville, N. J.	5 00
Y. P. S. C. E., 1st Ch. Albany, N. Y.	14 71
Ch. St Johnsville, N. Y.	22 25
Ch. Hudson, N. Y.	20 36
Ch. Central Avenue, Jersey City, N. J.	10 00
Ch. Caatsban, N. Y., m. c.	21 50
Jacob Viergener, Holland, Mich.	50 00
N. F. Graves, Syracuse, N. Y.	100 00
Free Grace Ch. Orange City, Iowa	6 30
Young Men's Entertainment, 1st Ch. Rochester, N. Y.	8 69
Ladies' Society Ch. Three Bridges, N. J.	25 00
Fair St. Ch. Kingston,, N. Y.	27 71
Friends Saugerties N. Y., Bell for Dr. Scudder's Ch., India	107 00
Two Sisters	60 00
Y. P. S. C. E. Ch. Paramus, N. J.	5 00

Ch. Middletown, N. J	12 26
2d Ch. (German) Jamaica, L.I	15 00
2d Ch. Rotterdam, N. Y	14 50
Ch. Nassau, N. Y	14 00
Ch. Rocky Hill, N. J	44 47
1st German Ev. Ch. Jersey City, N. J	20 00
Y. P. S. C. E. Ch. New Paltz, N. Y	2 34
Ch. Peekskill, N. Y	42 34
Y. P. S. C. E. Ch. Greenville, N. J	5 00
Ch. Kreischerville, S. I	1 58
Total	7,789 61

CHILDREN'S MISSION FUND.

S. School 3d Ch. Holland, Mich	62 50
S. S. (Birthday Box) Ch. Fultonville, N. Y.	12 69
S. School Madison Ave , Ch. Albany, N. Y.	50 00
S. School Riverside Ch. Paterson, N. J	4 70
" 4th German Ch. N. Y. city	39 35
Conklin Mission Band N. Ch. Passaic, N.J.	50 00
S. School (Mission Boxes) Ch. Jamestown, Mich	104 32
Sunday School Lodi, N. Y	18 30
" (Mission Boxes) Ch. East Williamson, N. Y	50 39
Catechumens Ch. Zeeland, Mich	10 00
S. S. 1st Ch. Long Island City N. Y	2 50
S. S. Beaverdam, Mich	7 00
Catechumens " "	4 39
Mabel Bahler's Mission Box, Beaverdam, Mich	1 20
S. S. Ch. Closter, N. J	4 37
Howard and Clarence Meeks, New Durham, N. J	3 00
S. S. 3d Ch. Raritan, N. J	66 45
S. S. Fulton, Ill	4 79
Village Sunday School Ch. Flatlands, N.Y.	40 00
Sunday School Ch. Wynantskill, N. Y	15 00
Smaller Catechumens, Englewood, Ill	6 00
Sunday School, Little Falls, N. Y	17 28
" Ch. Franklin Furnace, N.J	5 86
" " Port Jervis, N.Y	75 00
" Amer. Ref. Ch , Easton, Pa	100 00
Catechetical Classes, Spring Lake, Mich	5 75
Sunday School, Baileyville, Ill	5 00
" Central Ave. Ch. Jersey City, N.J.	4 50
Total	770 54

LEGACIES.

Mrs. Charlotte A. Suydam	2,000 00
Charity Corwin Connor	75 00
Total	2,075 00

FROM THE WOMAN'S BOARD.

Aux. 6th Avenue Ch. New York city	30 00
" Schoharie, N. Y	20 00
Mrs. Jonathan Sturges, N. Y. city	100 00
Aux. Ch. 5th Ave. 48th St., N. Y. city	100 00
Class No. 4, 1st Ch. Coxsackie, N.Y	9 84
Church of the Clove, High Falls, N. Y	40 00
Nimble Fingers Miss. Band, Millstone, N. J	20 00
Sunday School, 2nd Ch. New Brunswick, N. J.	108 00
For Schools	780 00
Aux. Princetown, N. Y	20 00
" Pompton, N. J	70 00
" Hudson, N. Y	72 51
" Gibbsville, Wis	49 00
Mission Band, Fordham, N. Y	60 00
Aux. Overisel, Mich	22 63
Mission Band, 1st Ch. Bethlehem, N.Y	10 00
Aux, 2nd Ch. Pella, Iowa	73 17
Young Ladies Missionary Society, 1st Ch. Kalamazoo, Mich	35 06
Mission Band, 1st Ch. Albany, N. Y	40 00
Sunday School, 1st Ch. Newark, N. J	30 00
Total	1,676 15

RECAPITULATION.

From Churches, etc	$7,789 61
" Sunday Schools, etc	770 54
" Womans Board	1,676 15
" Legacies	2,075 00
Total	$12,311 30
Previously acknowledged	51,524 73
Total receipts from May 1, 1888	$63,835 03

JOHN M. FERRIS, *Treasurer.*
86 Elm St.
New York, March 30th, 1889. N. Y.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from March 10th to April 10, 1889.

Aux. 2nd Ch, Kalamazoo, Mich	$12 75
" 1st Ch, Orange, N. J	61 17
" Ellenville, N. Y	9 78
Carmel Mission Band, S.S.. Central av, Jersey City	4 50
Aux. 2nd Ch., Somerville, N. J	110 00
" 1st Ch., Bethlehem, N, Y	15 78
" 1st Ch., Newark, N. J	56 80
" 5th av. amd 29th st, N. Y. City	25 00
" 5th av and 48th st, N. Y. City	71 75
" 2nd Ch., New Brunswick, N. J	63 50
Sheppard Kanpp for advertisement in Gleaner	2 50
Freddie. George and Harold for Dr. Otte's Hospital	30
Discount	30
Aux. Buskirks, N. Y	23 00
Helping Hand Society, 1st Ch.. Kalamazoo, Mich	20 00
Aux. Marbletown, N. Y	20 08
" Knox, N. Y	6 25
The Willing Workers, 1st Ch. Claverack, N.Y.	5 00
Aux. Central ave., Jersey City Heights, N. J..	10 00
" Pompton, N. J	70 00
Mission, Band. Fordham, N. Y	60 00
Aux. Gibbsville, Wis	40 00
Linlithgo, Aux. in Livingston Church	8 60
North Branch Mission Circle, N. J	55 00
Aux. Hudson, N. Y	72 51
" Centerville, Mich	15 39
Mrs. A. M. Romdondt	10 00
Aux. South Ch., Brooklyn, L. I	15 00
1st Ch. Bethelem, Mission Band	10 00
Workers for the King, Madison ave.. N. Y.	20 00
Aux. Harligen, N. J	28 00
" Spring Valley, N. Y	9 28
" Alexandria Bay, N. Y	30 50
Miss Anna Van Wagenen	10 00
Aux. Overisel, Mich	22 63
" 2nd Ch. Pella, Iowa	73 17
Aux New Paltz, N. Y	78 00
" Mahwah, N. J	25 45
" Niskayuna, N. Y	15 00
Young Ladies' Society, 1st Ch. Kalamazoo, Mich	35 00
Aux. 12th St. Church, Brooklyn, L. I	60 00
" Brighton Heights, S. I	16 34
" Fonda, N. Y	24 71
" Stuyvesant, $41.93. Special gift $50.00..	91 93
" Utica, N. Y	75 00
Sunday School, Mission Band, 1st Ch. Albany, N. Y	40 00
Aux. 1st Ch. Somerville, N. J	97 00
" 2nd Ch. Poughkeepsie, N. Y	92 15
Sunday School, 1st Newark, N. J	30 00
Aux. Montville, N. J	45 00
" Westerlo, N. Y	8 00
" Flushing, L. I	22 00
" Fishkill-on-the-Hudson, N. Y	25 00
Mrs. Henry N. Cobb	15 00
Ten members Union Ch. High Bridge, N. Y	20 00
Self Denial Mission Band, Griggstown, N.J	10 00
Mrs. Charles Van Wyck	5 00
Aux Lafayette Ref. Ch. Jersey City, N J	35 00
" 1st Ch. Brooklyn, E. D., $181.60, Crystal Society $72.00	253 60
" Greenville, N. J. $66.68. Young Ladies' Mission Band 6 00	72 68
Young Ladies Mission Band, 1st Ch. New Brunswick, N. J	30 00
Mission Guild, Franklin Park, N. J	117 60
Aux. Pascack, N. J	15 13
" 1st Ch. West Rotterdam, N. Y	36 00
" Suydam, St. Ch. New Brunswick, N. J	10 00
" Fairfield Ch., Kingston, N. Y	30 25
" Catskill, N. Y	37 00
" Irving Park, Ill	80 00
" 5th Ch., Grand Rapids, Mich	100 00
" Grace Ch., N. Y. city	55 50
" Tappan, N. Y	13 75
" Readington, N. J	26 58
Aux. Canajoharie, N. Y	$ 42 00
Aux. 1st Ch , Poughkeepsie, N. Y	60 00
Aux. 2d Ch. Tarrytown, N. Y	26 00
" Wayne St. Ch., Jersey City, N. J	65 65
" 1st Ch. New Brunswick, N. J	60 00
Mrs. Sarah Jackson, Phelps, N. Y	5 00

Aux. North Ch. Newark, N. J.		180 05
" Herkimer, N. Y.		30 63
" Upper Red Hook, N. Y.		60 80
" 1st Ch. Schenectady, N. Y.		113 00
" Ellenville, N. Y.		20 00
" Fishkill, N. Y.		40 00
S. S. Fishkill, N. Y.		20 00
S. Schoo! 5th Ave. and 48 St., N. Y. City		50 00
Aux. Bergen Point, N. J.		45 09
Girl's Mission Circ!e, Nyack, N. Y.		60 00
Aux. Holmdel, N. J.		32 57
" 1st Harlem Collegiate Church, N. Y.		159 85
" Middleburgh, N. Y.		10 00
Mrs. P. S. Danforth		30 00
Aux. 1st Ch. Hoboken, N. J.		15 00
" Union Ch. High Bridge, N. Y.		28 75
" Helderberg, N. Y.		30 00
" Church Bergen, Jersey City Heights		49 75
In Memoriam		25 00
Aux. Greenwich, N. Y.		35 54
" Holland Church, Fulton, Ill.		16 26
Griffis band, 1st Ch. Schenectady, N. Y.		76 00
Aux. Grove Church, New Durham, N. J.		110 00
Mrs. Linda Vandermeyer.		25 00
Aux. Newkirk, Iowa		20 00
" Boght Church, N. Y.		12 00
" Middlebush, N. J.		11 00
Mrs. J. H. VanDoren		5 00
Chinese S. School, 1st Ch, New Brunswick, N. J.		15 00
Aux. Raritan, N. J.		122 50
Mission band 2d Ch. Somerville, N. J.		60 00
1st Church Philadelphia collection	62 00	
2nd " " "	72 25	
2nd " " Sunday School	10 00	
2nd " " Young Ladies Social.	50 00	
Mite boxes from all the Churches	125 58	
Total in Auxiliary		329 83
Aux. New Utrecht, L. I.		175 00
" 2nd Ch. Paterson, N. J.		18 88
" Schraalenburgh, N. J.		23 00
" Queens, L. I.		13 88
" 2nd Ch., Harlem, N. Y.		117 50
" Caatsban, N. Y.		50 82
" Merry Helpers, 1st. Newark, N. J.		10 00
Ferris, aux. 6th Ave. Union Ch., N. Y. City		18 00
Aux. Saugerties, N. Y. $41.00 Mission Band, $3.00		47 00
" North and South Hampton, Pa.		11 40
" 34th St. Ch. New York city.		122 78
Helen E. Aycregg Mission Band, Passaic, N. J.		120 00
Aux. 4th St. Collegiate Ch. New York city		100 88
Mrs. John Steele		5 00
Aux. Church on the Heights, Brooklyn, L. I.		156 36
" Clinton Ave. Ch. Newark, N. J.		85 60
" 1st Ch., Hackensack, N. J.		60 00
" Farmer Village, N. Y.		43 92
" Alto, Wis.		67 50
Mrs. Geo. J. Van Neste		5 00
Aux. 2nd Ch. Claverack, N. Y.		39 62
Total		$1,745 89

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*,
39 West 46th St., N. Y. City.

Special gifts by Churches in the Particular Synod of Albany, for the education of a native Christian woman in a medical college in India.

Holland Ch., Albany, N. Y.	$ 3 00
Geneva, N. Y.	5 00
2d Ch. Bethlehem, S. C. E.	5 00
Mission Workers, Buskirk's Bridge, N. Y.	3 00
Church, Cicero, N. Y.	1 00
Amity Church, Vischer's Ferry, N. Y.	4 00
Fonda, N. Y.	7 00
Owasco Outlet, N. Y.	4 00
Saugerties, N. Y.	5 00
1st Ch. Patterson-ville, N. Y.	4 00
Niskayuna, N. Y.	4 00
Herkimer, N. Y.	5 00
Guilderland Center, N. Y.	4 00
Kingston, N. Y.	5 00
Albany, N. Y.	20 00
Schenectady, Aux. $10.00, Griffis band, $5.00.	15 00
Lisha's Kill, N. Y.	4 00
Miss Jane W. Hopkins	20 00
Caatsban, N. Y.	7 00
Amsterdam, N. Y.	3 00
Schoharie, N. Y.	3 50
Total	$152 50

BOARD OF EDUCATION R. C. A.

Receipts in March, 1889.

From Thirty-fourth St. Ch. New York		$ 43 31
Ch. of Clarkstown, N. Y.		17 18
Collegiate Ch. New York, ad		10 00
Ch. of Tappan, N. Y.		3 20
Clover Hill N. J.		4 16
Lawyersville, N. Y.		6 00
Millbrook, N. Y.		5 70
2d Ch. Rotterdam, N. Y.		5 82
2d Ch. Pella, Iowa		6 15
A Friend, Constantine, Mich.		5 00
Ch. of North Marbletown, N. Y.		3 27
Madison Ave. Ch. New York		105 00
Rev. C. W. Higgins, Omaha, Neb.		5 00
1st Ch. Coxsackie, N. Y.		4 72
Ch. of Germantown, N. Y.		2 40
Onesquethaw, N. Y.		1 35
Schuylerville Ch. N. Y.		22 75
Ch. of Fairview, Ill.		10 98
1st Ch. New Brunswick, N. J.		20 04
St. Remey Ch., N. Y.		7 50
Ch. of Philadelphia, Kan.		2 90
Peapac', N. J.		4 51
5th Ch. Philadelphia, Pa.		25 00
Union Ch. Jerusalem, N. Y.		1 35
Ch. of North Blenheim, N. Y.		3 45
Breakabeen, N. Y.		3 00
Lodi, N. Y.		11 20
New Durham, N. J.		40 00
Sab. School, Flatlands, L. I.		15 00
Ch. of Oyster Bay, L. I.		14 06
Stuyvesant, N. Y.		20 00
Montgomery, N. Y.		23 10
Cleveland, O.		8 00
1st Ch. Astoria, L. I.		15 27
4th Ch. Albany, N. Y.		2 01
4th Ch. Philadelphia, Pa.		15 00
Riverside Ch Paterson, N. J.		1 00
1st Ch. Poughkeepsie, N. Y.	$39 62	
" Henry L. Young, Esq.	25 00	$ 54 62
Ch. of Catskill, N. Y.		32 64
Collegiate Ch. Harlem, N. Y.		116 90
1st Ch. Bayonne, N. J.		17 06
Union Ch. High Bridge, N. Y.		21 33
Wayne St. Ch. Jersey City, N. J.		13 31
2d Ch. Totowa, Paterson, N. J.		17 60
2d Ch. Freehold, N. J.		27 60
Ch. of Three Bridges, N. J.		3 71
German Ev. Ch. Jamaica, L. I.		8 00
Ch. of Auriesville, N. Y.		10 00
Harlingen, N. J.		4 52
Greenport, N. Y.		2 00
Bedminst-r, N. J.		24 50
Holland Ch. Albany, N. Y.		5 00
Ch. of Bloomingdale, N. Y.		9 13
Belleville, N. J.		8 98
Metuchen, N. J.		8 92
Fishkill-on-Hudson, N. Y.		39 44
1st German Ev. Ch. Jersey City, N. J.		10 00
Sab. School, 1st Ch. Long Island City		2 00
Ch. of Centerville, Mich.		10 00
Total		$941 62

FOR PAROCHIAL SCHOOLS.

From German Ev. Ch. Hoboken, N. J.	$10 00
German Ev. Ch. Brooklyn, L. I.	10 00
Total	$20 00

FOR SPECIAL ACCOUNTS.

From German Ev. Ch. Brooklyn, L. I.	$40 00
Rev. Geo. J. VanNeste	5 00
Total	$45 00

F. J. HOSFORD, *Treasurer*,

VOL. 2. No 6.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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N.Y.

· JUNE, 1889 ·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. JUNE, 1889. No. 6

Editorial.

The financial statements from the treasurers' of the various boards will be found elsewhere in this issue. The fact that the total amounts have in no case reached the figures set by General Synod, should awaken careful consideration. Either the General Synod is mistaken as to the ability of the church to raise such sums of money annually, or the churches are mistaken in their use of methods to gather these sums from the people. On several occasions we have declared that the Synod's judgment of the ability of our church to raise the money is sound. We believe that the difficulty lies nearer to the General Synod however than the membership of the churches. The Ministers and Elders, or to widen it, the Consistories, are the responsible parties in devising better methods of raising the money than the present methods in many of our churches. If instead of glowing resolutions, and still more, rosy-colored speeches, there could be a conference as to ways and means of reaching the individual members of our churches, and the delegates to Synod would go home to put all these methods into practice, from the month of June until the close of the year, we believe that in a few years we would have a thoroughly aroused church, giving in a systematic, consecrated, liberal way. The annual collection may look large in the acknowledgement column but if analyzed, it might with several be a wonderful deficiency in respect to the amount that the individual membership is able to give. We are afraid that very few of our ministers or consistories would like to depend entirely upon an annual plate collection for the support of the gospel in the home pulpit. We believe that our representatives in the mission field are worthy of as much consideration. We believe that the church that does not develop the resources of the average membership, but depends upon a few liberal and large givers to swell the receipts, is making a fatal mistake in the matter of raising large sums from year to year. If an extraordinary pressure may bring out several large gifts to avert a debt one year, it is perilous, if not folly, to expect such a result from year to year. We believe in an "open chase" of the average giver every year until he is captured, rather

than a "still hunt" for big game in the closing month of the year. What this General Synod ought to make an attempt to accomplish is to convert its members to the work of raising money for the Boards by every method which through the test of experience has proved successful. What will work in one church successfully ought to be presumed to work anywhere, until it has, through trial been proved a failure.

* * *

The thirty-fifth annual report of the Arcot Mission contains some very interesting information concerning the past years' work. A very striking fact opens the report: "For the first time since the founding of the mission thirty-seven years ago, have we been called to lay one of our ordained missionaries in the grave here in our Mission. Two lady missionaries have been buried here on the field." Dr. Hekhuis after seven years of labor has been called away by the Master. With regard to the general review of the year's work the report says, "It is not all success. While four of our eight stations have had considerable accessions in communicants, the others have had such fallings off as to counterbalance the gains." The causes of this recession are mentioned later on, as due to the proselyting tendencies of Roman Catholic priests. But in every case, it was simply a going back again to the church from which the villages came to our missions. It would seem that the "loaves and the fishes" principle prevails in heathen lands. It is to be hoped that the missionaries will not resort to any such measures to swell the lists of adherents. Better no gain, than at such a price. We are sure that the cutting off of unworthy members even at the cost of lowering the total number of communicants, is a positive gain in strengthening the church in its own life, and also in increasing the church's influence in the eyes of the world.

The training of a native ministry, is after all the hope of all of our mission fields. The report says that this work is in better condition than ever before. But educational work without evangelistic practice is very apt to be top-heavy. We believe that while the head is stored with the gifts of doctrine, the feet ought to be shod with the gospel. Education and evangelism are the wedded methods of Christian work everywhere. The mission reports that the missionaries and native workers have preached in 3,000 new places, and over 3,000 more times, and to 49.-000 more people than in the preceeding year. We believe that the Church of Christ is responsible for the souls of the heathen in the matter of contact. For conversion we are dependent upon the Holy Ghost and the person who hears. Among many things in the report that are interesting, we wish to draw attention to the Industrial School work at Arcot. "Two trades are being taught. Seven

boys are learning to weave floor rugs, and two of them have advanced so well that the teacher was dismissed and the work has not suffered. There are fifteen boys in the carpentry class. This work must go on. The government helps in part to support this work. There in India, where every trade is a caste shut tight against all outsiders, the need of Industrial Schools is exceedingly great. In behalf of our mission and of him (Dr. Hekhuis), whose chair is vacant, in behalf of our hundreds of Christian boys who are looking for some employment, a step higher than coolie work, we make this appeal."

CHARITY.

I hold that Christian grace abounds
Where charity is seen; that, when
We climb to heaven, 'tis on the rounds
Of love to men.

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet and fair,
Love makes them so.

Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

—*Alice Cary.*

THE MACEDONIAN GIVERS.

The churches of Macedonia had ten excellent points in giving:

1. First they gave themselves to the Lord.
2. Then to those who needed help "by the will of God."
3. They gave of their own accord.
4. Out of their deep poverty.
5. In trial of affliction.
6. With abundance of joy.
7. According to their power.
8. Yea, and beyond their ability.
9. With an abounding liberality.
10. Earnestly entreating the opportunity as a favor ("grace") to themselves.—*Selected.*

APOSTOLIC EVANGELISM.

REV. C. H. PARKHURST, D. D., NEW YORK.

"The seventy." we are told, "He sent before His face into every place whither He Himself would come." The Lord always works through some forerunner. Whatever doctrine we may hold as to the agency of the Divine Spirit, it still remains true that a man or woman whom the Lord has touched is the Agency He uses in reaching those who have never been touched. We might all meet here once a week and pray for the salvation of a family, or a block of families over on the east side of town, but no family or block over there will be saved until some saved man or woman goes there for the Spirit to operate through. We are familiar enough with the language of St. Paul in the 10th of Romans: "How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" To be sure, that language has been familiar in its association with missions; but it is time we all understood that it is all one matter. Christianization is missionary business from first to last; that is the true genius of the entire institution. Lines of latitude and longitude are the sheerest accident in the case. Fifth avenue, Third avenue, Cherry Hill, highlands of Mid-Africa, your next door neighbor or an antipodal Chinaman—geographical distribution has no relevancy to the immi-

nent fact of the matter or the structural processes of it, any more than methods of gravitation or principles of mathematics require to be graduated to distances north and south of the equator,or east and west of Greenwich. For reasons known to Himself, the Lord has adopted the policy of forerunnership. It is in our example from Luke,and in every chapter of gospel history written since. Some man, or woman, or child always goes before the Lord. The Lord creates harvests on humanly prepared ground. He moves over a highway humanly builded. He converts men, but uses an already converted man in doing it. He sent forth disciples into every place whither He Himself would come. It is still so. The Lord still works by the lines He laid down for Himself in Galilee. Christianity is contagious, but, as the Word itself imports, goes by contact. It jumps no intervals. We understand this so well that it would never occur to us that the gospel, withal it is divine, would speed eastward to Siam unless some one went with it. There is no suspicion that possibly it might get carried in the air, or wafted in the wake of a rotatory storm. The Holy Spirit does not travel in the air. The gospel does not jump avenues. An unconverted man living a block east of us is as far from the gospel as though he were resident in Japan, till a gospelized man touches him. If a man, before my own eyes, goes down to death n the more dreadful sense of the word, and I have raised no finger to save him—I who have been reached by the Spirit of God, and appointed, as every such one is, to be a rescuer of the perishing, as God is just I will be doomed to a sorer retribution than he, and a hell that is more tormenting. I deserve it. With a live conscience in me, an open Word before me, and the Divine Spirit aglow in my heart, I declare before God that I would take the doom of the damned impenitent, before I would take the award of the professed convert who clutches at the hand of Christ, in blood-curdling indifference to the gasping, struggling souls that are everywhere about him. It is a solemn thing to die, but it sometimes seems a more solemn thing to live, in view of what we can make our life to be in the way of rescue, and in view of what we can *fail* of making our life to be.

MISSION WORK IN THE (GERMAN) REFORMED CHURCH.

(The German Reformed Mission Journal.)

1. The Home Mission work of our Church is carried forward under several Boards (consisting of ministers and elders elected by the Synods). The three English Synods of the east (United States, Pittsburg and Potomac) have for nearly fifteen years carrried forward their Home Mission work together under what is on this account commonly called the Trisynodic Board.

2. Under this Board we now have over fifty missions. Of these, nearly two-thirds are in the East and the rest in the West.

3. The mission field is very large,

and the calls for aid are many and earnest from East and West. The far West, especially, is rapidly filling up; and in many places our own people are calling for pastors where the prospects for success are very promising.

4. Besides more money for the support of new missionaries, we must have more money also toward the building of churches in these new missions.

5. Even the work now in hand is much embarrassed. Our missionaries are not promptly paid their small quarterly dues. Many are waiting to-day, even in distress. Frequent sad letters tell us this.

6. The Board asks the three Synods for only $22,000, which our 120,000 communicant members can easily pay.

I.

For a period of twenty-five years, from 1840–1865, our Church was a regular contributor to the American Board of foreign Missions. The first money was paid October 13, 1840, and the last money October 9, 1865. Total amount, $27,986.99.

II.

The first monies received for Foreign Missions in our Church was October 23, 1838, from "The Sunday-school Educational and Missionary Society for Foreign Missions of the Reformed Church," Trenton, N. J., per Pastor Rev. John H. Schmaltz, $4.00, and from the Rev. D. Hertz, pastor of the Ephrata Reformed Charge, Lancaster County, Pa., $7.31 1-4.

III.

The contributions for the first year, 1838, amounted to $811.13 1-4, and for the fiftieth year, 1888, $20,000.

Woman's Department.

FELLOW LABORERS WITH ST. PAUL.

"Those women which labored with me in the Gospel and others of my fellow-laborers whose names are in the book of life."

They lived and they were useful: This we know,
And naught beside;
No record of their names is left to show
How soon they died;
They did their work and then they passed away,
An unknown band,
And took their places with the greater host
In the higher land.

And were they young, or were they growing old,
Or ill or well;
Or lived in poverty, or had much gold
No one can tell.
One only thing we know of them: they were
Faithful and true
Disciples of the Lord, and strong through prayer,
To save and do.

No glory clusters round their names on earth
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please
Although unknown,
And their lost names shine forth in brighest rays
Before the throne.

O take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be;
And if within the book of life is found
My lowly place
Honor and glory unto God rebound
For all His grace.

Marianne Farningham.

ANNIVERSARY NOTES.

FOREIGN MISSIONS.

The Fifteenth Anniversary of the Woman's Board of Foreign Missions was held on Tuesday, May 14th, in the Collegiate Church, corner 5th avenue and 48th street. Mrs. Jonathan Sturges, President of the Board, presided, assisted by

Rev. Wesley R. Davis, D. D., who read the Scripture lesson, after which prayer was offered by the Rev. Dr. W. J. R. Taylor.

The Annual Reports of the Foreign Corresponding Secretaries were read by Dr. W. H. Gleason; the report of the Home Corresponding Secretary by Dr. Henry N. Cobb, and the Treasurer's report by Dr. E. B. Coe.

Rev. Mr. Van Der Wart presented the report of the Nominating Committee, which was accepted.

Rev. Dr. Leonard W. Kip, of Amoy, China, was then introduced, and spoke on "Our Work in China," corroborating by personal experience, the facts as given in the Annual Report. Progressive work is being carried on in every department. The increased school attendance is encouraging, especially so when one takes into consideration, that owing to Christian influence the rule has been established that no girl is permitted to remain in schoolwho has bound feet. More are becoming familiar with the Romanized Colloquial, one out of every five of the churchmembers being able to read it. There is an urgent call for one or two lady teachers for the school and the mission look to the women of our church to supply the need.

Rev. J. H. Wyckoff, of India, was the next speaker, and he graphically pictured to us the state of the women in India, dividing them into two classes, the married and the widows. To reach them three methods are adopted, preaching, schools and zenana work. The seclusion of women in southern India, is not as marked as in the northern districts where Mohammedan influences prevail.

In the Christian schools a primer is in use which combines religious and secular teaching on alternate pages. The school sessions closing with the repetition of the Lord's Prayer.

The influence of women is most felt in the house where a mother or grandmother averse to Christianity, objects to the younger members of the family coming out on the Lord's side. Zenana work is a power in such cases. Gain the women of India, and you have gained the land for Jesus Christ.

Rev. Mr. A. C. Sewall, of Schenectady, made the closing address, and he spoke very impressively concerning the events of the transfiguration. And in a most effective and solemn manner he drew lessons for the Lord's disciples of to-day, who are too apt to be content with present surroundings, and not working with all their might that others should be the possessor of the same blessing.

From to-day's Mt. of Privilege, let us go forth strengthened with all might to follow Him who hath left us each some work to do.

E. C.

HOME MISSIONS.

A large audience assembled in the afternoon to attend the sixth anniversary, of the Woman's Executive Committee of Domestic Mis-

sions. The Rev. Dr. Terry presided, and the exercises commenced by the singing of the familiar hymn,

"In the Cross of Christ I Glory."

This was followed by prayer from Dr. Terry, and afterwards he read the first fourteen verses of the first chapter of the Acts. The congr egation again joined in singing,

"Praise on Thee, in Zion's gates,
Daily, O, Jehovah waits."

At the conclusion of the hymn, Dr. Terry in the most felicitous manner, introduced the first speaker, Mr. Samuel M. Zwemer, at present studying in New Brunswick. He is the brother of the Rev. Frederick J. Zwemer, "our missionary," and so his words had added interest to the members of the Woman's Executive Committee. Mr. Zwemer's topic, was the "Hollanders, settled in in Dakota and Iowa." His address was full of zeal and strength, and it was illustrated by four pictures. Two of which showed the crude home life in Dakota, the third, a church near Grand View, North Dakota, which is built of earth and sods, mixed with the reed grass of the prairies. His words were pathetic as he described this church, closing with a comparison between it and the magnificent buildings in which we were now sitting Looking upward, at its almost limitless arches and beautiful frescoing, he said: "Look on this picture," and with a gesture toward the illustration," and then on *that.*"

His last representation was of the North Western Classical Academy at Orange City, Iowa, an institution which deserves encouragement.

Rev. Wesley R. Davis, D. D., was then introduced. He spoke of Christian women,and much that had been accomplished by them, from the time of Deborah and Ruth, until the present day. He particularly talked of woman's successful labors, in the various departments of Domestic Mission work. His address closed with a beautiful illustration, relating to the key note of his talk, and throughout it received the most careful attention.

A notable feature of the anniversary, was an absence of verbal reports. This year the usual order was varied by having them printed. They were compiled by the corresponding secretary, Mrs. Edmund B. Horton, and published in a dainty pamphlet form, each tied by our Dutch orange ribbon. They were liberally distributed, thus giving all present a graceful souvenir of the occasion, and allowing the readers in the quiet of their own homes, full opportunity to be brought into close contact with th work.

A fuller rebort will be published and circulated later.

EMMA J. GRAY.

The world will allow you to manifest an energy, reaching to enthusiasm, in everything but the great concerns of Christ, the soul, and eternity.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

AFRICA.

The June number of the MISSION FIELD for 1888 contains a very full statement of the missionary work, and workers in Africa. To that we refer our readers for general facts and figures. It is our purpose in this issue to give personal testimony of workers on the field, drawn largely from the report of the London Conference, which every lover of missions should possess.

WEST AFRICA.

Rev. W. Allen of the Church Missionary Society said: "West Africa is still almost enveloped in heathen and Mohammedan darkness. Several religious bodies have a few scattered stations along the coast, most inadequately manned, where the rays of the Gospel are feebly shining, while there are large stretches of coast inhabited in some cases by the most intelligent and industrious of African negroes, where nothing is done to overthrow the kingdom of Satan. As for the interior it is at present almost untrodden by the missionary's feet. West Africa contains 50 millions of inhabitants, who for the most part are living in the very lowest depths of degradation and devil worship." After commenting upon the fact that missionary work must necessarily be slow and difficult he speaks of the results in Sierra Leone. A fortuitous concourse of the most abject and degraded beings that slave dealers could collect, or humanity produce has been converted in comparatively few years into a colony of intelligent educated men and women, professed believers in the Lord Jesus Christ, and far more scrupulous about their attendance at church and the various ordinances of religion than professing Christians in England. The quiet and orderly observance of the Lord's Day is a most remarkable feature and puts London to shame.

Speaking of the work in the Niger Mission he contrasted the desolation wrought by Godless European traders with the blessings of converted native workers in the persons of Bishop Crowther and his son. The Crowthers were there twenty years ago, and already these places are Christian. He visited the Juju Temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, whose flesh had been consumed by the priests at

people of Bonny, and I found it in a state of ruin and decay, and with only two or three hundred skulls as ghastly memorials of former days. I passed through the grove that once was the receptacle of so many murdered infants, and found it had become the regular highway from the town to the church, and that the priest was now a baptised Christian. I went ashore and addressed 885 adult worshippers including the King, three former heathen priests and a multitude of slaves, and found the work of conversion still going on; for in addition to 648 persons already baptised, of whom 265 are communicants, there are over 700 at Bonny alone under instruction preparatory to baptism."

NORTH AFRICA.

Rev. H. Grattan Guinness after calling attention to the duty of the American negro in the evangelization of Africa, spoke of the mission among the Kabyles, the native races of North Africa. That race is very numerous, some ten millions of them in Morocco, Algiers, Tripoli, Tunis, and right along the borders of Egypt. These people are near, within three and a half day's journey from London. What a field of missionary work! Speaking next of the region south of this, the Soudan, he said: Soudan is the home of the blacks. In its three divisions, Western, Central, and Eastern, there are neglected nations, probably one hundred millions, whose languages have for the most part never been acquired. And in the whole of that region there is not one solitary missionary.

EAST, AND EAST CENTRAL AFRICA.

Mr. Eugene Stock, the editorial secretary of the Church Missionary Society gave the Historical sketch of the work of that body. "In 1837 a young German missionary Ludwig Krapf, sailed for Africa. In 1844 after privations and persecutions in Abyssinia and neighbouring countries, he landed at Mombasa. He hears from traders of a great lake in the interior. That is the first word that reaches a European of the lakes in Central Africa. He settles there and within six months he begins his work by digging two graves. There he lays his young wife and new born babe. He writes home. "Tell our friends at home, that now you have a grave in East Africa, and therefore are summoned to the conversion of Africa from its eastern shore." Livingstone went out four years after Krapf. In 1858 Speke discovered Victoria Nyanza. In 1874 a telegram in the London papers read, "Livingstone is really dead, and his body is coming home in one of the Queen's ships." That I take it is the starting point of Modern Missionary enterprise in Africa. There were missions before, but the country was roused now. March 12th, 1882, the first baptism of adult converts took place in Uganda. Then comes the story of Hannington and the Uganda martyr church, and Parker, and MacKay, and Gordon, whose

names and Christian fortitude can never die.

Rev. David Charters of the Congo Mission said: "It is a singular fact that Africa is receiving more attention to-day than ever. With the exception of the Soudan, we might say that the whole of the Dark Continent, is no longer dark and hidden. New States have been, and are being formed. Railways are being projected, commercial men are looking on with eager eyes, Africa is opening up. The hour of her redemption draweth nigh. She is about to become a nation."

Speaking of mission work in the Congo region he said: "There is now on the Congo, The American, English Baptists, Bishop Taylor's Mission, and the Swedish Mission. The soil is virgin, the people are yet unbiassed, surely we will not wait until they become hardened in sin like their brothers on the coast before we send the gospel to them."

SOUTH AFRICA.

Perhaps no greater testimony to the power of God in missionary work is found than in the Christianization of Madagascar. The story of that wondrous work has been given to our readers. South Africa is the field of colonists, European life has come in contact with native races under more set tled conditions in the South of Africa than elsewhere. South Africa is an exceedingly healthy country and the difficulties of climate and health are not felt. There are two races, the Gariepine people and the Banta people. The former include the Hottentots, the Korranas, and the Bushmen among whom the early missionaries labored. Perhaps no better evidence of the power of the work could be given than the conviction of the Dutch colonists that the work which was so zealously opposed by their fa thers is a work of God. Rev. John Mackensie said with regard to this matter: "In South Africa the majority of the colonists were dead against having their chattels turned into men; they did not want that the gospel of Christ should be brought to those who were put up at auction like a horse or a cow. But what is the condition of things now? The colonists the members of the Dutch Reformed Church, instead of opposing Christian missions, came in the course of time highly to approve of them, and their sons and daughters are now engaged in the mission work. The Dutch Reformed Church of the Cape Colony—a Presbyterian Church—has its own missionary society now, and if in any village throughout the colony there should be a community of black people not ministered to by a European society, there you will find the Dutch Reformed Church at work, so that this church has not only overcome its first opposition to the work of Christian missionaries, but it is now engaged in the work itself. The argument is complete. You are in a vise, so to speak. You say you disapprove of Christian missions; that they do not do this, that, and the other; but we say, here are the bitter opponents of the thing when it first began, and they have been convinced by what has taken place in their own midst, and not in a few years, but after generations of experience, and they are now engaged in the work themselves.

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved. That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount looking to the churches for loyal support.–*General Synod, June*, 1888.

TREASURER'S STATEMENT.

Comparative receipts for the year ending April 30th, 1888, and April 30, 1889.

MISSIONARY DEPARTMENT.

	1888.	1889.
Churches	$19,683.71	$21,730.81
S. Schools	5,723.56	5,972.69
Individuals	1,886.62	2,553.61
Ladies' Aux	732.10	921 89
Women's Ex. Com	711.53	1,188 60
Legacies	9,585.00	3,442.92
Int. on Invested funds	649.87	851 86
Total	$38,972.39	$36,662.38

BUILDING FUND DEPARTMENT.

Churches	$5,955.51	$5,557.42
S. Schools	1,134.67	1,095.43
Ladies' Aux	134.46	
Women's Ex. Com	6,802.00	3,916.63
Church Builders	143.69	2,155.20
Individuals		4,688.65
Total	$17,061.25	$17,413.33

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City

NOTES FROM THE FIELD.

HARD TIMES.

A pastor in Kansas with a large family, and a salary of $475 a year writes:

"Enclosed find $9.40, a collection from our church for Domestic Missions. Considering the circumstances it is not so small as it seems. The people are not well off, and the failure of the crops for two seasons is felt. Some are moving away to Oregon. Some are leaving their farms by foreclosure of mortgage, and have to rent. If we have good crops again it will help the people along, but still they will feel the effects. Interest has to be paid, and other debts, and when better times come there are many necessary things to be bought that are postponed at present.

"It will be a hard struggle for quite a while. The Motto of Kansas, "*per aspera ad astra*," is well chosen. At least the first part finds daily application. The latter part is more a matter of hope than fruition at present.

It pleased the Lord to take another of our little ones, the youngest, to Himself. The funeral services were conducted by Rev. Thompson, a Presbyterian Minister. We are too far away for any of the Ministers of our church to come, and on this account no one of our relations could be present. The Lord has sustained us by His grace, and we feel Heaven nearer to us. The dear ones are gone before. They are at home while we are pilgrims. It is a comfort that they are safe with the Lord. We can trust them with Him.

"The boxes and barrel of clothing sent by the ladies society are a blessing to us, and we feel very grateful. The bonds of Christian love are strengthened thereby. Those women are doing a noble work in the Lord. How much comfort and joy they bring to the home of the missionary.

W. E. C. HELP.

The pastor at Bethany, Ia., writes March 27th: "Last Monday in the forenoon we had a meeting of the consistory, and in the afternoon of the congregation. The grant of the Board was received

with heart-felt thanks. After sending our application we were not idle. There was opposition to building our new parsonage on the church lot, as the cemetery is just next, so Mr. L. Van Rees presented the church an acre from his farm about sixty yards northwest of the church on the opposite side of the State road, valued at $100 or more. The people rejoice, the Lord has blessed them, and they are encouraged to go forward in His name."

ANOTHER HAPPY CONGREGATION.

The Pastor at Ramsay, Ia., writes under the date of April 4th: "Last Sunday, as I was ready to go to church to preach, a letter was given me containing the check of the Church Building Fund for $400. Oh! how my heart was cheered at that precious moment of most needful aid received. It was a very pleasant day, and my church was crowded with an attentive audience. After I had delivered my sermon, I made it known to all, that I had received the aid for which we had so long waited. There was a smile on every face: our hearts are full of joy and gratitude. Our congregation is now in a good and happy condition, with both parsonage and church completed, and free of all debt."

STILL ANOTHER.

This time from the brother at Baileyville, Ill. He says: "I commence my letter with the holy words of the Psalm 103: 'Bless the Lord, O my Soul, and all that is within me: Bless His Holy Name. Bless the Lord, O my Soul, and forget not all His benefits' Your letter with check for $800, arrived Friday, March 15th, and only pressing work was the reason that you must wait some days for a letter; I cannot tell how glad my heart is, not only for the money, but also for the letter, full of kindness, which you wrote.

"To build up a congregation at Baileyville is hard work, but the greatest hindrance was the heavy debt. Now it is lightened, and I hope that before long we will sweep away the whole. We feel now that our church is standing on a good financial foundation, and many who were afraid of the heavy burden, will have more trust and will come to closer connection with the church.

"It is hard for me to express myself, but I hope you will understand my writing and know how glad we are. My congregation send the heartiest thanks to the Board. We will never forget what is done for us, and will do what we can to sustain the Board of our church."

CHURCH BUILDERS IN NEBRASKA.

One of the most hopeful signs in many of our mission churches is the interest the children are taking in our church work, and especially in church building. The pastor at Pella, Neb., writes, March 19th: "Your letter to Sunday School Scholars was received. Our Sunday School has

made a collection once every month since last May. Although the collections have not been very large, I will try hard to keep them up. It would be a good plan if we had about fifty copies of your letter for our school.

"The school is increasing in number, and more and more interest is manifested among the scholars.

"Our church building is so far finished that we can hold service in it both in winter and summer. The inside is finished except seats. Some finishing has yet to be done on the outside, and painting. The parsonage has been greatly improved. If we should have a fair crop, and be saved from storms, etc., we will make further improvements next fall. There is no debt, but all that has been done on church and parsonage has been paid for, the prospect is encouraging."

CHURCH BUILDERS IN DAKOTA.

The Sunday School at Westfield, Emmons Co., Dak., does not forget to practice the "two cents a month" plan even when the school must close because of severe winter. On April 18th the Superintendent writes as follows:

"As our Sunday School is again in running order our little Church building band has paid in to me their two cents a month which had not been collected during the winter months, for we had no Sunday School on account of the cold weather, long distances to travel, and too cold a church building; but now the spring has come we hope that our service will be more regular, and also the taking up our little collections to aid in building churches for needy congregations. Though needy ourselves we are willing to place our shoulders to the wheel and carry as much of the burden as we can. Our band is small, only 34 in number, but we trust more will join us soon. You will find enclosed $2.50. It is only a little, but drops make the ocean and minutes the year. We too have learned that a little helps, for last fall when our church building was in danger of being sold, the good people of Tarrytown, N. Y. sent aid to us. They may call it a small gift, but it was a large one for us, and we learned that the good shepherd watches his flock and when danger threatens help is at hand."

A GLAD SURPRISE.

The pastor at Englewood, Ill., recently sent this cheering news:

"We at Englewood had a grand surprise. The Sunday School at Brighton Heights, S. I., presented us with a very handsome communion service and baptismal bowl. How sweet the thought that the children are thus reminding us of our Master's request, 'Do this in remembrance of me.' 'Out of the mouth of babes and sucklings thou hast perfected praise.' We were greatly delighted with such a lovely token of the children's work for the Master."

OUR RESPONSIBILITY TO HOME MISSIONS.

NEAR the end of HIS earthly ministry, during that peculiarly tender communion of the last Passover, in that marvelous converse

recorded in the Gospel according to John, the Master tells his disciples, in language which could not reverently be spoken by human lips, "*All things that I heard from my Father I have made known unto you. Ye did not choose me but I chose you and appointed you, that you should go and bear fruit and that your fruit should abide.*" The force of this scripture is irresistible that it was the mission of Christ to come as the world's Savior, preaching the good news, and to die as the world's ransom; and not the less, that those who believe on his name are received into the closest friendship commissioned with the same work that Christ began, and promised the wisdom and the power of God in its accomplishment. If Christ came to save the world, the church of Christ is intrusted with the same commission. As Moses lifted up the serpent in the wilderness, so must the disciples of Christ hold up the crucified One to the sight of all people, and nations, and tribes upon the face of the whole earth. OUR RESPONSIBILITY IS TO SAVE THE WORLD.

This responsibility meets us in our own homes. Jesus came to Nazareth where he had been brought up. It meets us in our community life. The Christian Church began at Jerusalem. In the present conditions of city and village life a tremendous responsibility rests upon the Church of Jesus Christ. Who stands a better chance of coming within the saving power of the gospel, the shop-hands of our large communities or the heathens of Japan? What shall we do in the face of the fact that multitudes in all our centers of population are total strangers to the Church; entirely indifferent to her welcome and her message of grace; enslaved by rum and far along the broad road to ruin? Is the Church losing or gaining? The building of luxurious churches, the preaching of intellectual sermons, the formal ordinances of the Church—do these meet the demands of the times? Shall we open our church doors only for a few hours once a week? Do those who love our Lord fulfill their obligation by the attendance of an hour at the Sunday morning service—the one distinct act of worship for the week? Is it fair to charge up that man's religion in the ratio of one to one hundred and sixty-eight? Is it easier to do the work in Dakota—that is, to let some one else do it—than it is to leave our pleasant homes and enticing literary work to go to the bad-smelling home of some needy sinner? Religion is a very comfortable thing on the avenue, but in the alley just beyond, it may not make the same appeal. But the obligations of brotherhood are forced upon our attention in all human relations and pursuits. "The obligation to obey the law of love is inherent in the constitution of society." It is to serve the Master that we preach Christ. Duty, therefore is plain.

But what shall be said of the responsibility which rests upon

us for the work in more than three thousand preaching stations—an appeal from forty-two States and Territories? It is an argument for self-preservation. It is an argument from patriotism. For we believe, that, as patriotism and valor saved the Union from dismembership and the flag from disgrace, so the Gospel shall save our united land from infidelity and anarchy, and put upon our banner the emblazoned cross of suffering and of glory, the emblem of present prosperity and peace, the earnest for the future days. It is an appeal not for America only, but for the world. The words of command are universal in their application whether as to preacher or to place. They are GO YE—EVERYWHERE!

The present crisis in Home Missions makes a special appeal. All things are now ready. "Forward, the whole line," is the only wise order to be given. Burning questions await an answer. "Must the Pilgrim faith and policy yield now to others the future privilege and honor of evangelizing the new States and Territories? Shall the folly of Kadesh Barnea be repeated by the churches of the United States? There are giants in the land. They are strongly entrenched within the battlements of Indifference, Appetite, and Mammon. It is for us to destroy them in the name of the God of Israel. Who has the trumpet voice that he may speak unto the people that they GO FORWARD?

Our nation will do well to be a student of history. Judah and Israel in Uzziah's time were more powerful than any kingdom under David: but the fire on the altar had gone out. Amos of Tekoa was already thundering the inevitable result of forsaking God. Nor the less in America is it true that outward prosperity will not insure the permanence of the nation. The responsibility for our perpetuity rests upon the people of God. We must plant the sanctuary of Jehovah in the midst of the nation.

WORDS SPOKEN BY DR. GOODELL AT SARATOGA ON BEHALF OF HOME MISSIONS.—These are years of destiny. We are making history. The first century of Christianity was proved by miracles. This latest century of Christianity is proved by achievements. We must work faster or we will go down. God has planted this nation and given Christianity here its greatest opportunity. The way to bring more money to this Society is to plant wider. Fill the land with your publications. Money must come or the missionaries cannot go out. We want men equal to the work. We want strong, earnest men. God is here working out the problem of the ages with us. If we trust in the Lord God omnipotent all will be well.

THOUGHTS FROM DR. GOODELL'S NOTE-BOOK.—I am glad we live in this greatest missionary century since the world began.

It was not a question in Christ's time of getting the masses to church, but of carrying the Church to the masses.

"'I will give you $25; I shall never feel it,' said a gentleman to his friend. 'Give me something you *will* feel,' was the friend's reply."

"WHAT does the West want? Men, consecrated in HEAD and HEART."

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you.

FINANCIAL STATEMENT.

Received in April, 1889	$29,806 21
Previously acknowledged	63,336 03
Total from May 1, 1888	$93,142 24
Deduct for special objects	7,098 39
Total for general work	$86,043 85

The year is ended and the books are closed, with the result indicated above. The amount received for the general work of the Missions is about $24,000 short of the sum required, and by consequence, the new year opens with a debt of $23,500. The debt has been larger before, but never at the opening of the year. Of the whole sum $7,000 remained over at the beginning of last year, and $16,500 is the deficit on the work of the year.

If we seek for the source of this deficiency we find it in the failure to meet the apportionments on the part of a great majority of the Classes. It was estimated that at least $9,000 might be counted on from legacies and other miscellaneous sources. The whole sum of $110,000 was not therefore assigned, but the smaller sum of $101,500. The total receipts on these apportionments were $78,785.52 and the deficiency $22,713.48, almost the exact amount of the debt. With the balance in hand, $997,19, and the apportionments fully met, a clean balance sheet might have been presented to the General Synod.

There are encouraging features in the financial history of the year, notwithstanding. In the first place it is to be noted that, leaving out the previous year, 1887-8, the receipts have never been so large in any one year as in the year just closed, nor in any one month as in the month of April, 1889. Another encouraging fact is that the offerings of the Sunday-schools were even larger than in the year preceding; greater, indeed, than in any previous year; amounting to $11,672,58, or just about one-eighth of the entire receipts of the year.

But the situation is very grave indeed. The continuance of the work and the solvency of the Treasury depend upon prompt and generous contributions during the summer months. From the 1st of May to the 1st of September, *simply to pay our way*, will require about $33,000. The entire receipts for those months last year were $14,491. Churches contributing regularly during these months, as well as those which have not been in the habit of doing so, will see how much need there is of speedy and efficient action. Their response will be the best expression the Board can have, of the mind of the Church as to the continuance of the work.

May 16, 1889.

Cor. Sec.

THE CLASSICAL APPORTIONMENTS.

Mention has been made above of the apportionments to the various Classes, of the amount needed in each year for our missionary service.

It ought to be distinctly understood that the custom of apportionments *did not originate* with the Board. It orignated with

the General Synod. In 1885 that body, convened at Syracuse, adopted the following resolution, recommended by its Committee on Foreign Missions:

"*Resolved*, That the Board be directed to designate at an early date, to the Stated Clerk of each Classis, the proportionate amount that may justly be expected from the Classis for the year, and that the Classes be requested at their first session to distribute this amount among their several churches." (*See Minutes, Vol. XV.* pg. 756.) Subsequent Synods have repeated this direction.

In compliance with these directions the apportionment has been made each succeeding year. It is a matter of no little difficulty and delicacy, as any one attempting it will soon find out. In making it, reference has been had to three points:

1. The number of members in each Classis. But this is manifestly a basis incapable of application throughout the churches. The rate for the entire membership in 1885, to raise $100,000, would have been $1.25 per member. This was plainly above the ability of some and as plainly below the ability of others.

2. Previous contributions by the several Classes to this object and to other objects, especially for Congregational purposes. These seemed to afford the best test of their respective ability to respond to such a call.

3. Representations from the various Classes. Advice and suggestion have been freely sought, and as freely accepted from the stated clerks or missionary agents. Where it was possible to do so these suggestions have been adopted, and great alterations have been made in consequence. In the last apportionment, though the amount sought was $10,000 greater than in the previous year, the amount apportioned was increased in the case of only 15 classes; in 10 no change was made, and in 8 the amount was reduced.

The sums apportioned and the receipts from the several Classes on these apportionments for the year just closed are given below, as also the apportionments for the first year, 1885:

CLASSES	APPORTIONED 1885	APPORTIONED 1888	GIVEN. 1888-9
Albany.	$4,000	$5 000	$4,928 33
Bergen.	3,125	2,750	2,324 30
So. Bergen.	3,125	2,750	2,369 96
Cayuga.	1,250	1,100	812 63
Dakota.		200	142 48
Grand River.	3,000	2,200	1,692 33
Greene.	1,760	1,500	1,350 08
Holland.	2,000	2,550	1,897 05
Hudson.	2,500	2,200	1,599 88
Illinois.	900	1,000	713 12
Iowa.	600	1,300	940 32
Kingston.	1,500	1,350	974 11
N Long Island.	4,000	3,400	2,181 70
S. Long Island.	7,500	8,000	5,526 62
Michigan.	700	700	414 77
Monmouth.	1,000	1,000	711 42
Montgomery.	2,600	2,000	1,151 71
Newark.	6,250	7,000	4,490 73
New Brunswick.	3,500	3,850	2,974 58
New York.	12,000	17,000	14,973 74
Orange.	3,250	3,500	2,497 64
Paramus.	4,500	4,700	3,504 83
Passaic.	2,280	1,500	1,145 18
Philadelphia.	3.500	2,500	1,934 28
Poughkeepsie.	3,000	3,300	2,424 97
Raritan.	3,600	3,000	2,016 74
Rensselaer.	3,000	2,900	3,252 35
Rochester.	1,500	1,000	831 34
Saratoga.	1,750	1,000	570 26
Schenectady.	2,500	2,000	1,253 16
Schoharie.	510	600	285 40
Ulster.	3,000	2,500	2,069 07
Westchester.	3,000	2,800	1,473 00
Wisconsin.	3,000	3,200	3,358 13

It is proper to add that various changes have taken place in the apportionments between 1885 and 1888, but it is not necessary to burden this statement with other columns of figures.

The whole subject is now before the Church, presented by direction of the Board. It is only necessary to add, that no single amount should be judged by itself, without reference to the others, and also to the whole amount to be raised. Should the system be continued, suggestions will be gladly received and the utmost effort made to meet the views of all concerned, so far as compatible with the main object in view, which is, to raise the needed funds. And the suggestion of a better system, if such there be, designed to secure this object more efficiently, will be cordially welcomed.

NOTES AND NOTICES.

MR. BALLAGH writes from Yokohama, April 17th: "The month past has been full of interesting work in the churches

Tokyo, and the interest is spreading in the country. A telegram came from Nagoya for Rev. Okuno or Tamura, to assist in a revival movement, which had begun there. Here, preaching services are held every night for unbelievers, the character of the meetings being advertised, and 50 to 100 unbelievers being present. Many backsliding Christians have been reclaimed. I have been able to aid a little by pen, in sermons and by letters." Much to his regret Mr. Ballagh had been incapacitated from taking a more active part in the movement by an illness, which confined him to the house for a month previous to his writing.

IN REFERERNCE to current topics of thought and discussion, relating to Missionary operations, Mr. Conklin writes, Arcot, March 15th:

"I hope money is coming in to you in heaps just now. It will come. Failure is a word left out of mission dictionaries.

"I wish we could get on with much less money. Were it not for our schools we could reduce largely. But we are not convinced of our errors, by what we see of Roman Priests, or Salvation Army cadets. The latter do not work as capably as our native helpers. Most of them cannot get the Tamil, and work chiefly selling "War Cries" at the railroad stations.

"The German Missionaries get small salaries, but their custom is to have three or four in a station, each with a small work. At Tranquebar, one runs a middle school, another a church, another a press, etc. At that rate it would take about five men to do my work. Nor do I think that tradesmen could get food in our district, those coming from the West I mean.

"The only plan that seems full of promise to me is, that of rich men coming at their own expense. Let that boom."

MR. FAGG writes, Chiang-Chin, March, 18th:

"The preachers were off for a week to Chioh-be and vicinity, and report very good opportunities to preach in the towns and villages they visited.

"Persecution, however, still prevails. I called on a woman this afternoon, who fled from her home, twenty-five miles north-west, walked all the way, and is now in the London Mission Hospital, making it a refuge from her abusive husband. He has scolded and beaten her until she has been compelled to leave home and children and flee,—all because she goes to hear the new doctrine."

THE REPORT OF THE LONDON CONFERENCE, it is cheering to notice, is having a remarkable circulation for a publication of that character. It is stated that the demand is so great as to encourage the issue of a *third* edition of 5,000 copies. It is not usual for such reports to attain a circulation of more than a few hundreds. The present fact is encouraging, not only as attesting the value of the report itself, but also showing the wider interest in the great subject of missions.

A MISSIONARY CYCLOPEDIA, we are glad to note, is in course of preparation by Messrs Funk and Wagnalls. It will treat comprehensively of all the varied aspects of the missionary work. The Cyclopedia of Missions by Rev. Harvey Newcomb, issued in 1854, was valuable in its day. But the marvelous progress of the last thirty-five years has greatly diminished, if not destroyed its value, and nothing has appeared to supercede it. Ably edited, as there is every reason to believe it will be, such a publication will prove of immense benefit to the Church and the cause of missions.

AS CHILDREN'S DAY, the second Sunday of June, approaches, the request may properly be renewed, which has already appeared in the *Christian Intelligencer*, that the children every where be invited to bring in their offerings on that day, those offerings to be equally divided between Dr. Otte's Hospital at Sio Khe, China, and the Church Building Fund of the Board of Domestic Missions.

It is hoped that this suggestion will meet with a hearty reception and response. The children will thus not only enjoy the pleasure prepared for them by their pastors and friends, but have the added and higher pleasure of doing something themselves for the Lord Jesus and for others.

AMONG THE CONTRIBUTIONS received during the month of April were three which deserve special mention.

One sent by a pastor with these words. "This is a consecrated dollar."

The second from the son of one of our pastors, the contents of his savings bank, and amounting to one-eighth of all the offerings from his father's church, because "he wanted to do something for Jesus."

The third, from a member of a country church who had several beehives and devoted one to the cause of missions. The proceeds of the "Missionary Hive," $9.60, were sent to swell the offerings of the year.

Each of these has its lesson for others. Would that many might learn it.

THE AMOY MISSION, CHINA.

REV. ALEXANDER S. VAN DYCK writes: Sio-Khe, Jan. 26, 1889: Despite my wish to send more frequent letters, it seems almost impossible for me to do so.

THE CHINESE NEW YEAR.

Just at present the Chinese are very busy with their preparations for the New Year. They have still five days in which to settle up their accounts, collect and pay all debts. You see men going here and there with their account books; others borrowing money.

Fortunate the man who closes the year without debt. At first it seems as if almost every Chinaman is in debt. But there are other matters also that keep them busy. The women are making new clothes for all the family, because on New Year's day, if at no other time, every one must appear in either new, or at least clean clothes. It does the eye good to see such clean clothes at least once a year.

The men are busy buying new household articles (if they can scrape enough cash together), as chairs, tables, beds, candlesticks and papers for pasting at the sides and above the doors to secure good luck. Now is also the favorite season for marriages.

On Wednesday the native pastor and I went to the market to preach, but could hardly edge our way through the crowded streets. All manner of sounds greeted our ears from the jostling crowd. There were men wrangling over the price of some article, the amount asked being a cash or two too much. Then there were others calling to those in front to walk on, or to get out of the way. The wares for sale on market days are placed along the sides of the streets, in front of the shops, quite regardless of the rights of the shopkeeper to the space in front of his store.

It was useless for us to attempt any preaching there this time, although when less busy we can collect quite an audience anywhere. We went to the city where there was less confusion. Here we found plenty who were only too anxious to see the "foreigners," the buttons of whose coat, his hat, short hair, shoes, etc., etc., are a continual attraction. No matter how often these country people see us they never seem to tire of the show.

PREACHING IN FRONT OF TEMPLES.

On these preaching tours it is frequently the case that we find the location best adapted to our purpose in front of the temples. It is there that those who have the most leisure congregate, and there is almost always a larger space for an audience. This time we stood in front of the fine, new temple which has been erected here in honor of the "up start god," Lim Thai-su, of *which* Dr. Talmage wrote over a year ago. This individual, Lim Thai-su, is represented, as are most of the gods, as a stout personage with a long flowing beard. He did not seem much disturbed either by our entrance into his domains, or by our preaching against him. People were continually entering to burn incense, pray to him and ask counsel. At one side of the temple, near us, they were preparing an offering consisting of an immense hog, also ducks, chickens, rice, etc. Not infrequently do we find that the worshipers themselves will invite us to tell them of "our doctrine."

Yesterday we saw another temple, just completed, in a valley a good distance from Sio-khe. This was also erected in honor of Lim Thai-su, and is gorgeous with its gilt, its red, blue, green, pink, and yellow paint. Temples erected to the gods that were at one time more popular, are in a woful state of decay, whereas, in marked contrast, you see the brilliantly colored temples of the present popular deity.

PROCESSIONS AND FEASTS.

February 14th. The Chinese New Year (Jan. 31st) with all its peculiarities, is over. But the people have not ceased their feasts

connected with this month. On the 9th of the 1st moon (Feb. 8th), there were processions and feasts in honor of the "Pearly Emperor," or "High Ruler," it being his birthday. To-day is a day of still greater festivities, it being the 15th of the 1st moon. Last night, before every ancestral hall crowds of people assembled to witness the theatrical performances, and see the grand illuminations. For these theatricals, with the accompanying illuminations, processions, etc., during these few days, enough money will be spent, in this district of Sio-khe alone, to pay all the expenses of our Amoy Mission for one year, This may seem incredible, but I have made many inquiries and find that the amount expended is above what I have stated. In one of the ancestral halls, which I entered yesterday afternoon when returning from a preaching tour, I found the men preparing the candles and lamps for the second night's festivities, and I took a good look at the lanterns. I wish it were in my power to transport the largest one home. It was in the form of a magnificent temple, with high towers, gaily attired paper men standing here and there, and crowds of horsemen in front. This one lantern cost about $15.00. The theatrical performances are attended by men, women and children, and are kept going until early in the morning. Those who attend carry their own reserved seats and private boxes with them, in the form of wooden benches and bamboo stools. During these few evenings there will be plenty of all kinds of light in this dark land. But it makes the heart ache to think of the dense soul darkness this light indicates.

The Problem in China.

If the true light is to illumine this land we must have more light bearers. If Africa is the "Dark Continent," China is the "Dark Empire." The part that China will play in future history is a problem too deep for mortal man to solve. But one thing is certain, the future of China will affect the world. If this affect is to be beneficial, China must be Christianized. If China is to be Christianized there must be a strong band of Christian workers. In every field reinforcements are needed, but nowhere more than here in our Amoy field. Grateful are we indeed for those who have been sent and have come to aid us during the past year, but we must call for more men and women to "come over and help us," if we are to carry on the work as aggressively as should be. There need be no fear of lack of work. We need more men for our present field, and before long we should advance further inland, when more men still would be necessary. Residence in the very midst of heathenism has only increased the intensity of the feeling of weakness in fighting the hosts that oppose.

There are men who will come in response to the call, if the Church will send. And the Church can and will send when she rouses to a full realization of her power. I have great faith in the *power* of our Reformed (Dutch) Church, if once aroused. May the spirit of God move mightily in her midst.

Chang-chiv Notes.

Mr. Fagg writes, March 25th:

I have cast anchor in the heart of this city for eight or ten weeks. I am getting some conception of the grip idolatry has on this people. Temples on every street. Idols and idolatrous pictures in every shop, in every house. Whole lines of shops manufacturing idolatrous paper, incense, sticks, charms. Gods many; paper gods, clay gods, wooden gods, stone gods. Shrines or temples under every wide spreading banyan Theatrical performances to please the gods. Brilliant processions to propitiate them. Endless gong-beating and the clangor of cymbals driving out devils and inviting fairies and angels.

An idol temple stands next door to our church. It was built in determined opposition to us. Several ancestral houses lift up their peaked roofs immediately behind the church.

Popular Demonstration.

Last week a big popular demonstration in honor of one of the gods was held on the street in front of us. It continued five days. A thousand dollars was spent. Altars decorated with flowers and tinted paper were erected in several shops. The great image of the god was not brought, but a smaller duplicate. He was entertained with theatrical performances night

and day. He had enough drums and gongs beaten to make him deaf forever. He was feasted on delicacies rich and rare. Crowds frequented the streets every day. All this was done to insure the god's protection and good-will for another year.

Gambling and gormandizing and thieving and other wickednesses were rife at the same time.

Cost of Idolatry.

Weeks of work, days of idleness, nights of excitement, hundreds of dollars—all spent on one demonstration. Of such there are scores in the course of the year. Idolatry is a gigantic system of robbery. Money is filched from rich and poor alike, for the building and repair of temples, for the maintenance of hundreds of priests, for procession upon procession. Our chapel keeper the other day counted 105 temples within the city walls. I am assured there are at least two hundred and sixty-five more outside the walls. Some of the largest temples are in the suburbs. Then there are at least 500 ancestral houses where worship is paid.

A Temple Visited.

Last Friday in company with two of our preachers I went to the large temple beyond the South gate. It was built during the past few years. It cost $40,000. In it are upwards of a hundred idols. Seven of them must be from 20 to 80 feet high. They are gilded and gorgeously painted. We got into a conversation with one of the priests at the foot of the great Buddha. The Chinese preacher asked the priest, "Do you know where these gods come from, this Buddha for instance?"

Priest, "Oh, yes, he comes from the Western Heaven country. India, the most beautiful and happy country on earth"

Preacher, "This foreign visitor has been there"

Priest, "He must be a very good man, for only good people can go there."

Preacher, "You are mistaken; this visitor says there are wicked people in India, gamblers, thieves, murderers."

Priest, "Oh, that is not the country. Nobody can get to the country I speak of, no man has ever been there."

The conversation continued until there was a call for prayer. This is just a glimpse into the ignorance of these deceivers of themselves and the people.

The great rock of heathenism lies before us. We have only chipped off a bit here and there. But we are striking in response to God's command. "Greater is He that is for us, than they that be against us."

THE ARCOT MISSION, INDIA.

Rev. J. W. Scudder, D. D., writes:

Vellore, March 12th, 1889.

An absence of three weeks in the district prevented my replying earlier to your letters. My tour through the villages belonging to this station, and those attached to the Arcot station, and temporarily under my care, was on the whole pleasant and encouraging. I will try to write out a few notes regarding it before long. Now, I have time only to say that I had the pleasure of receiving about one hundred persons —the exact number I have not yet ascertained—big and little, into the Christian fold as adherents. These people seemed to be firm in their resolution to be Christians, and arrangements have been made to organize them into congregations, and to instruct them in the doctrines of their new faith. These accessions, in the morning of the year, have filled us with joy and hope. May they prove to be the precursors of thousands more ere it closes.

Our great need now is re-enforcements. The work outruns our force, no matter how persistently applied. The places of three missionaries, Messrs. Wyckoff, Hekhuis and E. C. Scudder, Jr. are vacant, and the rest of us have to fill them as best we can; but, oh! how unsatisfactorily. Your later letters give us a good deal of encouragement that some, at least, of the vacancies will be supplied before long. The advent of even one more worker will be an immense relief.

THE NORTH JAPAN MISSION.

It is long since we have had tidings from Rev. E. R. Miller. His letter describing the new station he has opened at Morioka, will be found full of interest.

Mr. Miller writes:

Morioka, Iwade Ken, Feb. 25th.

Morioka is the capitol of the Iwade Ken (Prefecture), and is the largest town north

of Tokyo, except Sendai, with double the number of inhabitants, and Niigata with half as many more. According to the new law, it will be made into a city, having a population of 30,166, just about the same as Kochi and Shimanoseki. It is the 26th largest town in the Empire.

Both the Baptist and Methodist missions have been carrying on work at Morioka for some years, but neither church was flourishing; and as it was an important place to hold for the United Church to connect the line of churches from Tokyo to Hakodate in the north, we consented to go, provided that the Rev. Mr. Toru Miura could go with us, as Mrs. Miller considered him indispensable to the carrying on of the "Glad Tidings," the editing of which she did not think she ought to give up.

We had been thinking seriously for some years of going into the interior to live, on account of the great changes which had occurred in the willingness of the people to hear the gospel preached. We should possibly have gone to Kochi to carry on the work begun there, had it not been for the heat there during the summer months. There was, of course, no such objection to Morioka, and Mr. Miura consenting to remove with his family, we made preparations to start early in the year, but were detained by a meeting of the committee on Union, held at Osaka, so that Mr. Miura and myself were not able to get off before March.

Just after we decided to come here Mr. Poate and his family returned from home and determined to come to Morioka immediately. They started in December and arrived about the same time as Mr. Hayashi, one of the graduates of our theological school who had been sent on to open work for us.

WORK BEGUN.

Mr. Muira and I were in Morioka from end of March till the beginning of May, when we had to return to the meeting of Daikwai.

During our stay a lecture meeting was held which was largely attended, when besides ourselves, Mr. Poate, the Baptist, and Mr. Matsumoto, the Methodist minister, spoke. The preaching services were held at the house of Mr. Hayashi, on the outskirts of the town, but it was thought not desirable to make a change till the believers were able to pay something for the rent of a house. On April 15th, six young men and one young girl were baptized, the fruits of Mr. Hayashi's work.

I was asked to teach a class of gentlemen English, and consented as it is necessary to teach in order to receive permission to reside away from the open ports. The gentlemen were mostly from the revenue department. This class has been kept up ever since.

About the time of our return to Tokyo the government began to be strict in granting passports for residence in the interior, and in consequence some little delay was incurred in getting ours, though no objection was made to our going to Morioka. The passport is made out for three years to teach English and Theology, and is held in the name of Mr. Miura.

After attending the meeting of the Daikwai and the annual meeting of the Board of Missions and packing up what furniture we wished to take with us, we left Tokyo on the 19th of June, and reached Morioka on the 23d.

A HOME ESTABLISHED.

We rented a house on the very outskirts of the town, which though cool and comfortable for summer, would not do for winter, and as we were not able to procure a suitable house I had to buy a lot of land and build in Mr. Miura's name. The house is in a healthy location near one of the rivers, Morioka being at the junction of three streams, and is built in Japanese style, but with tight floors and chimneys. It is very comfortable, and though warm in winter, will be cool in summer we think. I do not mean to say that it is elegant, but it has two brick chimneys, and is made to keep out wind and cold, all of which are entirely superfluous in the eyes of a Japanese. Though after all I may have started a precedent, as a gentleman told me other day that they thought of putting up a chimney with an open fire-place like ours, in one of the government offices, and asked if he might send a man to take measurements. It is only another instance of the truth of the saying, that a missionary must be a Jack-of-all-trades, must be able to build houses, put up

chimneys with open fire.places, if he wants such luxuries, must be able to teach and lecture on any of the sciences, as well as preach and teach the Bible.

BIBLE CLASS AND SUNDAY-SCHOOL.

During the summer I started a Bible class for those of the English class who wanted to attend. A prayer meeting was held at our house once a week, besides the union prayer meeting held once a month in turn at the different preaching places. A Sunday-school was begun by our servants for the children in the neighborhood; to this before long some young men came, and the services of our cook were called in to teach them. This school grew so large that at the beginning of the new year it was transferred to the preaching place, and now numbers between seventy and eighty, with every prospect of growing larger still.

On July 8th two young men and one woman were baptised, and on consultation with the believers we determined to move to a larger and more central preaching place. We were able to do this because the English class were willing to pay part of the rent and use one of the rooms for their meetings. In this way also some of them were willing to come to the preaching services.

In August preaching was begun in Hanamaki, a large town some twenty-five miles on the road toward Tokyo. The first lecture meeting was well attended. Since then Mr. Miura or Mr. Hayashi have gone there five times up to the end of the year, and much oftener since the new year. There are some few persons who are interested in Christianity, but the interest is not growing largely. This town was formerly an out-station of Mr. Poate's.

On September 16th, Prof. Ibuka and the Rev. Mr. S. Milura, who had been sent on an evangelistic tour, by the Board of Missions, passed through Morioka on their way overland from Hakodate. They spent the Sabbath with us, and in the afternoon we held a lecture meeting, which was crowded with the best people of the place. The effects of this meeting have not passed away yet.

Two more persons were baptized in the autumn, and two the first Sabbath in the year, making fifteen during the year.

INTEREST AMONG THE WOMEN.

There is much interest manifested by the women. On our first visit to Morioka in the spring, Mr. Miura and I had the pleasure of being present at the inauguration of the Ladies' Association, and of speaking on the occasion. This association is composed of the best people of Morioka, the wives and daughters of officers in the different departments of government, and teachers in the schools; they meet every Saturday, to learn sewing and fancy work, foreign cooking, and once a month ask some of the gentlemen to deliver lectnres. Both Mrs. Miller and myself ar greatly interested in this association and do all we can to help them. Many of these ladies and some others, requested Mrs. Miller to teach them English, which she consented to do, and since the autumn has had a class five times a week. Mrs. Miller has started a Bible class for women, immediately after the morning service on Sundays, to which many of her English class come; and lately the church prayer meeting, which was held at our house on Thursday afternoons has been changed to Wednesday evening, at the preaching place, so as to leave Thursday afternoon for a woman's prayer meeting which is well attended.

The prospects for the coming year are very bright. From the above account of Mrs. Miller's work you can see that she enjoys much better health here than while we were in Tokyo. The climate is much like that of New England, and the bright clear cold, with the snow and ice take our thoughts to our school days at home. Mrs. Miller carries on her paper, "The Glad Tidings," though at some disadvantage, as it must be published in Tokyo. Mr. Miura's father, however, is able to undertake the business management of it, attending to sending it out, correcting proof, etc.

REV. H. HARRIS writes:

TOKYO, MARCH 11TH.

Christianity and Education.

During the last few years the labors of Christian educators in Japan have been exceedingly fruitful. Difficulties which once hindered the progress of moral and religious principles among the students have gradually been removed until few remain. It is only necessary to read the reports of the institutions of learning sustained by the Mission Boards to see what a great work is being done among the young people. Under the influence of the schools, during the past year, hundreds have become Christians.

During the past two years many have been added to our teaching force, which has had a tendency to enlarge the educational work. The importance of the work is attracting the attention of many of the natives, who occupy high positions, and the privileges of education furnished by our schools and colleges are becoming more and more highly valued by the better classes of Japanese.

Need of Trained Preachers.

Now, under the present situation, if our efforts to Christianize this people in the near future are not to be futile, we must send forth into the cities of this great Empire, zealous, able men. The work of presenting the truths of the Bible to this people in an effective manner is a difficult one, and a man to be successful needs an excellent education and a sound judgment. But how are we to get such men? Thus far we have found that the only way to get properly qualified men is to graduate them from our own colleges. We must have superior men, it has been found, to do this superior work. And it is well to remember that if we are to produce intellectually sound men we must have well-equipped schools and colleges. Inferior colleges cannot, I believe, turn out superior men. A system of education to be effective—ought not to be confined forever to prescribed methods. Advancing thoughts should strike out new and nobler plans. The institutions of learning in Japan as originally constituted did a fairly good work, but they would not be adequate to the larger service of to-day. What we need now to make our work most effective is the strengthening of the existing schools and colleges rather than the forming of new ones.

Work of Christian Colleges.

Let us glance for the moment, at the work our colleges are doing: 1. They are an evangelistic agency. Large numbers of the students are brought to Christ every year. Great is the number of young men who enter the lower classes having little or no knowledge of Christianity, but they go forth after a course of instruction strong Christian men. The influence exerted by personal contact is very powerful. The one great end we have daily and hourly in view is to enable pupils to know God aright and we believe that out of that knowledge they will love him and imitate him. Education pours light into their minds. Medicine which heaven furnishes for depravity.

2. They prepare an ordained ministry. The church of Japan stands in need of these trained young men. It is vain to send poorly qualified young men forth to preach the Gospel, in the midst of the evils of these times. The Church of Japan has entered upon a great work through her ministers, and if we are to have a living, effective church, a church constantly holding forth the word of life, these young men must enter into this enterprise, furnished by wise instruction.

3. They are raising up a body of educated Christian young men, men who will be able to exert a powerful personal influence, in whatever occupation they may be engaged. Many of our students belonging to families of position and wealth, will come in contact with men holding positions at court, noblemen, and other dignitaries, and thus a class of men will be reached that cannot be reached by the church. I say it is a personal work, for these men will not come to the churches, and if they are reached we must go to them.

Then, too, many minds are prejudiced and darkened by superstition; especially do we find this to be true of multitudes of the lower classes; but as these educated young men go to this class of their fellow men, and tell of the wonderful things they have learned, light beams upon their minds, and darkness and superstition are dispelled.

SUPERIORITY OF CHRISTIAN SCHOOLS.

Now the Japanese are running wild on the subject of education, Private schools are springing up in all parts of this city, and the same holds good to some extent of other cities. But, for the most part, the students of these schools make little progress in learning. The fact is, there are scores of Japanese teachers grappling with the difficulties of school management, who have had neither training nor a proper amount of experience, and being naturally poor disciplinarians they fail in their attempts at school keeping. If then, after a few more years, the missionaries are to leave this people to carry on the work already begun, how important it is that we should give them well equipped schools with a good force of properly trained teachers.

This subject ought to be carefully examined and fully discussed by all who are laboring and praying for the salvation of this people. And it seems to me that a new interest in this very important work might be awakened if the work and its wonderful results can be kept before the minds of our good people. When the importance of our institutions of learning and their needs are generally felt, then, and perhaps not till then, will funds be given toward their support. Let us wake up, meet the wants of our mission schools, and keep up a bright hope of the future.

REVIVAL SCENES.

There are about forty thousand Christians in Japan, members of evangelical churches. There is quite an awakening among the people at present. Prayer meetings are largely attended. In Rev. Mr. Tamuras' church men were praying all last night. Eight of our students were baptised on Sunday last. In the meeting last evening fifteen more expressed a desire to to become Christians. All our senior class, except one, and he, I think, will soon take a decided stand, are Christians. My own meeting is largely attended every Sunday afternoon. It is very interesting to talk to these gatherings. With eyes and ears wide open they take in each thought in a manner that impresses one very kindly.

Education.

THE BOARD OF EDUCATION.

The Board has entered upon its fifty-eighth year with the prospect of a still larger number of Students than have been on its roll during the past year. Two have graduated from the Western Seminary at Holland, Mich., and six from the Seminary at New Brunswick. But already two new ones have been received and several applications are yet to be considered. With the meetings of the Classes in the Fall it is entirely probable that more than enough to fill the remaining vacancies will present themselves. The Church cannot complain that her young men are not ready and willing to join themselves to the service of the Lord in the work of the Ministry.

The matter of an increase in the offerings of the Church unto the Lord for the work of this Board will come before the Gene al Synod at the next session in January. Will not the Pastors and friends take hold of this work with a determination to lay it upon the hearts of their people with greater emphasis, and appeal with greater earnestness to their liberality? I am persuaded, from interviews with not a few, that many of our people think this Board does not need generous offerings from them. They look at the amount of money received from interest; or at the amounts held by this Board, or by the General Synod in trust for educational purposes; and without special consideration upon the

subject they jump to the conclusion that the Board is well supplied. Ought not Pastors make faithful endeavors to disabuse their minds of this ruinous opinion? And to have them consider the unchristian nature of the spirit that is willing to let the pious dead do the work which the pious living should do? Should they not cause them to see that the demands upon the Treasury of the Board can be met only by liberal offerings from the people? We ought this year not only to keep faith with the students, but make a large appropriation to the Educational Institutions in the west. For the last year, only two hundred and fifty dollars have been appropriated to each. In addition in response to my personal appeals I have received and forwarded $230.58 to Hope College and $535.01 to the North Western Academy: ($400.00 of the latter amount was from one person.) These sums have of course aided the work, but have come far short of supplying their need. The work they are doing more than pays for the expenditure now; while its worth for the future years can not have any valuation put upon it. Why not give every one a fair chance to make some offering to the cause, large or small, as inclination may prompt, or ability may determine? How near can the Reformed Church come to the doubling of its gifts, or twenty thousand dollars for the work this year? Let those who make their offerings at this time of the year begin with a strenuous effort to double on last year's contribution. Some may doubt the wisdom of this or that cause of action; but why not give the cause the benefit of the doubt? Why in a matter not of doctrine but of method place individual opinion in opposition to the deliverance of the General Synod, even to the point of utterly disregarding its recommendations? If we could have a united, strong, earnest effort along the entire line of Churches, surely we should be able to do things that would make glad the city and heritage of our Lord and Savior.

GILES H. MANDEVILLE.
Cor. Sec.

MARETU, a venerable and beloved South Sea Island preacher, uttered these words at the close of a missionary address; and they may well be taken to heart by Christians in all lands: "Finally, brethren, recollect that if the watchfires die out, the canoes will be lost. Many of our near relatives have ventured far out on the ocean to fish for the souls of the heathen. The night is dark; their work is perilous. Our share of the work is to keep awake, to pile up dry cocoanut fronds on the watchfires, and shout to the returning canoes, so that they may know where to land. Ah! if the watchfires of faith and prayer burn brightly, our brethren will ere long return heavily laden with spoil."—*Exch.*

The greatest Christian in the world has Christ and nothing more. The weakest one has Christ and nothing less.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of April, 1889:

Mr. Garret Van Nostr nd	$ 100 00
North Newark, N.J	750 00
S. S. Holmdel, "	9 94
Rocky Hill "	12 09
Wayne st. Jersey City, N.J	10 28
Hastings-on-the-Hudson	4 39
Palisades, N. J	6 53
New Durham, N.J	21 70
Cent eville, Mich	11 37
S.S. Cherry Hill, N.J	2 00
Ladies Soc. Knox Mem., N.Y.City	10 00
Flatlands, L.I	23 01
A member of R.C., Spring Valley, N.Y	5 00
Leeds, N.Y	7 00
Herkimer, N.Y	4 49
S.S.Herkimer, N. Y	2 92
2d Lodi, N.J	10 00
S. S. Mellenville, N. Y	11 25
Catskill, N. Y	28 00
Ave. B. N. Y. City	20 00
North Branch, N. J	73 86
S. S. Annandale, N. J	5 00
Millbrook, N. Y	32 45
3d Raritan, N. J	14 20
Ladies Miss., Raritan, N.J	4 05
S. S. 2d Glenville, N.Y	50
Trinity, Plainfield, N. J	59 10
College Point, L.I	80 10
Blauuvenbergh N. J	6 08
Hudson, N. Y	12 63
So. Christian Endeavor, E Greenbush, N. Y	8 30
Glenville, N.Y	33 00
Holland Worstedyke, N. Y	3 00
Cedar Grove, Wis	28 09
Soldiers of the Cross, S. S. Highlands	1 50
Little Helpers " "	1 63
Willing Workers, " "	4 62
Lambs of the Flock, " "	2 17
Huguenots, S.I	5 88
Womans Ex. Com	225 00
S. S. Blooming Grove, N.Y	10 50
1st Athens, N. Y	20 00
Pottersville, N. J	3 50
S. S. 2d Coxsackie, N.Y	30 84
Griggs own, N.J	50 00
S.S. 4th German, N. Y. City	18 80
1st New Brunswick, N. J	34 90
Unionville, N. Y	10 62
Trinity, Newark, N, J	15 01
Mamakating, N Y	5 00
Broadway, Paterson, N. J	5 00
New Hackensack, N. Y	26 00
De Witt Chapel, N. Y. City	24 55
Flushing, L. I	8 00
S.S. De Witt Chapel, N. Y. City	50 00
Asbury Park, N. J	3 50
S.S " "	9 00
Stone House Plains, N. J	15 00
S.S. Trinity, Plainfield, N. J	52 04
Centreville, N.J	6 32
S.S. "	7 00
Broadway, Patterson, N. J	20 00
Upper Red Hood, N. Y	22 08
Bedminster, N. J	28 21
North Bergen, N.J	30 00
1st Kingston, N. Y	70 00
S.S. Stone House Plains, N.Y	12 50
Grand st., Jersey City, N.J	4 62
2d Pella, Iowa	5 90
S.S. Jamaica, L.I	20 00
Broadway, Paterson, N.J	51 85
Linlithgo, N. Y	21 15
Jamaica, L.I	198 25
Ladies Miss., Jamaica, L.I	17 31
Parkersburgh, Iowa	3 00
"Member." Millbrook, N. Y	3 00
Middlebush, N.J	23 25
Chatham, N.Y	42 09
Catechumens, Milwaukee, Wis	19 00
Bushnell, Ill	31 70
S. S. Prospect Hill, N.Y	30 00
Wallkill, N. Y	8 00
Franklin Park, N.J	20 44
Paramus, N J	21 39
South Branch, N.J	7 70
S.S.Trinity, Newark, N. J	5 51
1st Grand Rapids, Mich	11 00
North Hempstead, L.I	13 50
Herkimer, N. Y	9 68
S.S. " " Easter Off'g	2 42
Woman's Missy, Pompton Plains	46 59
Ch. on the Heights, Brooklyn, N.Y	25 00
Spring Valley, N. J. Easter Off'g	2 87
1st Paterson, N. J	44 56
2d Flatbush, L.I	30 00
1st Coxsackie, N. Y	8 42
S.S. Harmony Plains, N.J	4 31
1st Bethlehem, N. Y	26 25
Overisel, Mich	20 12
E. " "	92
South R.C., West Troy, N. Y	21 00
S.S. Hurley, N. Y	22 00
" " ad'l	6 00
Marbletown, N. Y	20 70
1st Brooklyn, N. Y	27 78
S.S. Paramus, N. J	4 46
Gilboa, N. Y	1 25
Miss Alida Van Dyke, Marbletown	5 00
Newtown, L.I	33 36
Monroe, Iowa	5 59
2d Paterson, N. J	18 00
Miss. Band, Paterson, N. J	12 00
Hicksville, L.I	5 00
Griggstown, N.J	31 06
S.S. " "	2 00
1st Holland, Paterson, N.J	6 00
4th Grand Rapids, Mich	9 24
Cherry Hill, N.J. Easter Off'g	17 00
Canarsie, L.I	5 00
S.S. Rhinebeck, N. Y	33 00
2d Somerville, N.J	78 94
Coeymans, N. Y	45 03
Kinderhook, N. Y	156 26
Belmont, Iowa	5 54
S.S. Hope church, Holland, Mich	48 59
Nishayuna, N. Y	27 65
Irvington, N.J	17 85
Family Miss. Box. "E R A."	50 00
Rochester, N. Y	11 00
S.S. " "	2 00
Newtown, N.Y	2 00
High Falls, "	19 87
Helderberg, N. J	20 00
Lebanon, N. J	25 91
S.S " "	9 78
1st Somerville, N. J	100 00
"M A C."a member R C. Spring Valley, N.Y.	5 00
Two members R C. Pt. Richmond, S.I	6 00
" Tythes." N S Hampton, Pa	25 00
Ladies Aux. " " "	3 10
Library Ass'n, Churchville, Pa	15 00
Students Miss'y So., New Brunswick, N.J	20 00
Blue M't'n, N.Y	1 00
Fairview, Ill	15 76
S.S. Ref. Ch. Bergen Pt., N.J	50 00
West Newark, N.J	7 00
S S. West Newark, N.J	3 00
Leeds, N.Y., Easter Off'g	10 00
A Thank off'g. A friend in 2d Ch., Phil'a., Pa	100 00
S.S. Flushing, L.I	30 00
Boonton, N.J	3 67
South Bend, Ind	6 08
Thousand Isles, N.Y	6 87
Chapin Mission, Belmon, Ia	3 37
2d Phil'a Pa. Monthly concert collection	4 22
S.S. Salem, Dak	1 00
1st Phil'a, Pa	25 00
"Y.P.S.C.E." B'way, Paterson, N.J	21 31
S.S. 1st Hoboken, N.J	5 00
Womens So., Oostburgh, Wis	14 00
Fairfield, N.J	20 00
S.S. 1st Brooklyn, for Willow Lakes, Dak	123 48
2d Hudson City, N.J	22 00
Peekskill, N.Y	20 47
Ger. Ev. Mission, N. Y. city	100 00
S.S. " " " "	50 00
Salem, Dak., ad'l	4 00
Jamaica, L.I	26 75
S.S. 34th st., N.Y. city	15 00

Marbletown, Stone Ridge, N.Y.	7 00
Wayne st., Jersey City, N.J.	8 94
Knox, N.Y.	4 25
2d Berne, N.Y.	4 00
Utica, N.Y.	50 00
North Holland, Mich.	15 00
Fultonville, N.Y.	39 23
S.S. " "	26 58
2d New Brunswick, N.J. Semi annual	82 60
Stuyvesant, N.Y.	9 69
Sprakers, N.Y.	2 68
Beaverdam, N.Y.	6 00
Schodack, N.Y.	8 32
S. S. Emanual R. C., Castleton, N.Y.	11 50
Y. M. C. A. Jamestown, Mich	16 60
Schodack Landing, N.Y.	5 75
2d Phil'a Pa.	175 00
S. S. Schenectady, N.Y. 2d Ch.	25 98
A Friend. Spring Lake, Mich.	2 50
Coopersville, Mich.	4 00
Berea, N.Y.	25 00
Stanton, N.J. q.c.	6 00
Bound Brook, N.J.	8 94
S.S. " "	8 00
Collegiate, N.Y. city. m.c.	806 89
Mrs. Ellen Kruyen, Richboro, Pa.	25 00
Vischers Ferry, N.Y.	41 60
S. S. Knox Memorial, N.Y. city	90 00
Gallatin, N.Y.	5 67
2d Pekin, Ill.	4 00
Fonda, N.Y.	32 12
S.S." "	15 00
Fort Plain, N.Y.	61 65
Hope Ch. Holland, Mich.	26 80
Arcadia, N.Y.	3 77
New Prospect, N.Y.	19 95
Flatbush, L.I. Ad'l	20 00
Y. M. C. A., Muskegon, Mich.	5 86
Kiskatom, N.Y.	20 00
Mrs. D. P. Ingraham, Cold Spring, N.Y.	5 00
Mr. John E. Bates, " " "	5 00
S. S. Norwood Park, Ill.	6 00
Ind. " " "	4 13
Bequest of Rev. John Whitbeck per Thos. S. Whitbeck, exc.	100 00
Mrs. Marvin, Port Jervis, N.Y.	50 00
S. S. Readington, N.J.	6 60
Middleburgh, N.Y.	29 08
1st Ghent, N.Y.	11 08
S.S. " "	24 83
Suydam st., New Brunswick, N.J.	39 41
S. S. Collegiate Ch. 5th av. and 29th st., N.Y.	73 23
1st Chicago, Ill.	110 00
Clinton av. Newark, N.J. Ad'l	2 10
2d " "	18 90
North R. C. Passaic, N.J.	90 15
2d Rochester, N.Y.	35 00
Castaban, N.Y.	81 00
S. S. Middleburgh, N.Y.	6 70
Bought R. C. Cohoes, N.Y.	16 00
2d Ghent, N.Y.	24 09
Saugerties, N.Y.	25 00
Hyde Park, N.Y.	27 58
Total	$6,699 49

John S. Bussing. *Treasurer.*
Removed to 24 Pine st

CHURCH BUILDING FUND.

Mrs. S. A. Sandham for Belfry at Marion, Dak.	$ 25 00
For church in Emmons Co, Dak.	50 00
Mr. Garret Van Nostrand	100 00
S.S Milwaukee, Wis.	11 00
New Utrecht, L.I.	20 00
34th St. New York City	36 83
S.S. Palisades, N.J.	5 30
Herkimer, N.Y.	21 31
Ch. "	5 11
Schoharie, N.Y.	9 34
2d Lodi, N.J.	5 00
Mellenville, N.Y.	1 51
" Avenue B" New York City	5 00
S.S. Readington, N.J.	4 36
Emanuel R. C. Castleton, N.Y.	14 91
1st Hackensack, N.J.	58 00
Spotswood, N.J.	8 00
ville, N.Y.	8 00
and Wortendyke, N.J.	6 00
Cheerful Givers, S.S. Highlands, N.J.	1 00
Rev. D. Van Pelt	15 00
Christian Endeavor Society Shawangunk, N.Y.	15 00
1st Athens, N.Y.	10 00
S.S. 4th German, New York City	5 00
A.M.S S. North Newark, N.J.	98 20
P. M. "	115 78
Ch. Builders, Churchville, Pa.	97
S.S. Claverack, N.Y.	12 28
Centreville, Dak.	2 30
Union Holland, Paterson, N.J.	5 00
Centreville, N.J.	1 00
Mission Band, Fordham, N.Y.	14 75
S.S. Peapack, N.J.	8 93
Wanpun, W'ls.	10 62
Family Mission Box Rev. C.H. Pool	10 00
Chatham, N.Y.	35 00
Bushnell, Ill.	6 00
Fordham, N.Y. City	15 42
Franklin Park, N.J.	10 30
S.S. Park Ridge, N.J.	4 19
Ch. on the Heights, Brooklyn, N.Y.	286 36
Young Peoples Missionary, "The Neighbors" New Utrecht, L.I.	115 00
1st Coxsackie, N.Y.	4 88
South R.C. West Troy, N.Y.	5 00
1st Brooklyn, N.Y.	30 50
Gi boa, N.Y.	00
S. S. Hicksville, L.I.	6 00
Griggstown, N.J.	2 57
1st Holland, Patterson, N.J.	5 77
4th Grand Rapids, Mich.	20 76
Bergen R. C. Jersey City, N.J.	47 75
S.S Canarsie, L.I.	5 00
Rhinebeck, N.Y.	12 21
2d Somerville, N.J.	17 51
Y.P.S.C.E. 2d Rochester, N.Y.	10 00
Niskayuna, N.Y.	29 00
S S. " "	13 00
N Bergen, N.J.	10 00
S S.N Hempstead, L.I.	7 09
Rochester, N.Y.	2 0
Newtown, N.Y.	2 00
Centreville, N.Y.	2 00
Mellacahouts, N.Y	1 00
2d Rochester. N.Y.	35 00
Blue Mountain, N.Y.	1 00
S. S. Lafayette, Jersey City, N.J.	58 86
Bloomingdale, N.Y. City	12 22
Son h Bend, Ind.	6 04
S.S, 1st Astoria, L.I.	15 92
Wayne St. Jersey City, N.J.	21 56
Miss Julia Van Vorst "	50 00
S. S. 1st Hoboken, N.J.	5 00
German Evan. Mission, N.Y. City	75 00
S S, " " "	25 00
Neshanic, N.J.	5 51
New Durham, N.J.	51 65
12th St. Brooklyn for Ocean Hill	48 50
Ref. Low Dutch Ch. Harlem, N.Y.	97 25
Metuchen, N.J.	6 21
Cash	16 90
Owasco Outlet, N.Y.	5 43
Fultonville, N.Y.	12 00
S.S. Sprakers, N.Y.	3 68
Schodack, N.Y.	3 00
1st Rochester, N.Y., for Sod Church, Dak	19 10
2d Philadelphia, Pa	42 00
Berea, N.Y.	5 00
Fort Plain, N.Y.	20 75
Mr. F R. Hutton	50 00
Through Rev. W. D. Perry, special for North Church, Brooklyn	3,000 00
Middleburgh, N.Y.	10 05
Clinton ave., Newark, N.J.	9 25
S.S. Fonda, N.Y.	10 00
Holland, Neb.	14 08
S. S. Fordham, N.Y.	22 52
Tappan, N.Y.	11 37
2d Tarrytown, N.Y.	18 54
3d New Brunswick, N.J.	45 54
Shawangunk, N.Y.	5 00
Willing Workers Miss. Band, Annandale, N.J	9 00
Total	$5,971 29

JOHN S. BUSSING, *Treasurer.*
24 Pine St., N.Y. City.

THE CHURCH BUILDERS.

Church Builders give two cents every month. Sunday Schools:

Hurley, N. Y.	$ 14 10
Holmdel, N. J.	6 24
Rocky Hill, N. J.	6 00
Palisades, N. J.	3 56
East Millstone, N. J.	4 00
North Branch Depot, N. J.	2 29
Glenham, N. Y.	3 25
Bergen, N. J.	52 04
Fulton, Ill.	14 00
Belmond, Iowa	7 50
Blooming Grove, N. Y.	4 77
Pottersville, N. J.	10 00
Kerhonkson, N. Y.	1 80
Broadway, Paterson, N. J.	1 66
Bedminster, N. J.	4 52
1st Hackensack, N. J., E. Van Winkle's class.	2 00
N Newark, N. J., Helen S. Abeel's Class	50
Pompton Plains, N. J.	7 22
3 Mile Run, N. J.	3 26
Gardiner, N. Y.	2 45
Middlebush, N. J.	15 25
Paramus, N. J.	5 08
Cleveland, Ohio	3 57
Coeymans, N. Y.	25 61
North Hempstead, L. I.	2 38
High Falls, N. Y.	22 57
Hope Westfield, Dak.	2 50
Grove, New Durham, N. J.	10 00
Plank Road " "	7 00
Stuyvesant Falls, N. Y.	2 00
Cherry Hill, N. J.	9 00
New Hackensack, N. Y.	3 00
Washington, Iowa	1 50
Yonkers, N. Y.	25 00
Schodack Landing, N. Y.	2 10
1st Ghent, N. Y.	15 00
Pultneyville, N. Y.	4 40
1st Kalam zoo, Mich.	14 50
Berne, N. Y.	6 50
High Bridge, N. J.	2 60
Readington, N. J.	1 90
4th Grand Rapids, Mich.	12 51
Collegiate Ch., 5th ave. & 29th st., N. Y.	18 34
Total	$358 47

JOHN S. BUSSING, *Treasurer*
24 Pine St., N. Y

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for April, 1889.

Tarrytown, N. Y. 2nd Ch.	$ 27 00
Grace Ch., N. Y. City	55 50
1st Collegiate Harlem, N. Y.	159 85
Bergen Ch., Jersey City heights, N. J.	48 00
Bedford Ch., Brooklyn, N. Y.	11 00
Bergen Point, N. J.	45 09
Schenectady, N. Y. 1st Ch.,	27 00
Colts Neck, N. J.	6 10
Albany, N. Y. Mission B. 1st Ch., S. S.	20 00
Holmdel, N. J.	32 57
Tarrytown, N. Y. 1st Ch.	14 50
Newark, N. J. North Ch.	104 44
Paterson, 1st Ch.	10 00
Ellenville, N. Y.	13 29
Herkimer, N. Y.	5 00
Berne, N. Y. for Hope College	5 00
Saugerties, N. Y.	25 00
Schenectady, N. Y. 2nd Ch.	168 61
Catskill, N. Y.	2 00
2nd Collegiate Harlem, N. Y.	167 50
Jersey City, N. J. Wayne st.	41 35
Esopus, N. Y.	39 00
" " Mrs. J. H. Van Doren	5 00
High Bridge Union N. Y. Ch.	30 85
Preakness, N. J.	25 00
Kingston, N. Y. Fair st.	15 10
Middleburg, N. Y.	12 50
Greenwich, N. J.	17 77
Schoharie, N. Y.	20 00
Rochester, N. Y. 2nd Ch.	9 00
Mount Vernon, N. Y.	25 00
Piermont, N. Y.	20 00
New Brunswick, N. J.	30 00
Orange City, Ia.	14 00
Lafayette, Pa. Coll. Ch., N. Y. City	100 00
Sale of Leaflets	1 00
Jersey City, Lafayette Ch.	55 00
Jamaica, L. I.	17 31
Grand Rapids, Mich. 3rd Ch.	20 00
English Neighborhood, N. J.	12 54
Claverack, N. Y.	37 91
Plainfield, N. J. Trinity Ch.	15 00
Hoboken, N. J.	15 00
Mrs Geo. J. Van Nest, Pottersville, N. J.	5 00
Newtown, L. I.	50 00
New Durham, N. J.	50 00
Mellenville, N. Y. 2nd Ch., Claverack	17 62
New Brunswick, N. J. 1st Ch.	45 00
Princetown, N. Y.	9 00
Mrs. J. K. Rhinehart	3 00
Tarrytown, N. Y. 1st Ch	16 50
Fallsburgh, N. Y.	7 00
Newkirk, Ia. " Married Ladies So."	15 00
Norwood Park, Ills	14 37
Astoria, L. I. 1st Ch.	13 35
Leeds, N. Y.	7 00
Brooklyn, N. Y. 12th st Ch.	50 00
Coopersville, Mich.	10 00
Griggstown, N. J.	12 69
Middlebush, N. J.	11 00
East Millstone, N. J.	44 00
Farmer Village, N. Y.	43 98
Cicero, N. Y.	3 00
Queens, L. I.	13 87
Harlingen, N. J. "Alida Kip Band"	23 30
Bedminster, N. J.	34 19
Holland, Mich.	6 93
Sohraalenburgh, N. J.	28 00
Philadelphia, Pa. 2nd Ch.	125 00
Paterson, N. J. 2nd Ch.	13 87
Millbrook, N. Y.	15 06
New York City, Bloomingdale	20 00
" " 48th st. Coll.	100 00
" " " "	96 84
Peekskill, N. Y.	5 00
Long Branch, N. J. 1st church	11 00
Newark, N. J. 2nd church	20 00
34th St, church, New York City	40 09
Albany, N. Y. Madison ave.	20 00
Belleville, N. J.	11 06
Grace church N. Y. City	16 50
Ch., on the heights, Brooklyn, N. Y.	22 25
"M. M. S." 1st church Raritan, N. J.	5 00
Spring Lake, Mich.	8 50
Nyack, N. Y.	50 00
Franklin Park, N. Y.	25 00
Somerville, N. J. 2nd church for Bethany	50 00
De Witt Chapel, N. Y. City, Infant Class.	1 50
Shokan, N. Y.	14 00
Union Church, N. Y.	3 00
Overisel, Mich.	10 72
Port Richmond, S. I.	84 60
	50 00
Total	$2,813 44

MRS. U. D. GULICK, *Treasurer*.
275 Lenox Ave., New York City.

BOARD OF PUBLICATION, R. C. A.

Acknowledgements for month of April, 1889.

Kreischerville, N. Y.	$ 1 00
Manor chapel, N. Y. City	5 00
Holland, Lodi, N. J.	1 00
Centreville, Mich.	3 00
Norfolk street German N. Y. City	5 00
Cold Spring, N. Y.	2 13
St. Peter's German Ev. Brooklyn, E. D.	5 00
Cohoes, N. Y.	25 00
1st Ch., Newark, N. J.	18 20
No. " Newark, N. J.	50 00
Livingston Ch., Linlithgo, N. Y.	1 00
North Branch, N. J.	6 71
Fultonville, N. Y.	7 00
Hudson, N. Y.	30 15
Herkimer, N. Y.	2 00
Lodi, N. J.	2 00
Ave. B. and 5th st. N. Y. City	10 00

College Point, L. I.	6 86
2nd Ch., Philadelphia, Pa.	35 25
Glenville N. Y.	5 00
Fulton Ill.	7 00
Highlands N. J.	1 00
1st Ch., Athens, N. Y.	5 00
4th German. N. Y. City.	5 00
South Bergen, Jersey City, N. J.	1 63
Berea, N. Y.	5 00
Pompton N. J.	1 00
Belleville, N. J.	8 96
De Witt Chapel, N. Y. City	24 85
Flatbush, L. I.	38 71
Greenville, N. J.	2 00
Union Holland Ch., Patterson, N. J.	5 00
Athenia N. J.	1 00
Warwick, N. Y.	17 61
Harlingen, N. J.	2 71
North Hempstead, L. I.	6 50
Clarkesville, N. Y.	2 70
1st Coxsackie, N. Y.	1 43
Hillsborough, N. J.	3 45
Port Jackson, N. Y.	10 00
Hope Ch., Holland, Mich.	6 21
Gliboa, N. Y.	54
Onesquethaw, N. Y.	2 60
Niskayuna, N. Y.	3 00
Holland Ch., Patterson N. J.	3 50
Griggstown, N. J.	3 47
Rochester, N. Y.	5 00
North Bergen, N. J.	2 50
Trinity Plainfield, N. J.	6 49
Tappan, N. Y.	3 77
Houston st. German Evan. N. Y. City	10 00
Port Richmond, N. Y.	21 05
S. S Port Richmond, N. Y.	12 62
Fonda, N. Y.	10 38
Total	$ 462 98

HENRY VAN BUSKIRK, *Treasurer*.
26 Reade Street, New York City.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Aux. Gravesend, L. I.	$ 47 62
" Metuchen, N. J.	24 27
" Leeds, N. Y.	7 00
" Hope Ch., Holland, Mich.	6 92
Young Ladies Society, Ellenville, N. Y.	20 00
Aux. Newburg, N. Y.	50 00
" Peekskill, N. Y.	10 00
" Flushing, L. I.	8 00
" Bloomingdale Ch., N. Y. City	20 00
" Greenport Col Co. N. Y.	20 00
" Sharon Centre, N. Y.	11 00
Ready Helpers, 2nd Newark, N. J.	35 00
Aux. Spring Lake, Mich.	3 50
" Astoria, L. I.	13 25
" Chatham, N. Y.	80 00
" 5th Ave and 29th st. N. Y. City	1 00
Band of Coral Workers, Grace Ch., N. Y. City.	16 50
Aux. Nyack, N. Y.	312 41
" Long Branch, N. J.	11 00
" Wyckoff, N. J.	16 00
Aux. Ghent, N. Y.	25 00
S. S South Bushwick, L. I.	25 00
Aux. Belleville, N. J.	10 48
" South Bergen. N. J.	28 35
" New Hackensack, N. Y.	86 78
K. D. Bible&Miss. Class N. Ch., Newark N. J.	75 00
Classis Rensselaer	20 00
Shining Light Band Jerusalem	5 00
1st Rochester, 5.0', Leyden 3.00	8 00
Ladies of the P. S. A.	14 75
Aux. Coh es, N. Y.	25 00
" Trinity Ch., Plainfield, N. J.	15 00
" Clinton Ave. Ch., Newark, N. J.	15 88
Miss. B. Willing Workers, 1st Ch. Beth. N. Y.	13 00
Aux. Jamacia, L. I.	17 31
" Lisha's Kill, N. Y.	180 00
" St. Pauls Mott Haven, N. Y.	30 00
" 5th Ave. and 48th st., N. Y. City	8 00
Sunbeam Mission Band, Scotia, N. Y.	2 00
2nd Ch., Rochester, N. Y.	5 50
Miss Josephine Penfold,	120 00
A.	2 50
Aux. Muskegon, Mich.	32 00
Norwood Park, Ill.	15 0
1st Rochester, N. Y.	14 00
1st Pougkeepsie, N. Y. Easter offering.	40 00
1st Tarrytown, N. Y.	13 50
Port Richmond, Staten Island	84 60
Overisel, Mich.	6 60
1st Albany, N. Y.	50 00
Fairview Ill.	30 00
Miss J. Van Voret, Wayne St. Ch. J. City.	50 00
Subscriptions to Mission Gleaner	84 45
Aux. Greenpoint, L. I.	50 00
Zeeland, Mich.	48 00
Mount Vernon, N. Y.	25 00
Madison Ave. Ch., Albany, N. Y.	61 00
Total	$ 1,901 11

Parties wishing to remit, will please do so by check if possible, made payable to the treasurer or by registered letter, but not by P. O. Order.

MRS. PETER DONALD, *Treasurer*.
39 W. 46th street, N. Y. City.

BOARD OF FOREIGN MISSIONS.

RECEIPTS FOR 1889.

2d Ch. Schenectady, N. Y.	$ 149 83
Rev. John Muller, Peoria, Ill	10 00
Ch. N. Marbletown, N. Y.	4 00
1st Ch. Pattersonville, N. Y.	38 50
Ch. Gibbsville, Wis.	42 62
Lansing, Ill.	10 00
Grace Ch. New York City.	20 00
1st Ch. Newark N. J.	42 11
Ch. Centreville, Mich.	23 13
Livingston Ch. Linlithgo, N. Y.	13 25
Ladies' Soc. Ch. Milwaukee, Wis	15 00
Ch. Krumville, N. Y.	2 40
Holland Ch., Lodi, N. J.	10 00
Norfolk st. Ch.. (German) N. Y. City.	20 00
Manor Chapel, N. Y. City.	10 00
Ebenezer Ch. Holland, Mich.	6 25
Christ Ch. Utica, N. Y.	50 00
Ch. Knox, N. Y.	5 00
2d Ch. Berne, N. Y.	5 40
Ch. N Branch, N. J.	37 18
Walden, N. Y.	106 40
Schodack Landing, N. Y.	10 00
2d Ch. New Brunswick, N. J. m. c.	28 27
Ch. Ellenville, N. Y.	40 78
Saddle River, N. J.	7 50
Glen, N. Y.	9 00
Fultonville, N. Y.	52 42
Holland Neb.	55 45
"One Man" Holland, Neb.	20 00
West Ch. (German) Newark, N. J.	4 00
3d Ch. Hackensack, N. J.	5 85
German Ch., Plainfield, N. J.	6 00
Ch. N Blenheim, N. Y.	9 58
Breakabin, N. Y.	5 50
St. Peter's Ch. (German) Brooklyn, N. Y.	20 00
Ch. Annandale, N. J.	2 00
Greenwich, N. Y.	27 25
2d Ch. Phila. Penn.	231 52
Lafayette Ch. Jersey City, N. J m. c.	40 00
Ch. Cohoes, N. Y.	15 58
5th Ch. Grand Rapids, Mich.	31 03
Ch. Greenport, Col. Co. N. Y.	22 77
Garrett Van Nostrand	75 00
N Ch. Newark, N. J.	750 00
Wayne st. Ch., Jersey City, N. J.	10 28
Ladies' Miss. Soc. 1st Ch. Claverack, N. J.	32 55
Ladies' Sewing Circle, Milwaukee, Wis.	30 00
Simon Toussaint " "	12 50
Womans Soc. Ch. Fordham, N. Y.	52 50
Ladies' Circle, Knox Mem'l, N. Y.	18 00
Ch. Catskill, N. Y.	136 10
For well at Maruthuvambadi, India	10 00
Happy Workers, Cedar Grove, Wis.	10 00
Ch. N & S Hampton, Pa.	29 65
"Tithes" "	50 00
Ch. Herkimer, N. Y.	21 31
Clove Ch. High Falls, N. Y.	22 84
Ch. East Millstone, N. J.	7 00
Stuyvesant Falls, N. Y.	12 86
College Point, L. I.	59 03
Bethel, Iowa	5 49
Stuyvesant, N. Y., m. c.	18 10
Berne, N. Y.	4 00

Miss. Soc. Bethany Chapel, Brooklyn, N. Y.	80 00
Ch. Deer Park, Port Jervis, N. Y	16 50
New Utrecht, L. I	74 16
Cuddebackville, N.Y.	9 00
Holmdel, N. J.	48 28
2d Ch. Coxsackie, N. Y	35 00
A Friend, Spring Lake, Mich	2 50
Abbe Ch. Clymer, N. Y	20 00
Ch. Acquackanonk, N. J., m.c.	24 69
Spring Valley, N.Y.	3 65
Spring Valley, N.J	2 87
2d Ch. Lodi, N. J.	15 00
Ch. N Bergen, N. J.	50 00
2d Ch. Claverack, N. Y. m.c	11 50
Ger. Evan. Ch. ave. B. N. Y. City	40 00
Ch. Hillsboro, N. J	13 95
1st Ch. Flatbush, L. I., m. c.	77 41
Ch. Nyack, N. Y. m. c	11 28
Franklin Park, N. J. q. c.	200 51
Hudson, N. Y., m. c	12 62
Bethlehem, Wis.	9 00
Minnisink, N. J	5 00
Y. P. S. C. E, Greenbush, N. Y	8 30
Ch. Cedar Grove, Wis.	26 34
Friends of Foreign Miss. Cedar Grove Wis.	105 00
1st Ch. Glenville, N. Y.	24 00
Holland Ch. Wortendyke, N. J.	3 00
Y. P. S. C. E. Nyack, N. Y.	8 25
1st Ch. Athens, N. Y.	100 00
Ch. Stanton, N. J.	11 82
Berea, N. Y	43 35
Schoharie Mountain Ch. Howes Cave, N. Y.	6 50
Ch. Bedminster, N. J.	67 38
Ladies' Soc. Bedminster, N. J	66 35
Ch. Bound Brook, N. J.	8 94
Cranesville, N. Y.	3 40
S. F. Schumaker. Centreville, Mich	10 00
1st Ch. Princetown, N. Y.	10 50
Rev. J. K. Rhinehart. Princetown. N. Y.	2 00
Ch. Huguenots, S. I.	6 33
For Mrs. Booth	2 00
Ch. Shawangunk, N. Y.	5 00
Pastor and wife Miss Box, Shawangunk, N. Y	5 00
Y. P. S. C. E " "	15 00
Rev. Dan'l VanPelt	10 00
Cn. Pottersville, N. J.	13 90
1st Ch. Schenectady, N. Y., add'l.	10 00
Ch Griggstown, N. J.	81 06
2d Ch. Hackensack, N. J	60 00
Ch. New Lots, L. I.	162 00
New Hackensack, N. Y.	28 67
Mamakating, N. Y.	5 00
Peapack, N. J.	10 61
DeWitt Chapel. Congregation, N. Y.	32 07
Ch. Bergen N. J. m.c.	31 14
Asbury Park, N. J.	13 50
Fishkill on the Hudson, N. Y.	63 74
Piermont, N. Y.	6 70
Stone House Plains N. J.	10 00
Collegiate Ch. New York City	6,819 38
Ch. Vriesland, Mich.	18 60
Franklin, Howard's Prairie, Wis.	20 00
1st Ch. Poughkeepsie, N. Y.	508 76
Mrs. Francis A. Doughty. Brooklyn, N. Y.	50 00
Hope Ch. Holland, Mich.	25 60
Ch Middlebush, N. J.	22 90
Addisville, Pa.	103 37
Bushnell, Ill	35 65
Fonda, N. Y.	55 08
Fort Plain, N. Y.	82 39
Y. P. S. C. E. Fort Plain, N. Y.	5 31
South Ch. New York City	658 83
Ch. Easter Off'g Glenham, N. Y	7 00
Clinton Ave. Newark, N. J.	329 22
East Williamson, N. Y.	16 00
Mrs. X. " "	10 00
Ch. Walden, N. Y.	8 50
Ch. Central Bridge, N. Y.	3 50
Ch. Centreville, Athenia, N. J.	6 33
Upper Red Hook, N. Y	27 75
Mrs. Ellen Kunsen Richboro, Pa.	25 00
Collegiate Ch. Harlem, N. Y.	114 03
Y. P. S. C. E. Lodi, N. Y.	5 00
A member 2d Ch. New Brunswick, N. J.	25 00
Ch. Alto, Wis.	34 00
J. V. A. Ch. Kinderhook, N. Y.	25 00
Individuals, Ch. Flatlands, N. Y.	15 00
Ch. West Copake, N. Y.	12 00
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Ladies Miss. Soc. Jamaica, L. I.	18 31
Ch. Palmyra, N. Y.	4 04
Students Miss. Asso., New Brunswick, N. J.	147 00
Ch. Chatham, N. Y.	78 00
New Concord, N. Y.	10 00
A member Ch. Millbrook, N. Y.	7 00
Rev. C. H. Pool, Family Mite Box	10 00
1st Ch. Grand Rapids, Mich.	46 00
Mrs. Peter VanValkenburgh Chittenango, N. Y	10 00
Ch. Paramus, N. J	46 12
Branchville, N. J	7 70
Dauforth, Ill	10 00
Francis Harrison, Ch. Lawyersville, N. Y.	9 60
Lafayette Ch. Easter, Jersey City, N. J	28 00
" Home Miss. Box "	14 00
Rev. G. Wyckoff & family, Metuchen, N. J.	12 00
Ch. Easter, Flushing, L. I.	27 00
Burden Iron Mines Ch. Greenport, N. Y.	4 97
Women Miss. Soc. Ch. Pompton Plains, N. J.	71 24
Cheerful Givers, Jacksonville, N. J.	15 50
S Ch. West Troy, N. Y	21 00
Ch. Hurley, N. Y.	3 00
Mrs. Grace Glenwood, Higginson Ch. Cold Spring, N. Y	10 00
Ch. Kiskatom, N. Y	20 00
2d Ch. Somerville, N. J.	40 76
Ch. Coeymens, N. Y.	45 08
Kinderhook, N. Y.	135 17
Ladies Miss. Soc. Ch. Owasco Outlet, N. Y.	15 00
Church " " "	5 00
Park Ch Miss. Boxes, Jersey City N. J.	31 00
Young P. Miss. Soc. "The neighbors" New Utrecht, N. Y.	115 00
A friend New Utrecht	100 00
Willing Workers, Anandale, N. J.	15 00
Edwin Hyde, N. Y. City	23 00
Ch. New Paltz, N. Y. m. c.	20 96
1st Ch. Coxsackie, N. Y. m.c.	15 87
Ch. Marbletown, Stone Ridge, N. Y.	20 00
A Lady, Ch. Hyde Park, N. Y.	5 00
Two Individuals, Ch. Overisel, Mich	4 50
Ch. Oyster Bay, L. I.	7 00
A Sojourner	30 00
1st Ch. (Holland) Paterson, N. J.	8 00
Miss Alida Van Dyke, Marbletown, N. Y.	5 00
Ch. Esopus, N. Y.	5 00
Rev. W. Reilley, D.D. 2d Ch Freehold, N. J.	10 06
Ch. South Bend, Ind.	4 25
L. F.	30 00
4th Ch. Grand Rapids, Mich.	10 00
Ch Ramapo, Mahwah, N. J	16 00
Canarsie, L. I.	6 00
Niskayuna, N. Y.	43 75
Middleburgh, N. Y.	11 63
1st Ch. Ghent, N. Y.	20 11
Somerville, N. J.	50 00
N Ch. Passaic, N. J.	142 05
2d Ch. Rochester, N. Y.	19 00
Ch. Gilboa, N. Y.	70
Cherry Hill, N. J.	17 00
Norwood Park, Ill.	1 00
Jas. Guilbert, Norwood Park, Ill.	2 00
Ch. Spring Lake, Ill.	5 00
King's Daughters, 5th Ch. Phila., Penn	15 00
Y. P. S. C. E. 2d Ch. Rochester, N. Y.	10 00
A friend, 1st Ch. Flatbush, L. I.	50 00
Ch. Montgomery, N. Y.	600 00
A friend, New York	100 00
Ch. N Hempstead, L. I.	5 14
German Evan. Ch. Houston st, N. Y.	250 00
Ch. Bergen Point, N. J.	234 33
Detroit, Mich.	10 70
Boght, Cohoes, N. Y.	6 15
Helderberg, N. Y.	17 24
Caatsban, N. Y. m. c	23 00
2d Ch. Poughkeepsie, N. Y.	139 00
Ch. Florida, N. Y.	40 00
A friend, 1st Ch. Hudson, N. Y.	25 00
Ch. Boonton, N. J.	25 00
2d Ch. Newark, N. J	12 00
Ch. Central ave., Jersey City, N. J	8 68
Easter, Warwick, N. Y.	39 15
Clarkstown, N. Y.	13 73
Rochester, Ulster Co. N. Y	25 74
1st Ch. Phila. Pa	63 00
Ch. Port Richmond, S. I.	1 00
Women's Miss. Soc. 1st Ch. Kingston, N. Y.	100 00
Ch. Lebanon, N. J	21 14
Rev. J. L. Stillwell	5 00

Mrs. Francis Marvin, Port Jervis, N. Y.	20 00
Rev. S. W. Mills, D.D., " "	10 00
C. E. Cuddeback " "	2 00
Christoph Graebner " "	2 00
Frank Malvan " "	5 00
Rev. L. L. Taylor " "	5 00
"E. H. A." Family Mission Box	50 00
Bloomingdale Church, N. Y. City	15 24
Church Easter, Leeds, N. Y.	15 00
Grove Church, New Durham, N. J., 2 mos.	27 15
Church of Thousand Isles., N. Y.	6 88
Greenpoint, L. I.	99 24
Rev. A. D. W. Mason	25 00
1st Ch Albany, N. Y.	937 66
Ch. Washington, Iowa	4 25
Blue Mountain, N. Y.	1 00
Fairfield, N. J.	42 75
Suydam St., New Brunswick, N. J.	44 40
Miss Jane C. Van Schaick, Albany, N. Y.	500 00
Late members, 3d Ch. Philadelphia, Pa.	30 00
A member Suydam St. Ch., New Bruns., N. J	150 00
Ch. Saugerties, N. Y.	25 00
S. S. Irvington, N. J	17 85
Total	$19,148 65

CHILDREN'S MISSION FUND.

S. S. Ch. Waterloo, N. Y.	$ 8 25
1st " Newark, N. J.	40 00
" Holmdel, N. J.	9 98
" Holland, Neb.	60 00
Infant Class, 1st Ch Brooklyn, E. D., N. Y.	30 00
S. S. Bergen, N. J	42 83
" Ch. of the Comforter, Wiltwyck, N. Y.	13 62
" Madison ave., Albany, N. Y.	50 00
" Germantown, N. Y.	5 00
Manor Chapel, N. Y. City	50 00
Orange City, Iowa	2 50
" East Williamsburg, N. Y.	21 25
" Saddle River, N. J	6 25
" Fultonville, N. Y	26 58
Ellenville, N. Y.	25 30
West Ch. (German) Newark, N. J.	5 00
Hyde Park, L. I.	8 71
Ch. Greenwich, N. Y.	8 75
Grace Ch. N. Y. City	35 00
Ch. Long Branch, N. J	5 00
" Newtown, L. I.	20 00
Grove Ch. Durham, N. J	30 00
Ch. Cherry Hill, N. J.	2 00
3d Ch. Holland, Mich	40 00
Feasterville, S. S. Ch. N S Hampton, Pa.	5 00
Churchville, " " " " "	5 00
S. S. Ch. Herkimer, N. Y.	8 89
South Side S. S. Ch., Herkimer, N. Y.	5 59
S. S. Ch. Catskill, N. Y.	44 00
" College Pt., L. I.	71 26
" Schodack, N. Y.	19 00
2d" Coxsackie, N. Y.	30 84
" Blooming Grove, N. Y.	10 50
" Hagaman's Mills, N. Y.	30 00
Abbe Ch. Clymer, N. Y.	27 27
Chatham, N. Y.	51 05
2d Ch. Tarrytown, N. Y.	60 00
" Branchville, N. J.	32 94
" Bound Brook, N. J	8 00
1st Ch. Grand Haven, Mich.	34 75
" Pottersville, N. J.	10 00
1st " (Holland) Passaic, N. J.	32 00
Little King's S. and D., N. Hackensack, N. J	4 09
Mission Band Newburgh, N. Y	16 27
S. S. De Witt Chapel, N. Y City	100 00
Asbury Park, N. J.	9 00
Ch. Glenham, N. Y.	3 91
Trinity church Plainfield, N. J.	52 04
1st Ch. Rochester, N. Y.	30 00
" Fonda, N. Y.	15 00
" Fort Plain, N. Y.	14 15
" Middlebush, N. J.	18 77
(Boxes) East Williamson, N. Y.	1 85
Ch. Stuyvesant, N. Y.	14 78
Centerville Athenia, N. J.	7 00
Ch. Stone House Plains, N. J.	12 50
" Saugerties, N. Y.	10 00
Knox Memorial, N. Y. City	90 00
Peapack, N. J	15 98
Prospect Hill Church, N. Y. City	90 00
Ch. Kinderhook, N. Y.	211 96
" Hurley, N. Y	44 00
Boys Club, Madison av. church, Albany, N. Y	60 00
S. S. South church Brooklyn, N. Y	50 00
Ch. Overisel, Mich	11 45
Little Gleaners, Fairview, Ill.	20 21
S. S. 2d Ch. Totowta, Paterson, N. J	40 00
Mine Brook S.S. Ch. Bedminster, N. J.	50 00
S. S. Ch. Canaseie, L. I.	5 00
2d" Somerville, N. J	75 65
" Niskayuna, N. Y.	13 00
1st" Ghent, N. Y.	35 67
" Aquackanonk, N. J	200 00
" Paramus, N. J.	6 70
Johnnie Wessels, "Something for Jesus," Gilboa, N. Y	2 20
S. S. Ch. Norwood Park, N. J.	6 00
Rhinebeck, N. Y.	33 00
Miss. Boxes, Hope Ch., Holland, N. J.	48 60
Ch. N Hempstead, L. I.	1 56
Ger. Evang. Ch. Houston st., N. Y. City	50 00
Johnnie Broek's Miss. Box, Detroit, Mich.	3 00
S. S 1st Ch Chicago, Ill.	225 00
Caatsbaun, N. Y.	40 00
1st Ch Paterson, N. J	76 42
Church S. S. Rochester, Ulster Co., N. Y.	4 20
Newtown " " " "	5 00
Centreville " " " "	2 62
Mettacahonts Bible Class Rochester "	2 44
S. S. Ch. Lebanon, N. J	9 72
High Falls S. S. Ch., Clove, N. Y	40 00
Alligerville " " "	8 83
S. S. Ch. Fairview, Ill.	34 63
Lafayette Ch Jersey City, N. J.	87 28
" Easter Miss. Boxes, J. C., N. J	58 86
Ch. Bergen Point, N. J	50 00
Flushing, L. I.	30 00
Boonton, N. J.	3 66
Greenpoint, L. I.	46 59
1st Ch. Astoria, L. I	15 92
Ch. Mt. Vernon, N. Y	46 62
Fallsburgh, N. Y.	3 00
1st Ch. Hoboken, N. J.	10 00
Collegiate Ch. 5th av., 29th st., N. Y City	73 24
Ch. Yonkers, N. Y.	25 00
Neshanic, N. J	45 00
34th st., N. Y. City	15 00
Mellenville S. S. 2d Ch. Claverack, N. Y.	11 25
S. S. Ch. Annandale, N. J.	62
Total	$3,510 70

FROM THE WOMAN'S BOARD.

Aux. Fishkill-on-Hudson, N. Y.	25 00
12th st Ch, Brooklyn, N. Y.	6 00
Montville, N. J.	45 00
Gravesend, L. I.	47 00
West Rotterdam, N. Y.	36 00
Ten Ladies Union Ch. High Bridge, N. Y. City	20 00
Aux. 1st Ch. Brooklyn, E. D. N. Y.	125 00
Crystal Soc. " " "	60 00
Aux. Irving Park, Ill.	80 00
Young Ladies' Mission Band, 1st Ch. New Brunswick, N. J.	30 00
"Self Denial," Miss. Band, Griggstown, N. J.	10 00
Aux. 5th Ch., Grand Rapids, Mich.	100 00
1st " Hoboken, N. J.	15 00
Ellenville, N. Y.	20 00
Upper Red Hook, N. Y	60 80
1st Ch. New Brunswick, N. J.	60 00
Wayne st. Ch. Jersey City, N. J.	65 65
Miss. Guild, Franklin Park, N. J.	60 00
Young People's Soc 1st Ch. Poughkeepsie, N. Y	60 00
Aux Bergen Pt., N. J.	20 00
Mrs. P. S. Danforth, Middleburg N. Y.	30 00
S. S. 5th av. and 48th st., N. Y. City	50 00
Miss. Circle, Nyack, N. Y.	60 00
Aux. Fishkill, N. Y.	40 00
S. S. " "	20 00
Aux. Ch. Bergen, N. J.	49 75
2d Claverack, N. Y.	29 62
Newkirk, Iowa	20 00
Helen E. Aycrigg Mission Band, 2d Ch. Passaic N. J	60 00
Aux. Ch. Helderburg, N. Y.	30 00
Wide Awake Miss. Band, 2d Ch. Sumerville, N. J	60 00
Chinese S. S. 1st Ch. New Brunswick N. J.	15 00
Aux. Grove Ch., New Durham, N. J.	100 00
Ladies of Partic. Synod of Albany, N. Y Medical Student's Fund	200 25
Aux. Ch. N Hampton, Pa.	11 40
Alto, Wis.	67 50
4th st. Ch. Collegiate. N. Y. City	160 83
Merry Helpers, 1st Ch. Newark, N. J.	10 00
Aux. Newburgh, N. Y.	50 00
Young Ladies' Miss. Soc., Ellenville, N. Y.	20 00
Aux, Peekskill, N. Y.	10 00
Ready Helpers, 2d Ch., Newark, N. J.	25 00
Aux. South Bergen, N. J.	28 35
Ladies' Christian Work Soc, Plainfield, N. J.	15 00

VOL. 2 No 7.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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·26·READE·STREET·
N.Y.

· JULY, 1889 ·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. JULY, 1889. No. 7

Editorial.

Women's work in mission fields has widened beyond the realm of the home life of the missionary wife and mother. Any mission station of importance is not considered properly *manned* unless it contains a number of earnest women workers, besides the wives of missionaries who in most cases are full of good works. The need of professional instruction for workers in missionary fields has always been acknowledged with respect to the men. The theological seminaries have turned out men for the work qualified as far as human training can qualify, for service anywhere. But the training of women has been left to take care of itself. There is a change, however, in this matter. We are glad to know that Hartford Seminary, so well known to our readers through its president, Dr. C. D. Hartranft, and one of its professors, Rev. Graham Taylor, has thrown open its doors for the reception of female students. We are sure that this is a wise movement and that many earnest and consecrated young women will avail themselves of this opportunity to become better fitted for the work of missions.

Another effort is to be made to increase the circulation of the MISSION FIELD. The editor hears very encouraging news from many who read the magazine. But there are a multitude who do not read it. To reach these the following circular has been sent to every pastor in the church :

REFORMED CHURCH IN AMERICA.

NEWBURGH, June 1, 1889.

DEAR BROTHER—The Boards of our Church are very desirous of increasing the circulation of the MISSION FIELD as a medium of communication between them and the people.

Many pastors have interested themselves in securing subscribers to this the only official organ of the Reformed Church. Many more, however, are too much engaged by their regular duties to make a thorough canvass of their congregations. It has been decided, therefore, to offer to canvassers a premium of fifteen cents for every new subscriber.

Perhaps you have some one in your church to whom this would be an inducement. Perhaps your Young People's Society or Missionary Society might add to their funds by doing this work.

Perhaps you could do it. If there is any one whom you could recommend and who is willing to do this work, *let him or her communicate with me.* Sample copies will be furnished in any reasonable number. The terms are as follows:

Clubs of ten or more, forty cents each; single subscriptions, fifty cents each.

Please give this your immediate attention.

Yours fraternally,

H. V. S. MYERS,
Chairman of Committee.

PROMISE AND PERFORMANCE.

BY REV. E. BIRDSALL.

Once upon a time a man desired to have a note discounted at a certain bank; not being sure of his standing with the institution, he took the precaution of sounding the directors, separately and in advance. The result was entirely satisfactory. One and all assured him that personally they were favorable to his application and that they would do their utmost to gain the assent of the rest. But, strange to say, when the Board met, it refused the desired accommodation. In other words, the man made the astonishing discovery that the assent of each and every member of the Board did not by any means mean the assent of the Board, as such, individually they accepted his paper, but collectively they threw it out.

Turn this incident upside down, and it appears to me to represent the attitude of our church toward religious and benevolent work. Every year, in General Synod assembled, the church pledges itself to stand by its Boards and Funds, the long enthusiastic speeches, stirring reports, strong resolutions. The command of the church collectively to the managers of its Boards and Funds, is substantially this: "Hold your own;" "Go on, as the Lord leads;" "We will sustain you;" "As a church, we favor your application."

But, strange to say, the voice of the church does not appear to be the voice of the churches. The church collectively says one thing. Individually it says another. Else what mean these repeated and at times almost despairing cries from all along the line of our church benevolence. Foreign missions say they are not properly sustained, so do Domestic missions, so do the other Boards and Funds.

Permit a sober word: This anomalous condition of things should not exist. It dishonors Christ. It dishonors our church. It impairs our *elan.* It makes us a laughing stock before the world.

We should either promise less or fulfil more: talk less or do more.

I suppose there will be no question which course we should adopt. Our duty certainly lays along the line of our ability, and of our ability as churches to redeem our pledges, and as a church there can be no doubt. Some one has said that we are an exceptionally well-to-do-

denomination. As to the truth of this I cannot speak, but one thing is certain: our people have their proper share of the $8,728,400,000, said to belong to church members in the United States. We report 87,015 communicant members. It is reasonable to suppose that there are as many more non-communicants in regular attendance upon our church services. Deduct from the total thus obtained, say 20 per cent as being unable or unwilling to give at all, and we have in round numbers 140,000 persons to whom the church has a right to look for aid in the prosecution of its religious and its benevolent work. Does any one suppose that the giving-power of these 140,000 persons—many of whom are wealthy—most of whom are, at least, well-to-do, is represented by the $284,902.00 total for religious and benevolent purposes, reported this year,—an average of about $2 per person? And furthermore, inasmuch as there are numbers in every congregation, who are giving—as every Pastor knows—very largely in excess of this sum, does it not follow that a majority—indeed a large majority, as every Pastor knows—are giving little or nothing at all. It is to this last named class, in my judgment, that we must turn in order to fulfill our promises to our Board and Fund. The others are giving conscientiously—and doing all they can. How to reach the actual or practical non-contributors—that is the question.

In my opinion, the best way for getting at the reluctant dollar from our practical non-contributing class of church-goers, if the mountain will not come to Mohammed, then let Mohammed go to the mountain; if the people will not give without personal and earnest application, then let the personal and earnest application be made. Securing the consent of the Consistory, let the Pastor retire the regular Religious and Benevolent collections from the services of the Lord's Day. (This is a bad feature, but we are aiming to correct a worse one). Let him or some one, equally competent to explain and enforce, make a systematic canvass of the entire congregation—person by person. Let him present, and so far as he feels he should, urge, not one object but every object upon the attention of the people. This is only just. We have no more right to "boom" one cause at the expense of others, than a parent has to favor one child to the starvation of all the rest.

After the entire congregation has been canvassed, face-to-face and heart-to-heart, following the bent of each giver's inclination as to the number and objects of his or her gifts—then let the congregation be districted, and collectors be appointed and collections be duly announced and made, say, quarterly. Here is work for the Consistory, or better, for some earnes and active young people.

That the above plan involves labor, I freely admit, bnt there is

no royal road to success in Religious and Benevolent collections, any more than to success in other things. Success always and everywhere means hard work. If we wish as churches to make good our promises as a church—to our Boards and Funds, our Pastors must be content to work for it. It will not come of itself.

WORK FOR THE BLIND.

A most interesting and successful work for and among the blind of China, has been begun and carried out by Mr. W. H. Murray, of Scotland. The number of such unfortunates is 500,000 to 809,000. In the course of sixteen years he sold more than 100,000 copies and portions of the Scriptures in the Chinese and Tartar languages. He also, in acquiring the language noted down the value of every sound he mastered and found they were limited to 420. He reduced these 420 to a system of equivalent raised dots for the blind Chinese beggars he met. His first experiment was tried upon a blind beggar boy, who was lying almost naked in the streets. Mr. Murray undertook to feed and lodge him, if he would apply himself to learning to read. *Within six weeks* he was not only able read fluently, but to write with remarkable accaccuracy. Two blind men were next induced to learn, being taught by the boy. One was able to read well within two months, the other more slowly, but with great pleasure. The system has been applied to musical notation and several boys have learned to write music from dictation with extraordinary facility.

As the tidings spread, other pupils came, some of them able to support themselves. One man traveled 300 miles to put himself under Mr. Murray's tuition. Another brought his handsome young wife, about eighteen years old, who had lost her sight shortly before her marriage. In a few months she mastered the mysteries of reading, writing and music. Both husband and wife are Christians. Another pupil was found with talent suited to the ministry and transferred to an institution at Tien Tsin. Still another young man, who lost his sight at the age of twenty, learned to read and write, and then set to work to stereotype an embossed Gospel of Matthew in classical mandarin Chinese, which is understood by educated men throughout the Empire.

A very strong point in favor of this mission is its bearing on the admission of Christian influence into the dreary homes wherein about 150,000,000 Chinese women of all ages, live their monotonous lives in strict seclusion. Some of these patriarchal households number from 80 to 100 women, very few of whom can read even their own dull books. To these each blind woman who can be taught to read the Holy Scriptures, will become not only a centre of unbounded interest, but a living power.—*Missionary Link.*

METHODS OF THE JESUITS.

In observing the course of Romish missions, it is curious to note the imitations which they are often forced to make of Protestant methods. To the people in the United States, who reflect on what they see, this is no novelty. They do not move a finger for the conversion of the Hindus or the Mohammedans. Eight priests and sixteen nuns, he said, devote all their energies to pervert six thousand Protestant Christians. Their general practice is to bide their time until some disturbance occurs in the church; then their work begins. A difficulty springs up among the Christians about caste. The priests are ready. It is utterly wrong, they announce, for Protestant missions to try to keep caste out of the church. "Keep your caste," they say, "and become Roman Catholics." A man is excommunicated by the Protestants; the priest comes and says' "Call yourself a Roman Catholic and I will stand by you." On one occasion the nuns were talking to Mrs. Williams. She pointed to the hundreds of thousands of Mohammedans around them and said, t'Why do you not work among 'hem?" The answer, was, "The Hindus and Mohammedans may be saved by the light of nature, as Cornelius was, but there is no hope for you Protestants; therefore we come to you first."

It is not to be disputed that in the missions of these Jesuits there are some things worthy of study. We have not a few examples of courage, of fortitude, of enterprise. All this we would do well to imitate. Yet we are impressed with the words of a German missionary, the Rev. John Hesse, spoken in Exeter Hall. "We have learned too much already from them," said he; "we have learned from them to boast of large numbers, of so many baptized, of so many communicants. We have learned from them to glorify into a martyr every missionary who, perhaps, by his own indiscretion, has had to suffer. We have learned from them to confide too much in an arm of flesh, I mean state power, gunboats and such sort of things. We have learned from them to make too much use of outward means and little helps; pictures, crosses and magic lanterns.

"But one thing, dear friends, we must learn from them, if we have not learned it yet. They have an absolute confidence that the whole world will be subjected to Rome. They have a missionary map in Germany in which the whole world is mapped out and divided into Roman Catholic provinces. We must follow them in the confidence that the whole world will be subject not to Rome, but to Christ."—*The Missionary.*

One cannot easily overwork, so long as spirtual joy fills the soul. You cannot well overheat a well-oiled-axle. Working without power does the harm. Be filled with the Spirit, and hard work is easy

OUR BOOK SHELF.

A Church and Her Martyrs, by Rev. D. Van Pelt, pp. 336, $1.15. Presbyterian Board of Publication.

This interesting work of one of our own ministers is worthy of careful reading, not only by Sabbath-school scholars, but by every lover of the Reformed Church. The Church of Holland and her Martyrs are set forth in chapters that glow with the writer's evident love for his theme. The history of the rise and progress of the Reformed Church in Holland and America is clearly set forth in connection with the geographical centres of influence in Cologne, Heidelberg, Wesel, Dordrecht, Flushing and Kampen. But it is chiefly with a statement in connection with the establishment of the church in America that we are concerned. It is surely a matter of interest to our readers to know that our Reformed Church in America has been a missionary church from its very beginning in this land. The author says, "In 1628 the first congregation of the Dutch Reformed Church was regularly organized in the city of New York, then New Amsterdam. With this began the history of the denomination in our republic. Only two years before, in 1626, the first attempt at permanent colonization had been made, and a governor with the officers sent over from the mother-country. The monopoly of establishing colonies in the Western Hemisphere, and conducting their affairs, was granted to an association of Dutch merchants or capitalists, called the West India Company. A similar monopoly for the islands and countries in eastern seas, being vested in the East India Company, of older date and larger wealth than the former. It was the invariable custom of these companies to send out a minister or a school-teacher who was also a catechist, or both, with every colonizing expedition; and quite an extensive amount of foreign missionary work was thus accomplished by Hollanders as early as the sixteenth and seventeenth centuries. That the aim was to reach the heathen savages as well as to benefit the emigrating colonists appears abundantly from a letter still extant, addressed by the first pastor of the Dutch Church on Manhattan Island to the office at home. He therein discusses the best method of teaching the gospel to the red men, appears to despair of impressing the adults and founds his chief hope upon instructions addressed to the children."

He who has no time to consult the Bible will find one day that he has time to be sick, that he has time to die; he who has no time to reflect is most likely to find time to sin; he who has no time for repentance will find an eternity in which repentance will be of no avail,—*The True Believer.*

The sense that we are nothing makes us glad to forget ourselves; and then it is that Christ becomes everything to the soul.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

THE ISLANDS.

Christianity often meets with persecution upon entering insular fields, but as soon as it once becomes entrenched its advances are startling for their rapidity. The history of missions blazes with miraculous triumphs among the islands of the world. Madagascar, the Fiji Islands, the Sandwich Islands, New Guinea and Japan are but examples of what is true of all. The transformation of barbarians into civilized peoples; cannibals into Christians, have almost been beyond belief. A striking illustration of the law of Christian love was shown by the native Christians of Samoa when in the awful hurricane that wrecked both the German and United States warships, they risked their own lives to save their enemies from the waves. Although too often the stronger European powers lusting for territory, have committed outrages upon many of the islands, yet wherever they have come in contact with native Christianity, the quality of the latter has not suffered by the comparison. The Christian Queen of Madagascar exemplified more of Christ's spirit in the midst of an unjust war begun by France, than did her enemy. Perhaps nowhere have such wide reaching effects of Christianity been so clearly shown as in the civilization of the various islands of the world. For the work of missions in Madagascar and the Sandwich Islands we refer to the July number of 1888.

FIJI.

This group of islands numbers 220, of which number 80 are inhabited. The islanders are a fine race, of some degree of intelligence and as far as necessity compels them, industrious. Under insular and natural tendencies, they become extremely depraved and vicious. Cannibalism was a common thing. A missionary has said that one man gloried in his shame, and put down a big stone for each human being he had eaten of during his life, and the stones numbered eight hundred and seventy-two. Infanticide was practiced and cruelty abode in the land. Fifty years ago the eyes of the Christian world was turned upon Fiji. The English Wesleyan churches were the chosen people to send the cross of Christ to these degraded islands; the first missionaries arrived in 1835

Though reinforced constantly, the number never exceeded thirteen at one time. By 1874 nearly all the islands were Christianized, and at the request of the principal chief, who had become a Christian, Fiji became a British colony. Various officials have given decided testimony concerning the value of the work as a civilizing agency. As long ago as 1879, Sir Arthur Gordon, the first governor of Fiji, said, "The heathenism which still exists in the mountain districts, surrounded as it is by a Christian population on the coast, is rapidly dying out." Rev. James Calvert at the London Conference gave the following account of the work: "With only nine white missionaries we have 305 native preachers, 56 of them ordained as native ministers, who take the full part of the work of the ministry. Then there are 47 catechists, 983 preachers separated, to the work and 1,919 lay preachers. There are 1,268 chapels and 27,097 native members. There are 4,078 scholars, or 1,735 day and Sunday schools taught by 2,526 teachers. The jubilee of the mission was lately held. Fifty years previously there was not a Christian in Fiji, now there is not an avowed heathen left. Behold what God hath wrought." Such a testimony ought to make the Church of Christ sing a loud Hallelujah.

NEW GUINEA.

When fifteen volunteers were asked for among the Fijian Christians to carry the gospel into New Guinea, forty offered themselves. Papua, or New Guinea, is one of the largest islands in the world; 1,400 miles long and 490 broad in its widest part. Its population is about 1,500,000. The Dutch claim one half and the rest is divided between England and Germany. The people are in some respects uncivilized in their customs and dress, but the Gospel has won glorious triumphs over their hearts. The London Missionary Society began work in 1871. It has been carried forward in spite of difficulties and death. There have been over one hundred deaths in the mission since 1871. Yet a glorious work has been accomplished, both by European and native missionaries from other islands. Already there are no less than 70 stations on the main land, and the converts number 5,000. Rev. S. Macfarlane, L. L. D., an honored missionary among these people, said: "These people so soon as the Gospel lays hold upon them want to send it to the people beyond. The inhabitants did not know what money was in 1871, but just before I left there was a collection at my own station amounting to £64, 10s."

NEW ZEALAND.

New Zealand is a boot-shaped island in the South Pacific, nearly a thousand miles in length. Its natural scenery is beautiful and interesting. The natives are called Maories. A writer has said: "Their virtues were so few and their vices so many and appalling,

that not a few Christians doubted whether there was anything left worth saving, or possible to use as a basis for the Gospel." They had even sunk below the level of idolatry. If they had any god it was a devil. The Gospel was brought to them by Rev. Samuel Marsden, who had met a chief Ruatara at Sydney, and showed him kindness and accompanied him to his home in New Zealand. The first sermon was preached on Christmas day, 1820, on the words "Behold I bring you glad tidings." But it was some time before the glad tidings of the preacher became a glorious fact in the hearers' experience. In 1825 the first conversion was made. Then another five years without a single baptism, and with much persecution and discouragement. But in 1830, Christianity began its signal triumph, and as some one has said, "It spread like a bush fire." By 1842 the work had taken such complete hold of the people that Bishop Selwyn wrote, "We see here a whole nation of pagans converted to the faith. Everywhere I see the people eager for instruction, meeting for daily prayers, keeping the Sabbath, learning to read portions of God's Word." In 1860, after a generation of labor, the Wesleyan Church numbered 5,000. But a war which England waged against the Maories was a grave hindrance to the work. Yet even out of this tribulation the Church of Christ emerged for further glorious conquest in His name. The Maories although a decaying race, are active in the spread of the Gospel.

SAMOA.

Since these islands are figuring largely in international complications in which our country is interested, we give a few extracts from an article in the *Missionary Herald*, on the work of missions in these islands:

The Samoan group, sometimes called the Navigators, lies between latitude 13 deg. 30 long. and 14 deg. 30 long. south, and longitude 169 deg. and 173 deg. west. Its chief islands are Savaii, Upolu, Tutuila and Manua. The population is said to number from 30,000 to 35,000. Missionary work, initiated by John Williams, has been carried on in this group by the London Missionary Society for more than fifty years, and, though the returns are incomplete, the last report gives the number of church members as 3,714, and the adherents as 15,734. Besides this there is work in other groups, the Ellice, Tokelau and Gilbert Islands, carried on from Samoa, reporting a church membership of 2,260. There are now eight English missionaries located on Upolu and Savaii of the Samoan group, and 177 native ordained pastors. One of the chief agencies for the prosecution of missionary work is the institution for training native pastors at Malua, on the Island of Upolu, which at last reports had 99 students. It is largely a self-sustaining institution, the students cultivating land and raising their own food. There are other institutions at other

islands, both for males and females, in which there is great enthusiasm on the part of the students. On the large Island of Savaii there are six schools, which have a total membership of 1,332. Young people in Samoa are said to be better acquainted with the Bible than the average Sunday-school scholars in England, and the Samoans' knowledge of the Bible, in very many cases, has changed the heart and lifted the old pagan life to the level of conscious communion with God.

For the ten months total of 1888, the record stands forty-three Missionaries sent from Toronto to South-eastern Asia, in the following manner:—One to Japan, two to Corea, four to Honan, fourteen to inland China and twenty-two to India. This appears to be the harvest time of the long years of planting and watering that have wearied our missionary labors in the past, and no adequate explanation could be given of the present success without extensive reference to the earnest addresses and telling literature with which the people of this Province have been favored during the last half century.—*Toronto Globe.*

We read that the Jews never counted their alms-giving a part of their tithe-paying. Yet alms-giving was always a sacred duty with them. This, however, could not begin until the tithes were provided for. Their charities must be taken out of the nine-tenths of their incomes, not out of the Lord's one-tenth.

MISSIONARY SPIRIT IN THE EARLY CHURCH.

How different the languor and degeneracy of the present age from that ardor, which animated the exertions of the primitive Christians in the cause of their religion. That religion had then all the impressive effect of novelty. The evidences which supported its Divine origin were still open to observation. The miracles of Christianity proclaimed it to be a religion that was supported by the arm of Omnipotence.

The violence of a persecuting hostility only served to inflame their attachment to the truth and to arouse the intrepidity of their characters.

Enthusiasm is a virtue rarely produced in a state of calm and unruffled repose. It flourishes in adversity. It kindles in the hour of danger, and rises to deeds of renown. The terrors of persecution only serve to awaken the energy of its purposes. It swells in the pride of integrity, and great in the purity of its cause it can scatter defiance amid a host of enemies.

The magnanimity of the primitive Christians is beyond example in history. It could withstand the ruin of interests, the desertion of friends, the triumphant joy of enemies, the storms of popular indignation, the fury of a vindictive priesthood, the torments of martyrdom.

The faith of immortality emboldened their profession of the gospel, and armed them with contempt of death.

The torrent of opposition they had to encounter in asserting the religion of Jesus was far from repressing their activity in His service.

They maintained His cause with sincerity, they propogated it with zeal; they devoted their time and their fortune to its diffusion.

Amid all their discouragements they were sustained by the assurances of a Heavenly Crown.

The love of their Redeemer consecrated their affections to his service, and enthroned in their hearts a pure and disinterested enthusiasm. Hence the rapid and successful extension of Christianity through the civilized world.

The grace of God was with them. It blasted all the attempts of opposition. It invigorated the constancy of their purposes. It armed them with fortitude amid the terrors of persecution, and carried them triumphant through the proud career of victory and success.

Here is the heir, yonder the inheritance; here is the toil, there the rest; here the candidate, there the reward; here the faithful, there the crown of everlasting life. In proportion as we grow in excellence, so as not to be barren or unfruitful in God's service, so shall an entrance be ministered to us abundantly into the everlasting kingdom of our Lord Jesus Christ.—*Hamilton.*

"When I was rich, I had God in everything; and now, that I am poor I have everything in God."

Woman's Department.

THANKSGIVING AND THANKS-LIVING.

By Anna B. Moore.

Two ladies sat rocking and chatting in the fair valley of San Bernardino, Cal., as they watched the ever changing and encircling mountains. It was January, but just below the railing the mignonette was nodding and a border of English violets mingled their subtle fragrance with its dainty perfume. There came a little hush in the conversation and half to herself one said, "And be ye *thankful*!" Well, I am brimming over with gratitude. I exist in a sort of ecstacy in this wonderful climate. I could not put my thoughts in words, but God knows, I *am* thankful!"

"That's well," said the other, "then you are in good trim for our Ladies' Mission Anniversary! Our topic is Thanksgiving and Thankliving.

"Yes, indeed, my heart is all a-tune to that key, but I cannot take any active part."

A little silence and a little shadow flitting across the friend's face, when she asked abruptly, "Did I tell you of my drive across the valley last week?" "No! What of it?"

"It was so beautiful? There were the orange groves with their golden globes glowing against their lustrous foliage, the newly starting grain fields, the pepper, encalyptus and cypress with their

spicy breath, but what went to my heart most of all, will surprise you. We rode for two or three miles across the desert, with its patches of sand and sage and chapparal, and as we talked of its dreariness, we came suddenly upon a carpet of wild flowers. A great bed of tiny pink blossoms that halted us at once in joyful surprise. Here in this desolate place the wild prim rose was sending out the daintiest of odors and hidden in a shrub hard by a lark sent up a liquid note that thrilled one through and through. You know "The *desert* shall *rejoice* and blossom as the rose."

She stopped and gave her friend a searching look. Her eyes drooped and a wave of color came, as she caught the thought and exclaimed, "Yes! oh! yes—but"

"But the desert shall rejoice," said the other, and the desert's note of joy has lingered with me, while the memory of the other things has dimmed. I still see the fragile pink blossoms, I smell their breath, I hear the palpitating joy in the note of the lark, whilst the things that man forced into beauty produced no such abiding, good-thrilling satisfaction. Do you read my little parable?"

For a few moments there was no audible answer, though from a changeful face the questioner read a host of contending emotions. There was honest conviction of the truth, then a half-determined opposition to it, succeeded by a resolution to accept the lesson.

"I see it all," came slowly, "I see it all; no spot so barren but voices its praise in some way to its Maker and reproaches me His thinking creature. I fancied I was sincere in saying I could not refuse my gratitude; but now I see, pride sealed my life. I was not willing to be a blossom on the desert, I wanted to be the rare specimen of a florist!

A silvery laugh floated out behind the voice as the parable-maker said, "And so you were missing the joy of a 'helper.' In nature's oratorio there are no silent voices, every blade of grass, every flower and tree, waves a thank offering to its Creator. Shall the Master miss your voice or my voice on the great symphony of praise continually ascending to Him?"

Dear friends shall we accept this lesson, too? God has "*chosen* the base things of this world and things which are weak and despised "to accomplish His work. In that light, the nothingness we love to claim as our excuse for inaction is a *dower* right from the hand of God for abundant harvests.

Looking over the chronicles of the ages, small is the list of prophets, apostles, miracle workers, while God's great army is made up of the common soldiers, the "helpers." And if true gratitude swells upon our hearts, we shall not care so much about our rank among the workers, as that we give *expression* to our praise. A truly thankful heart cannot be repressed. It must give *itself*, its very soul! It will sing itself out like the wild flower and the hidden lark, all forgetful of others. Shall the desert praise Him and not we?

HOW MUCH OWEST THOU?

MARGARET S. BEVIER.

As we read the sweet gospel story, are we not almost tempted to envy those blessed women whose privilege it was to minister unto the earthly comfort of our Lord.

Mary, whose faithful love and service followed Him from the manger cradle to the bitter death on Calvary; the sisters, whose home was ever ready to receive the tired Master: and those other women who braved insult and public scorn to follow the rejected Saviour to His shameful death.

If Christ should again visit the earth, how we would vie with each other to do Him service; how honored one would feel to offer even a glass of water to His thirsty lips.

But our dear Lord, knowing that love ever seeks to serve, has provided a way in which we may share the blessedness of those who loved Him while He walked the earth. He has left this blessed word, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

How many of us are living up to the full measure of our privilege in this respect, giving to His brethren gladly and freely as if to the Lord Himself? How many of us give only what we do not need, what will not deprive us of a single luxury? Will we receive much of a blessing for such thoughtless, loveless gifts?

At the Christmas season, do we count and plan to see how little we can give our dear ones? Do we not rather gladly do without little luxuries for ourselves that we may have the more to offer those we love? And is our Master, because He is not visibly present with us, to be forgotten?

Would many of us willingly change places with the band of workers who are laboring in our frontier settlements or in the foreign field? It is not a light matter to brave the necessary privations of a newly settled or heathen country, and work where neither wealth nor worldly honor can be secured no matter how faithful the laborer.

Is it not our duty to see that these substitutes of ours in the Lord's army lack for nothing that we can give them? Then, that these brethren of our Lord receive at our hands the tender care and service that we would render to Him if He were once more walking among men?

Ruskin gives us a trite thought enfolded in stirring language.

"If you do not wish for Christ's kingdom do not pray for it. But if you do, you must do more than pray for it; you must *work* for it."

Payson said, "O what a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

One of the Lord's people, who had been rich, was asked how he could bear his reduced state so happily; to which he replied,

OUR RESPONSIBILITY IN HOME MISSIONS.

And now for the practical plan for doubling our cash offerings. The first thing wanted is

A PASTOR

who shall be converted to the home missionary spirit, who shall get an adequate idea of the work and needs and claims of Home Missions, and who shall commit himself as heartily to a systematic plan of church benevolence as he does to the conversion of the souls in his parish, and do it because the life of his church depends upon it, and because he is hired to serve his church in this matter as much as in any other. I feel that I am a financial Secretary for every one of our recognized societies, and I've got through being dragged along by these things, and shall now go ahead and make the most of them. The second thing needed is

A PASTOR, AGAIN—

a pastor who has not handicapped his influence in any way. Many ministers feel delicate about making special pleas for benevolence; but I believe that in a large number of cases it is because in some way they have handicapped their own influence. For some reason which ought not to exist they cannot take a whole-souled and disinterested stand in favor of our societies, and call our people up to a true standard of benevolence, and to the continuous needs of the work. Something about the way they were called to their church, or something about the salary, or something about their tenure of office, or the gingerly way they deal with their people, is the occasion of a very slipshod way of meeting these great missionary claims. The commercial relation between pastors and churches nowadays is, perhaps, the greatest hindrance to church benevolence. Brethren, we have got to preach ourselves and pray ourselves above and out of this commercial incubus and by a Pauline ministry gain that vantage-ground where we can voice God's claim on our people's wealth. By our boldness and faithfulness in this matter we shall show that we are trusting God for our support, and God will see to it that we are made fat. No plan of benevolence will succeed with a timid or handicapped pastor. The third thing needed by the plan I shall suggest is *a pastor again*, who has a moderate amount of adjustability to men and things. There is a little mechanical work about it, and it requires patience, tact and

A PINCH OF SELF-ASSURANCE.

The pastor must be responsible for it and go ahead. He must do as Mr. Moody does at Northfield—say, "If you've any fault to find, come to me." There is just one man in a parish that people will bear with and that is the pastor. And he ought to take pleasure in working up a scheme that enjoys this advantage. Any pastor who says, "My church shall have a systematic plan of benevolence be-

fore I leave it," will have no trouble with this one; and when he leaves let him turn it over to his best deacon, who ought to carry it on till the new minister comes, and now I submit to you that any plan which is to be practical and successful must have

THREE VERTEBRAE

in its backbone. The first vertebra is such a pastor as I have described, one converted to the spirit of missions, and heart and soul in sympathy with our working societies, and one who is not handicapped, and one who means business when the time for a collection comes. The second vertebra is the preaching that should be done on the subject of giving, and the presentation of these societies, their facts, their claims. As a pastor I must give myself to this. If ever a minister's soul is fired with God's spirit it ought to be when he has a good missionary text. My plan is to preach on the subject the Sunday preceding that on which the offerings are received. The old plan of presenting the object and passing the box on the same Sunday is not a success. In that case it has to take its chances with the weather and other uncertainties. My plan largely overcomes this difficulty. And right here

AN IMPORTANT SUGGESTION

should be made. We have three societies, and perhaps four, that deserve a plan by themselves. Many churches have an object every month. Now three-fourths of these objects need but brief statement, while the main societies ought to be arranged, one for each quarter, and should be "boomed." I believe a successful plan will have this arrangement, so that the American Board and the American Home Missionary Society, and the American Missionary Association, and one other shall have a special quarterly plan, and this quarterly plan ought to have some of the best preaching and the most thorough working. *Four times a year* pour fresh oil on the flame of your missionary devotion. *Four times a year* strike deeper into the principles of giving, and baptize the people in the work of our great Societies. *Four times a year* have a little annual meeting in your study and pulpit and pew, gathering up the lines of truth and work that are evangelizing this great world. We need this quarterly missionary baptism to keep in line with Christ.

MY PLAN

is based on this. Now for the third vertebra in the backbone of this plan. It must be some sort of a scheme which will overcome the uncertainties of weather and variable congregations. It must be some plan that is reasonably sure to get every mite that anybody in the parish is willing to give. The old plan of appointing collectors is defunct with us, and ought to give way everywhere to a better one. After preaching upon the subject on the Sabbath, on the following Tuesday or Wednesday, I

have a good solid day's work. First I get my small collection envelopes ready. Some would say, "Distribute these small envelopes on the Sabbath."

NOT A BIT OF IT!

You can't trust people to take them, and you can't trust their memories for seven days. These small envelopes, which can be bought at the factory for fifty-five cents a thousand, I prepare by stamping upon them with rubber type the name of the Society for which the collection is taken, and the date of the following Sunday, and place where it is to be received. Then I write hectograph letters, making two or three classes of them, enough for every family in the parish. These letters state the object and give a plea or invitation suited to the individual. Then, having sent to the Society for just the right literature, I inclose in an ordinary envelope, for each family or giver, *A Small Collection Envelope*, *A Hectograph Letter*, *A Society Leaflet*, and address these to my people. About Thursday this package of letters goes all through my parish, distributed partly by hand and partly by mail. By Friday every responsible person in the parish knows what we are to do the following Sunday, and has a letter about it. Everybody is thus reached and the dollars and dimes are all found. At least all have had an opportunity to give, and the responsibility is thrown upon them. Four times a year they all get a missionary lesson whether they give or not. The usual envelope plans fail because people are supposed to remember from year's beginning to end, or from Sunday to Sunday.

THE ONLY ENVELOPE PLAN

that will succeed is one with somebody who means business back of it all the time. One man's memory and one man's push and one man's consecration has got to see the thing through every time. When Beecher lectured at Yale Seminary he said one day, "Young gentlemen, the ministry means work." Well, I have never found a little work that paid better than this plan. If the minister can't do the work of such a plan as this, he can at least superintend it, and see that it is thoroughly done. Such a plan once inaugurated ceases to be formidable; and indeed, in a parish of one or two hundred families it will be a pleasant diversion to get one's traps once a quarter and do the printing and copying which in one day will make a pastor's influence felt by every household in his parish. In a plan like this it is very essential to have a complete list of all those persons who ought to have a separate collection envelope sent to them.

Girls doing housework like to be remembered.

Wives who have money of their own naturally like to give in their own name.

Young men and women who are coming of age.

These should be remembered in sending out the envelopes. There are three classes of persons to send to:

First, the members of the church, or those who are interested in missions.

Second, those in the congregation who are not interested in missions.

Third, the balance of the outside community.

We have no right to judge that these last are unwilling to give to Home Missions, though most of them see no good in Foreign Missions. An adequate plan will give them an opportunity, and will treat them as under the same obligation that binds Christians. It is a study, a sanctified art, to get some of this class to consent to remain on your list; but it is a pastor's business to make this list of names as complete as possible, and he must look upon it as a Christian conquest to thus persuade rude and irreligious people to let him work a complete plan. He must confound the devil by the magic of grace. I felt a real pleasure when one of these men said to me, "Bark away." I always like to stop and chat with him. It will not do to adopt a penny-wise policy to save a little postage; but this parish missionary work should be considered one of the best means of preaching the gospel to the unchurched community. And now the Church ought to second the the pastor's effort by putting in a kindly word to their neighbors, in behalf of the plan. They should add their testimony to the splendid work of the Societies. They should

KEEP AN EYE ON THEIR NEIGHBORS.

to see how they receive the pastor's letter, and whether they are going to return the envelope. And as often as an object is presented, the members of the church must be newly charged with their duty in the matter. Does this plan succeed? So far, yes, and with great encouragement to push it. Some folks will hold up holy hands of horror at an expense of five dollars a year on postage, when it is doubling the receipts for missions. Other persons will spend fifty cents at a circus that will carry

FIVE THOUSAND DOLLARS

out of town, and will feel about a hundred dollars sent to the Home Missionary Society, as Judas felt about the alabaster box. Many people who begrudge the money spent for missions will themselves spend ten times as much in a single night for a political parade and illumination, the immediate effect of which is to provoke the other party to excel them, on the next night, in still more lavish outlay. A plan such as I have suggested will set fault-finding tongues running in every community; but ninety per cent. of the people in any parish will appreciate the effort made and will not hinder its success. And now

A NEW ERA OF MISSIONS

is come. The grand battle of all history is to be fought in our country. Let us rise with a shout as we see our great Champion going forth armed in all the panoply of these words, "All power is given unto me in Heaven and in earth." As goes America, so goes the world. The crisis of America is at hand; the Christ of America is also at hand.—*Rev. W. T. Hutchins in the Home Missionary.*

OUR GERMAN PEOPLE.

The interest in our foreign people deepens. The past year has shown a decided quickening. Among the "Problems of American civilization" before the Evangelical Alliance at Washington, in 1887, "Immigration" was treated in a very discriminate discussion by Professor Boyesen, of Columbia College. Our Centennial Assembly gave the subject unusual attention. A special committee is now considering "the duties of the Presbyterian Church towards the immigrant population, with special reference to the Germans, Scandinavians, Bohemians and French," and is to report to the coming Assembly. The wide circulation of Dr. Strong's "Our Country" has greatly enlarged the inquiry how we are to escape the perils arising from this foreign intermixture. At the Chickering Hall Conference in New York, called by fifty New York clergymen and thirty prominent laymen, to consider the religious condition of New York city, addresses on the German, the Bohemian, the Italian, the colored elements, and "our duty to the foreign population," were made a prominent part of the conference. The National Sunday Restday Convention in Washington more recently assigned a morning to the subject of the Sabbath and the foreign population.

Wherever the broadest questions of patriotism, of philanthropy or of religion in America are discussed, this problem is certain to appear. No more important question in the religious phase of social science is likely to arise in a score of years. One part of the subject so far has been coming into the light, viz., the element of this new population and their power. Another more important part now emerges from the shadow.

It has yet to receive the study which it deserves. It is, the *varied* and *specific* modes by which religious influence may be made to pervade these masses.

The Germans are the most powerful among all these people. They themselves claim to be seven or eight millions strong. If they are only five millions—a more reasonable estimate—they are quite enough to constitute a stubborn factor in our American life. They are a morsel quite too large for even the robust American digestion. The ox, when *digested* by the lion, does become lion, as Mr. Beecher said. But, as Dr. Strong replies, too much *undigested* ox—diseased ox at that—in the lion's stomach becomes dead lion and dead ox together.

This question of assimilation is a most important one. Who can tell us how fast the assimilation is progressing? Is there any way to get outside the inflation of American vaporing and ballooning on the subject and secure a sober estimate? Is there any real *gain* in assimilation? Twenty years ago (in 1870) the *foreign-born* Germans were four and one third (4.38) per cent of the whole population. Ten years ago the *foreign-*

born Germans were three and nine tenths (3.92) of the whole. This looks like a gain. But during the last ten years we have been having the largest immigration of any decade; and a minimum of seventy-five or one hundred per cent. must be added for those born here and reared here in German speech and German habits of thought and character. Would it not be reasonably near the facts to say, we assimilate some *tens* of thousands of German children every year to our church life, and a smaller number to a real Christian life; we assimilate some *scores* of thousands to a bi-lingual *American* life, without assimilating them at all to *Christian* life; we import every year some *hundreds* of thousands direct from the fatherland.

The habitat of large masses becomes densely and enduringly German. The *imperium in imperio*—the city within the city—the smaller continental city, where the shops and habits and languages are exclusively German, in the midst of the great centres—continually grows. The German visitor of the city mission visits all the day, without speaking a word of English. The English-speaking city missions and their Sabbath-schools absorb *and hold* hardly more than the running drip of the basin which is always brimming full; or if, rather, the drip has grown to a waterfall, and they gather at its foot the increasing overflow, they hardly see that other *backset* overflow which is covering wider acres in its great earth-basin. The farming regions, where the Irish and Americans are pushed aside, become more exclusively German.

In language, in manners, in social customs, in worldly indifference, in power to impress American life with its own strength, resources and modes of thought, the aggregate increases. In 1882 it was predicted that the decade 1880-1890 would bring us a minimum of 1,000,000 or 1,200,000 new German-speaking people. Seven years of the decade brought us over 1,300,000 or at the rate of over 1,800,000 during the decade. Add to this the German-speaking children born of these one and three quarter millions after their immigrant-barges touch Castle Garden. Ten years more will give us from the same barges at least as many more, and the new birth-increase of this prolific race. The increase is cumulative. These new millions and the ten years additional German prosperity in America will multiply the letters and invitations sent to the fatherland.

The German body politic becomes stalwart, tall, well proportioned and wins admiration for its manly brawn and brain. All this goes to intensify the proper pride of the German in his blood, his history, his language and literature and education, and, with a side glance at Brazil, the Caroline Islands and Samoa, in his colonizing power. Between one third and one quarter of New York city.

according to Professor Boyesen and Pastor Wenner, is now German-speaking. One third of Chicago was German-speaking according to the school census of 1885. One ninth or more of the population of New York state was German-speaking in 1880. About one seventh of the population of the states north of the Potomac and Ohio river parallel was at that time German-speaking. Texas has no great cities, and is a remote state, but at the last census about one twenty-fourth of the population throughout her immense territory was German-speaking. Probably more then one twentieth of its population now is Teutonic. It looks as if it might be a southern Wisconsin five-fold in size.

Never was there a deeper desire to know just what to do, never a deeper desire to know just how best to do, so that we may unite these people with our American people in the sincerest and strongest spiritual life. Whoever can meet these desires with a true solution to the question will do great service to every interest of the state and of the church and of the soul. This at least would appear to be clear, that no *single* mode will best succeed, but that a *variety* of methods may converge to the same end. We need more leaders to be centres of groups and assemblies; more workers to find and persuade and guide the multitude of individuals. We need the means to support the men and to send the preachers and to build the churches. Where shall we find this new accession of preachers? and where the funds to maintain them? The answer is at hand: among the Germans themselves. From them, if we will, we can raise an accession to our ministerial force; a force of the best quality and efficiency, if we use the divinely-appointed means. From them, if we will, by God's grace, we can secure the means to maintain and equip the pulpit and the whole spiritual *propaganda* for the convertion of this strong, controlling, educating people. CHARLES E. KNOX, *in The Church at Home and Abroad.*

Very few persons appreciate the enormous growth of the wealth of our country. Take the development of farming industry, for example, in Dakota:

Dakota produced last year more than 52,000,000 bushels of wheat, and when the last census was taken less than 3,000,000; how many realize that in tha settlement within this one territory in eight years there has been added a wheat-producing capacity equal to more than one sixth of the entire nation in 1870? Yet this is but one of the growing territories, while the development in some of the states has been scarcely less rapid. The single fact that there has been 68,000 miles of railroad built since 1880, implies not merely an enormous investment of capital and labor, but also a vastly-increased productiveness of farm land and mining land and timber land, which has become available because brought within economic reach of markets, as it was not before.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

FINANCIAL STATEMENT.

Receipts for May, 1889.....	$3,050 42
Deduct for special objects.....	112 00
	$2,938 42

The receipts for the month were a little more than one-third of the expenditures, which amounted to $8,801.83. It has always been so during the summer and early autumn. But the church cannot safely suffer it to be so this year. The debt of $23,500 with which the new year opened, simply represents work unpaid for by the Church. It was increased by $5,000 in May, and still further by $4,000 in the early part of June. To meet the necessary expenses to the 1st of September, and avoid further borrowing, will require about $22,000.

All who attended the late meeting of the General Synod will testify to the earnest missionary spirit which there prevailed. It was seen in the patient and elevated discussion of the various matters pertaining to our missions present and prospective, even more than in the action taken. Let that spirit materialize into immediate and continuous offerings, and the results will be an ease of administration which will do honor to the church, bring relief to the missions and glorify the Lord.

The appropriations for the current year, for the general work of the Missions, are:

For the Amoy Mission.....	$20,371 25
" Arcot "	28,715 00
" North Japan Mission.....	29,425 00
" South " "	14,143 68
For Home Expenses.....	5,800 00
" Interest on Loans.....	2,000 00
Total for the year,.....	$100,454 93

To this sum must be added $1,200 for the Missionary whom the Board was directed by the Synod to send to Nagasaki, making a total of nearly $102,000. As it was stated, with applause, upon the floor of Synod, "the Sunday-schools could support our Missions, if they were all properly organized and interested." There surely ought to be no question about the ability of churches and Sunday-schools combined to do it, if only proper zeal is shown and proper methods employed. This is the pressing duty of the hour.

June 15, 1889.

COR. SEC.

NOTES AND NOTICES.

LADIES MISSIONARY DAY has become a very pleasant and useful feature of the meetings of Synod. Large numbers of the earnest working ladies of the church availed themselves of the opportunity to meet, consult together, compare notes as to methods and gather inspiration for the work of the coming year. By the renewed kindness of the Baptist Church, of Catskill, the meetings were held in their edifice, which was every way convenient and suitable. The Woman's Executive Committee of Domestic Missions held their meeting in the morning, and the Woman's Board of Foreign Missions in the afternoon of Tuesday, June 11th. Both were full of interest and well attended, and Woman's work in the Reformed Church received a new and blessed impulse. It is to be hoped that no change in the place or mode of Synodical gatherings will ever cause these meetings to be omitted or given up.

THE SIXTH ANNUAL MEETING of the International Missionary Union will be held

at Binghampton, New York, July 5—12. Ministers and others interested in foreign missionary work are invited to be present.

All Foreign Missionaries, of either sex, temporarily or permanently in this country, are eligible to membership in the Union, and will receive free entertainment during the meeting.

Those who propose to attend, are requested to communicate as soon as possible with the President of the Union, Rev. J. T. Gracey, D. D., 202 Eagle street, Buffalo, New York.

The General Synod authorized the renewal of the apportionments made to the various Classes last year. These will be found on page 17 of the Mission Field for June. If they are all met—and why may they not be? they will, with the amounts expected from legacies and other outside and miscellaneous sources, not only suffice to meet appropriations to the Missions, but also to make a considerable reduction of the debt. It will be observed that two Classes, Rensselaer and Wisconsin, exceeded them last year. May they do better still this year. Many came quite near it and some fell far short. If any are disposed to add to the apportionments this year the amount by which they fell short last year, it would be a grand thing to do and bring great relief to the treasury.

The Hospital at Sio-Khe is an accomplished fact. Dr. Otte wrote, April 15th: "I have no time for more, as I am overworked and not very well. Had over 300 patients in two and a half weeks, and over 500 visits." Later, May 6, he says: "I am so over-burdened with work that I cannot write much. In five weeks and a half I have seen about 700 different individuals over 2,000 times and have only had two green boys and Mr. Van Dyck to help me. But for the latter I would have broken down."

Those who have contributed to this Hospital and have been hoping for a letter from him, will see from this why he has not written, and will surely have patience. It should be a far greater satisfaction to them to know that through their help he is doing such noble work, than to receive a letter from him, however interesting that might be.

Postage to the Missions.—The attention of friends corresponding with our missionaries in foreign countries is called to the postal regulations governing such correspondence. The rate of postage is five cents for each half ounce, or fraction thereof from any post-office in the United States. "Letters are frequently received bearing only a two cent stamp. This demands a payment of thirteen and a half cents" by the receiver. A single five cent stamp is often made to do duty for a package of mingled written and printed matter weighing several times the single rate of one half-ounce. On such packages as much as twenty-five to fifty cents have to be paid for "insufficient postage," according to weight. A little care and forethought will save our missionaries much annoyance, and not a little loss.

The postage on printed matter. with no writing enclosed, is one cent for each two ounces or less.

Rev. G. F. Verbeck, D. D., of Tokyo, Japan, with his family, arrived in New York, in the latter part of May. He will, for the first time in thirty years, spend several months in this part of the country. His addresses at Catskill, at the meeting of General Synod, were listened to with deep interest, and many who are already familiar with his name and work, will no doubt be glad to see him face to face and hear from his own lips of the wonderful works of God in connection with the mission of which he was one of the pioneers and is the oldest living member.

Prof. M. N. Wyckoff, of the same mission, arrived with his family about June 1. Prof. Wyckoff has been connected with the educational work of the mission, at first in Yokohama, and later in the Meiji Gakuin, or Christian College at Tokyo.

A Folded Card, or leaflet has been prepared, containing a brief summary of the work of the several missions for 1888, and a statement of receipts and appropriations for the current year. It is well suited for general distribution in the churches, and will be furnished in any desired quantity for that purpose. Send in your orders and let the people have the facts.

The Y. M. C. A., by its International

Committee, is extending its useful work into foreign countries, and so adding its strength to the onward movement for the subjection of the world to Christ. It already has a Secretary, Mr. John T. Swift, in Tokyo, Japan, who has received $25,000 for the erection of suitable buildings there, and is now in this country seeking to obtain $25,000 more for this purpose. One of its most valued and experienced Secretaries has offered to go to Madras, India, and inaugurate a similar work there, and there is a good prospect of his being sent. The representations made by Dr. Chamberlain, as to the large numbers of educated young men in India who are without faith, leave no room for doubt as to the wide and important field that awaits such an agency in India.

ACTION OF THE GENERAL SYNOD.

The General Synod convened at Catskill, June, 1889, adopted the following resolutions in relation to Foreign Missions:

1st. That we take immediate steps toward the payment of the debt; that the Synod send a pastoral letter to each church, stating the case, and appealing to an enlightened conscience; and that the said letter be read from all our pulpits.

2d. That the Board of Foreign Missions be directed to send out one new missionary to the Nagasaki Station, in compliance with the earnest request of our brethren in Japan, and further, that the Board give special attention to the problem of re-inforcements for all our missions in the hope that Providence may open the way for a full occupation of the field now open.

3rd. Inasmuch as all success in these endeavors, and all blessings on the labors of our missionaries is the gift of God, that the Synod set apart the first Sunday of November next (the 3rd) to be observed in common with the great body of Christians throughout the world, as a day for the special consideration of and prayer for the spread of the Gospel and the success of missionary effort among the nations, and for more complete consecration to it on the part of the church at home.

4th. That in the judgment of this Synod, the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz. $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the prompt collection and payment of the contributions for this object.

Resolved, that Rev. W. H. Gleason, Rev. W. W. Knox and Elder C. T. Williamson be a committee to prepare the pastoral letter provided for in a preceding resolution and that they be appointed with power.

EXTRACTS FROM THE ANNUAL REPORT.

(*Presented to the General Synod, June.* 1889.)

THE WORK OF THE CHURCH.

Briefly to sum it up, as it stands now, the Reformed Church has, in its foreign fields, four missions, with fourteen stations and 127 out-stations; twenty-three ordained missionarles and three unordained, twenty-six in all; twenty-two married ladies and eight unmarried, thirty in all; making a total of fifty-six workers from this country. Its native ministers number twenty-six, other male helpers 194 and female helpers fifty-four, a total of 274. Estimating the numbers for Japan as one-third those of the United Church, it has planted fifty-one churches which enroll 5,089 communicants, of whom 762 were added during the last year. Its seven boarding-schools for boys and young men have 320 scholars, and the six for girls, 310. Four Theological schools and classes have forty-five students and 106 day-schools, 3,050 scholars. A work so extended may well demand large supplies, and should receive a generous support, not unmingled with gratitude to God who has counted us worthy of such service.

For it should be remembered that its extension has been due to no special intention or effort on the part of the Board, but solely, under the law of spiritual growth, to the signal blessing of God upon the labors of our missionaries in the field, and the liberality of the church at home, as well as to the express direction and encouragement of successive Synods. And it should also be remembered that these missions, with all their varied departments of labor, their pastors, helpers, churches, schools, high schools, theological seminaries, hospitals constitute the entire provision made for the evangelization of more than 10,000,000 of our fellow men, the development of a purified and ennobled Christian life among them, and the planting and training of the Church of Christ, with all its beneficent in

stitutions. And all this is done at a less cost to the Church than suffices to meet the simple yearly expenses of the twenty-one churches of the Classis of New York. Great as the apparent cost is, it is nevertheless the cheapest work in which the Church is engaged.

COMPARISON OF RESULTS.

It is also the most productive. As the result of last year's labors it appears that the number of communicants was increased by 530, from 4,559 to 5,089, a net gain of eleven and six-tenths per cent. If now, with all the favoring elements, and ninefold the expenditure, our Church had increased in this country in the same ratio, there would have been added to the roll of our home churches, a net increase of 9,894 communicants. If the comparison be extended over a period of ten years, the results are still more impressive. Within that period the churches in our foreign fields have increased from thirty-three to forty-four, or thirty-three and one-half per cent.; of native pastors from six to twenty-six, or 333 per cent.; and of communicants from 2,045 to 5,089, or 148 per cent. Similar increase at home would give us to-day, 679 churches, 2,827 ordained ministers and more than 196,000 communicants. A work favored of God with such blessed results, for the comparatively small outlay, should surely claim devout gratitude, and receive our cheerful and generous, yes, our enthusiastic support.

THE QUESTION OF THE HOUR.

The serious question which confronts us now is this: Shall this work go on? Is the church ready to embrace the opportunity God gives it, and rise to the full height of that opportunity? To do so will require such effort as has never yet been put forth, throughout the coming year and those that follow. It will demand such sacrifices as we never yet have made. Resolutions, however earnest and resolved, will not accomplish it. Comparisons of ourselves with ourselves, or with others, will not. Nothing will but a holy purpose to do it in His name who gives us the opportunity to serve Him, and prompt, earnest, consecrated endeavor in the faith that

"Laughs at impossibilities,
And cries, It shall be done."

If there be not this spirit among us, it would be better to forego the attempt, doomed as it would be to failure.

It is not for this Board to recommend to the Church the curtailment of its own work. Profoundly impressed with its importance, and the justice of the demands it makes upon our faith and liberality, it has the conviction, no less profound, that it has not yet attained to such proportions as to either stagger the faith or overtax the liberality of the church to supply its needs.

On the contrary, it entertains the conviction, often repeated in these reports, that the Lord asks nothing from us that He has not also given us abundant ability to perform, provided, *first*, that the people be kept thoroughly and constantly informed as to the nature, growth and necessities of the work, and instructed as to the imperative ground of obligation on which it rests, and, *second*, that there be some general and effective methods for securing offerings to the Lord for this service, from all our churches and their entire membership. There is every reason to believe that not more than half the membership as yet contribute anything. Were the case far less serious than it is, this should not be suffered to be true. But the case being as it is, the relief that would be afforded if only half of those not now interested should be brought into vital connection with the work would be incalculable.

AGENCY OF PASTORS.

While the Board has always striven to use all possible means to secure so desirable a result, it still remains true that the chief agency in accomplishing it must be the pastors of the churches. On them must rest the responsibility of imparting the necessary information and instruction, and of devising and executing the needed methods. No other agency can, by any possibility, take the place of this. The obligation to use such means and impart such instruction is as imperative as that of the missionary work itself. The great success which has attended the efforts of many of our pastors, and the lamentable results of the lack of such effort in other cases, alike attest the indispensable importance of this agency.

CONCLUSION.

In conclusion, it is to be observed that there has no trial taken us in connection with this work but such as is common to all those who are engaged therein. All similar boards and societies, even the oldest and strongest of our own country and other Christian countries, are similarly situated. All are overburdened with the pressure of the calls upon them, which the resources at their command are insufficient to meet. Some of them are seeking relief by transferring a part of their work to others, and this Board has been applied to to render such relief in one instance already. What is this but the call of the Lord Himself to all His ransomed host, to put forth new efforts to hasten the time of his coming and the satisfaction of His soul? Should all combine in unanimous and hearty response, what glorious things may not be expected in the near future from His sovereign hand? On the other hand, should all unite to seek relief from His call as from an unwelcome burden, with what disaster might we not expect to see His cause, and ourselves with it, overwhelmed?

THE ARCOT MISSION: INDIA.

PROF. W. W. SCUDDER, D. D., of the Theological Seminary, in the Arcot Mission, located at Palmaner, sends an account of the young men now studying in that institution. From those sent the following are selected: Those who have founded the scholarships which make it possible for these young men to receive the benefits of Theological instruction, as well as others, will be interested in their story.

C. THAVAMONEY.

At my request he and the other students have furnished me with a brief account of their past history, and I give them to you with sundry corrections of idiom and abridgment of substance. Thavamoney writes as follows:

"I was born in Arni, of heathen parents, in the year 1867; my parents belong to a high caste called in Telugu the Balgi caste; while all my father's relatives pursued the ordinary employments of their caste, my father opened a liquor shop in Arni; when I was about ten years old my parents removed to Chennatur, a village about seven miles distant from Arni, and from that time to this my father has continued in the liquor selling business. At the time we removed to Chennatur, Christianity was gaining a foothold in that region. After a short time Chennatur became a Christian village and the people were called Christians. They were greatly despised by those who still continued to be heathen, and the latter, separating themselves from the Christians, settled down in another village near by. There were many contentions between the Christians and the heathen. Though I was a small boy at the time, I nevertheless despised the Christians very much. I would not allow them to come near me, and applied to them many reproachful names. If they came to our shop to buy anything I would order them to stand aloof so that they might not touch me. I would not take back anything that had been handled by them. In India, the lower castes, especially the pariahs, are treated in this way; but the people of this village were all high caste, and were exposed to persecution because they had become Christians. Two years after this I also became a Christian and was subjected to the same treatmeut which I had meted out to others. They ridiculed me on account of my change of faith and reminded me of the reproachful words which I had applied to others. Some of those who professed Christianity at that time have relapsed to heathenism, but a few remain firm; and you will be glad to know that five lads of that village are engaged in the mission field. Two are already employed as mission agents, and three are in the new Theological Seminary, at Palmaner, of whom I am one.

"As I have already said, I treated those Christians harshly for a long time. The native pastor, Rev. John Zachariah and Catechist Abraham Muni were laboring in that region and they, as fishers of men, spread the Gospel net to catch me, and within a year I was caught though not until they had tried many times. They sent me to Dr. Harry Scudder, who gladly received me to the Preparandi school which was then under his care. As I was a boy only thirteen years old, I was kept back

from baptism for a time in order that I might know something more about Christ and his religion. I was baptized by the Rev. J. H. Wyckoff, in 1880. My heathen name was Muniswamy, a name of one of the Hindoo gods. My Christian name is Thavamoney, meaning *that which was obtained by prayer*, and was given me because I was converted in answer to much prayer. After this I pursued my studies for a year under the care of Rev. Dr. J. W. Scudder. On going home for my vacation, my parents prevented me from returning for a while, but by the grace of God I was rescued from their power and joined the mission school at Tindivanam, under the care of Rev. J. H. Wyckoff. Subsequently, I was admitted to the Arcot Academy and studied for several years under Rev. and Mrs. J. W. Conklin. After passing the Middle School Examination, I studied for two years in the Vellore High School, connected with the Established Church of Scotland. At the commencement of 1888 I entered the new Theological Seminary with the full determination of studying the Scriptures, of preparing myself to be a valiant soldier of Christ, and of becoming the means of converting many of my fellow countrymen.'

I have compiled the above account from the sketch which Thavamoney has given me. I will only add that we have strong hopes that he will make an earnest and successful servant of Christ. Bright, gifted and intelligent, he is faithfully pursuing his studies. We have none who give better promise of eminent usefulness than he.

M. SHADRACH CHELLAN.

He was born of heathen parents, in the village of Savoor, in the year 1867. He entered the mission school in his native place and under the instruction of the Catechist, V. Samuel, learned the primary truths of Christianity. He made such commendable progress in his studies that he was transferred, though yet unbaptized. to the Primary department of the Arcot Academy, in 1882. Thence he passed to the Academy itself, and completed the full course of study in that institution. He received baptism at the hands of our late native pastor, Rev. Andrew Sawyer; and in 1886, was received to the communion of the church by the Rev. Dr. Hekhuis. In 1888 he entered the new Theological Seminary. He remarks: "After a careful examination and a solemn pledge to devote myself to the Lord's service, I was admitted to the Seminary." Speaking of his parents he writes: "My parents are yet in heathenism. Their hopes centre in the worship of idols. As for myself, even when I was quite young, I was not much addicted to idol worship. I hope the good Lord will make me the means of converting my family, and many other souls who have as yet never tasted of the true religion made known to us by the faithful Father. At present I have not the opportunity of using means for their conversion, but the Lord will supply all my wants and will show me a way. Every thing depends upon Him."

E. VIRAMUTTU

is the last one on our list. He gives the following account of himself: "I was born in Malayanoor, in the year 1866, of heathen parents. My village is a place of sacred pilgrimage. In the year 1874 some of the native Christians came and preached the Gospel there and some of the villagers became Christians. None of my relatives were among the converts. When I reached the age of fifteen years, I was very anxious to study, and made the acquaintance of the Christian teacher who had been placed there by the mission. While I was studying under him, I, at the same time used to attend the prayer meetings which were held every evening. I was a secret Christian for six months, and in the meantime was further instructed by the teacher in regard to Christ and his religion." After a while he was admitted by Mr. Wyckoff to the boarding school under his charge; and thence he passed into the Academy, completing the course of study there, he was admitted to the Theological class connected with that institution, studied under Mr. Conklin for a year and then was transferred to Palmaner. He was baptized in 1882 and received to the full membership of the church in 1886. Viramuttu was defective in a knowledge of English and was admitted to the Theological Seminary as a probationary student. At the close of the year the Board of Superintendents decided that the lack of the

knowledge of English was so serious a hindrance to his progress that it would be wiser for him to give up the Theological course and enter mission employment. They accordingly recommended him to the mission for such employment. I am happy to say that the mission has appointed him as one of their agents, and assigned him a work suited to his attainments.

Two weeks since he was married to one of the girls in our female Seminary. The very night of the wedding he was attacked violently with cholera, and almost all hope of his recovery was abandoned. His heathen parents who had come to attend his wedding were watching over him and "in their anxiety vowed that if their son was given back to them they would become Christians. The boy heard what they said, and though he could hardly speak, asked for pen and ink and took their words down on paper." The Lord works in many ways, and we hope and pray that the son's severe illness may be the means of bringing the parents to a saving knowledge of the truth. I am happy to say that Viramuttu has recovered from his severe illness, and we hope many years of usefulness are in reserve for him.

Only two have been received to the Seminary this year. We were hoping to admit a larger class from the students graduating from the Academy, but it was unanimously resolved by the mission to take a decided step forward in our standard of education and it was accordingly voted to raise the Academy to the grade of a High School, and to add a two year's course of study to the senior class. This will qualify them for the Matriculation Examination. This action will make the Theological classes for 1888 and 1889 quite small. From 1890 onward, we hope to have larger and far better qualified classes.

NORTH JAPAN MISSION.

REV. J. H. BALLAGH writes:

YOKOHAMA, May 10, 1889.

A stormy day, and clerical duties enforcing a stay within doors, give me an opportunity to do some writing I could not otherwise accomplish. I wish to touch upon a visit of eight days, from the 25th of April to the 3d inst., in the Province of Shinshiu, or Shinano, in which Ueda and Komoro, mission preaching stations, are located. Soon after my return to Japan I was asked to visit there for the baptism of several applicants. As I could not go immediately, Rev. Ibuka made a few days' visit and administered the ordinances. Since then, and recently, Mrs. Pierson spent a couple of weeks there with two of the Bible women whose labors among their own sex were much appreciated. Prof. Wyckoff also spent nearly a week in visiting the out stations and holding lecture and other meetings in their towns.

AN APOSTOLIC JOURNEY.

At last on the 25th ult., I set out with a good deal of fear as to the results to me, physically and mentally. I enjoyed the advanced spring season on the plains north of Tokyo, and the high altitude of Shinano. The journey from Yokohoma, entirely by rail, was made in ten hours to Komoro. Twelve miles of this was up a marvelous mountain pass, on horse tram cars, and a novel experience to me.

At Komoro I found faithful brother Furasawa, an old-time fellow-worker of mine in the mission field. He was much encouraged by the interest shown in Christianity in many parts of his wide district. We had a meeting that night with six or eight believers and a few unbelievers, the latter seemingly much impressed. As it stormed hard the next day, a day's stop took place and the Lord's Supper was administered at night in their new chapel or hired room. Thirteen brothers and sisters were present, out of twenty-four believers in all in that place and neighborhood. The singing was unusually good, led by two young ladies, and the service comforting.

The next morning Furasawa and myself took train to Ueda, spent a couple of hours with brethren, laying out our work for the Sabbath, as both baptisms and the Lord's Supper were to be administered, and then took mid-day train fifteen miles to Shinonsi Yashiro; walked back three or four miles from the former to the latter place, as we had to baptize a sick sister on the way between the two places. She seemed very ill, and greatly rejoiced to be able to receive

baptism. We prayed for her recovery and sought to exercise faith on her behalf, and induce faith on her part, even of the woman who said, "If I may but touch the hem of His garment, I shall be made whole."

Thence we came to Yoshiro, and stopped over night for the baptism of a young printer and his young and interesting wife. She has a brother, an earnest believer and temperance worker at Yokohoma. They were the children of a small prince near Takata, on the west coast. An uncle of the printer and his mother and wife's youngest sister, together with a head school-teacher, who has a Christian wife from Komoro, were present. The ceremony did not take place till near mid-night.

The next morning the young printer accompanied me to Ueda by early train, for the observance of the communion and Furasawa returned to Komoro. It was well he did, since he found a sick Christian had died Saturday night and he had to make arrangements for the funeral to take place the following day. At Ueda, besides a preaching service, six baptisms, an examination and the Lord's Supper, took place in the morning, and one baptism and the communion for four or five persons in the afternoon. A sermon for unbelievers at night closed the public labors of the day. An old believer, a back-slider, was visited, and an unbeliever persuaded to come to service.

Monday an officer of the Ueda church accompanied me to Komoro. Here we found the Buddhist priests refusing burial to the Christian believer. But the Ueda brother went at once to the police and permission was secured and the funeral (the first adult Christian to be buried in that Province) was large, and the services devoutly attended. The subject was "The blessedness of dying in the Lord." The deceased, aged fifty, passed away very comfortably in body and mind. His son and daughter are Christians, which made the service more impressive to us all, and more comforting.

We set out after the service for Iwa murada, a town of 400 houses, half the size of Komoro, and eight or ten miles distant. We reached there before dark, by railroad, and jinrikisha, and had a meeting in the preaching place provided by the three or four Christians there. The next morning, Tuesday, April 30th, we set out twelve or fifteen miles to Kasuga-mura, at the foot of Ye-mori san, a high mountain south of Shinshiu, where a church of thirty or forty believers without a pastor, has existed for a year or two past. We expected to have baptisms, the ordination of an elder, and the Lord's Supper. The applicants for baptism determined to wait, and the ordination for elder did not come off, owing to divided choice. We were till mid-night before the Lord's Supper could be administered. It was rather humiliating that greater unanimity could not be secured. The church is an old Buddhist temple, but dingy and needing renovation much. The believers, hearts too, need a filling with the Lord's spirit.

The next morning, May 1st, we set out for No-zawa, eight or ten miles distant, and for Usuda-mura, two-and-a-half miles farther. We reached the first place at 2 P. M., and found the applicants for baptism very glad to welcome us and waiting examination. Their confession of faith was very satisfactory, and with the water baptism, there was evidently a baptism of the Holy Spirit. Their tears of joy and weeping for thanksgiving were very impressive. We all wep together. The Lord's Supper followed. At the latter, believers from Iwamurada, and two from Kasuga werepresent. The little Bethel was a Bochim, or a valley of Bacca with wells filled wite joy. It was near night when these services were over.

After supper we toiled to Usda, weere a large concourse of 400 to 500 were assembled and listened most attentively to an address on the Divinity of Christ, by brother Furasawa, and on "The Kingdom of Heaven is Near," by myself. We trust a blessing will follow the seed sown that 1st of May night in so many hearts. The next morning we reached Nozawa, for a praise meeting at 8 o'clock. This continued till 1 P. M. Then a lunch in common, and a company set out for Iwamurada, three or four miles distant. Here we found two applicants for baptism, with one who accompanied us from Nozawa. This brother was first baptized and afterwards the other two. In the case of one of these, a young man, whose business is printing, it was necessary to get from his employer, permission for him to keep the Sabbath. The other, a woman, at first denied, on account of flightiness of mind at times, was immensely rejoiced at receiving a rite she had been seeking for nine years past. When first denied, she cried very piteously. We were rejoiced at her joy. At night a well attended lecture and preaching service took place, a Dr. Ide making an admirable address on "The Existence of God, proved from Astronomy and the Human Body." I followed with "The Samaritan Woman, or How Christ Reveals Himself to Thirsty Souls." This public service, with a private one of prayer and counsel for an inquirer the next morning before starting for home, completed the eight day's work for the Master in Shinshiui A most holy and enjoyable week. No two days of greater joy have I ever experienced than the 1st and 2d of May this year of Grace 1889. The return from those high altitudes was like coming down from Tabor or Mt. Hermon, to mingle again in the cavilling crowds of the unbelieving masses of the capital and ports of this land.

Education.

In Memoriam.

It is with deep sorrow that the Corresponding Secretary announces the departure to rest and reward after a long and faithful service of the late Treasurer of this Board. He would humbly weave this wreath to his memory.

Mr. F. J. Hosford was elected by the General Synod a member of the Board of Education of the Reformed Dutch Church, in June, 1856. At the meeting of the Board in the same month he was elected its Treasurer. He continued to hold both positions without a break for thirty-three years, and was in the service when the call for his departure came.

It is difficult to speak of the character and worth of the service thus rendered by him to the Reformed Church which he loved, and through it to the universal Church of Christ. The strong characteristics, that differentiated him from others, were peculiarly marked in this work. His carefulness and thoroughness in attention to every detail; his husbandry of the receipts and his watchfulness over the expenditures; his absolute integrity in accounting each year for every penny received; his intelligent insight into the character of the young men who came seeking assistance in the prosecution of their studies; his patient and persistent pursuit of an object he conceived to be for the good of the cause; his deep interest in the work of establishing Educational Institutions at the west, and the anxious thought he gave to the securement of means for their support; his prompt and regular attendance at the meetings of the Executive Committee and of the Board; his close attention to its business and his eager and earnest participation in the discussions over proposed policies, or measures and plans for giving greater efficiency to the work of the Board; his strong conservatism in opposing radical departures from the old paths; all these appeared and will be remembered by all who have served with him. He loved the work to which he had devoted so many hours of time and thought and toil in the years of an active business life and the later years of retirement and leisure. He had a just pride in being able to say that through the entire period of his service as Treasurer the payment of no just claim upon the Board had ever been unduly delayed; and especially that the young men had invariably received their appropriations with promptness and regularity. His service had been so long and devoted that the Board became a kind of a pet with him. He jealously guarded its good name and would quickly and strongly resent any imputation upon its usefulness to the Church and to the cause of Christ. He contributed liberally to the funds in special ways and forspecial

purposes that commended themselves to him. He had strong convictions, and the courage to express them and the ability to honorably maintain them. In this Board and in the Council of Hope College, I have listened with admiration to his strong and clear presentation of his views on any proposed measure, even when I differed in opinion. However, his fellow members might differ with him in judgment, no one ever questioned his unselfishness and honesty of motive. His experience through so many years made him a thesaurus of its work and history and an invaluable counsellor, and his unquestioned devotion to the interest of the Board constrained its members to give unusual weight to his carefully formed judgments and his strongly expressed opinions. The meetings of the Executive Committee and of the Board will hardly seem to be the same to his associates without the presence of Treasurer Hosford.

It is, I suppose, almost a unique occurrence in the history of benevolent organizations that one man should be elected eleven times in succession for a three year membership and thirty-three times in successive years for the trust of Treasurer. The Board and the Church have experienced a loss of great magnitude in the death of Mr. F. J. Hosford.

Yet it is pleasant to remember that the life ended thus had in it so much of power for good and so many elements of usefulness. He has not lived in vain. The world is better for the example he presented, for the Christian work he did, for the consecrated money laid upon God's altar for philanthropy and Christianity and for the prayers he offered unto the God of all grace. Like David, "he served his generation by the will of God and fell asleep."

The President and the Finance Committee of the Board have requested me to act as Treasurer pro tem. When this is read the Board will probably have taken some action for a permanent Treasurer,

The friends of this work are affectionately reminded that the workers may "rest from their labors," but the work goes on, and its needs increase in amount and urgency. Please increase and forward promptly your offerings.

N. Y., 26 Reade st., 1st June, 1889. GILES H. MANDEVILLE.

N. B. Make all checks and P. O. orders payable to the Board of Education. Cor. Sec.

P. S. The General Synod at its session just closed adopted the following:

Resolved, That the Synod records its deep sense of the worth of the late Treasurer of the Board and of the great loss which it has sustained in his death.

G. H. M., Cor. Sec.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of May, 1889:

Int. on legacy of Rachel S. Ryerson per John Van Nest	$63 65
Stuyvesant, N. Y. m. c.	8 92
Carrytown, N. Y.	8 50
Nassau, N. Y. Annual Col.	10 41
1st Orange City, Iowa	15 20
Deer Park, Port Jervis, N. Y.	72
Y. P. S. C. E., Schwangunk, N. Y.	1 05
Twin Lakes, Mich.	4 00
Mrs. H. S. Vermilye, N. Y. City	50 00
Holland, Neb.	24 06
Ch. and S. S., 1st. Pekin, Ill.	17 50
S. S. Flatbush, Ulster Co., N. Y.	10 00
Friend of Missions, New Lots	25 00
Minnisink, N. J.	5 00
Nyack, N. Y.	7 55
Milwaukee, Wis.	13 05
Friend of Missions.	3 00
Millstone, N. J.	12 59
1st Kingston, N. Y. adl.	10 00
Mission S. S., Flatbush, L. I.	62 00
Peoria, Ill.	8 10
Syracuse, N. Y.	31 34
6th Paterson, N. J.	19 56
2nd Coxsackie, N. Y.	19 22
New Paltz, N. Y.	18 68
Schodack Landing, N. Y.	5 00
S. S. Peapack, N. J.	4 50
Wife of a former missionary	5 00
S. S. Blawenburgh, N. J.	33 79
Orange, N. J.	219 94
"O We Saving" Jersey City, N. J.	15 00
"M. C. H." Westfield, N. J.	10 00
Acquackanonk, N. J.	20 00
S. S. Whitehouse, N. J.	10 42
Ladies' Society, 12th st., Brooklyn	50 00
Graafschap, Mich.	25 00
1st Bayonne, N. J.	19 36
Mott Haven, N. Y. City	5 80
Bergen, N. J.	24 28
S. S. Wayne st., Jersey City, N. J., for S. S. in the West	50 00
Woman's Miss'y. Holland, Mich.	15 00
North Ch., Newark, N. J.	500 00
S. S. 1st Hackensack, N. J.	30 00
Hopewell, N. J.	21 77
Total	$1,584 99

JOHN S. BUSSING, *Treasurer*.
24 Pine St., N. Y. City.

CHURCH BUILDING FUND.

S. S. Ponds, N. J.	$5 16
Brighton Heights, S. I.	25 46
Rev. N. F. Chapman	5 00
Centreville, Mich.	5 34
Jamestown, Mich.	10 32
Peoria, Ill.	8 10
S. S. South Brooklyn, N. Y.	47 80
Mrs. S. S. Sandham, N. Y. City, for repairs on Ch. at Unionville	25 00
for Ch. in Emmons Co., Dak.	25 00
Park, R. C., Jersey City, N. J.	10 04
Geo. H. Cotton	5 00
Broadway, Paterson, N. J.	9 65
Marbletown, N. Y.	5 00
Dr. J. W. Farrell, Brooklyn, N. Y.	3 00
Acquackanonk, N. J.	5 00
Children, Flatbush, Ulster Co, N. Y.	3 16
2nd Paterson, N. J.	11 26
S. S. Buskirks, N. Y.	2 66
2nd Coxsackie, N. Y.	14 22
Greenpoint, L. I.	13 45
Millbrook, N. Y.	3 53
North Newark, N. J.	500 00
Hopewell, N. Y.	2 67
Schraelenburgh, N. J.	20 55
Light Bearers, S. S. Stuyvesant, N. Y.	10 76
S. S. Nassau, N. Y.	3 86
Schodack Landing, M.	9 25
Fallsburgh, N. Y.	5 05
Gibbsville, Wis.	7 50
Total	$807 79

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

MISSIONARY DEPARTMENT.

Treasurer's Statement for May

	1888	1889
Churches	$668 28	$1,161 56
Sunday Schools	78 78	200 71
Individuals	91 34	94 05
Ladies' Auxiliaries	10 00	65 00
Total	$848 41	$1,521 34

CHURCH BUILDING FUND DEPT.

	1888	1889
Churches	$118 37	$666 39
Sunday Schools	22 32	78 40
Individuals	223 50	63 00
Church Builders	100 94	110 52
Total	$465 13	918 31

THE CHURCH BUILDERS.

Church Builders give two cents every month.

S .S.:

East Saugatuck, Mich.	$1 50
Mission Band, Lebanon, N. J.	5 00
Washington, Iowa	1 25
Broadway, Paterson, N. J.	2 12
Gravesend Village, L. I.	4 47
Lincoln Park, N. J.	2 50
Altamont, N. J.	3 00
Flushing, L. I.	8 12
Neshanic, N. J.	2 30
Little Falls, N. J.	13 10
Peapack, N. S.	1 30
High Woods, N. Y.	3 10
Plattkill, N. Y.	4 04
1st Paterson, N. J.	9 15
Wayne Valley, Preakness, N. J.	2 00
Ellenville, N. Y.	4 75
34th st., N. Y. City	13 54
2nd Bethlehem, N. Y.	15 00
Birleyville, Ill.	5 39
Ghent, N. Y.	3 20
Am. R. C. Orange City, Ia.	5 69
Total	$110 52

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for May, 1889.

Bethlehem, N. Y., 1st Ch. Wom. Miss. Soc.	$14 50
Jersey City, Central Ave, Carmel Miss. Band.	4 50
Poughkeepsie, N. Y., 2nd Ch. King's Daughters	39 66
A.	2 50
N. Y. City, Madison Ave. Ch. Miss Jackson's S. S. Class	3 00
Albany, N. Y. Madison Ave. Ch. Aux.	30 50
Bronxville, N. Y. Aux.	27 00
N. and S. Hampton, Pa. Ladies' Aux.	25 00
Poughkeepsie, N. Y., 1st Ch. Ladies' Aux.	169 76
Poughkeepsie Annual Subscriptions:	
Mrs. H. R. Goodsell	3 00
Miss B. Hughson	2 00
Mrs. C. C. More	5 00
Miss S. E. Le Fevre	15 00
Total	$341 42
Additional for April, not previously acknowledged:	
Individual gift	380 00
Kinderhook Sewing Society	16 00

MRS. ISAAC J. GREENWOOD, *Treasurer*
216 W. 14th St., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for May, 1889.

Church, Orange City, Iowa	$2 50
2nd Ch., Claverack, N. Y. m. c.	13 18
South Ch., New York City, m. c.	55 59
2nd Ch., New Brunswick, N. J. m. c.	26 05
Woman's Miss'y Soc., 2d Ch., Grand Rapids, Mich	115 00
2nd Ch., Pella, Iowa	4 43
Ch. Stuyvesant, N. Y. m. c.	15 85
2nd Ch., Coxsackie, N. Y. m. c.	19 21
Ch., Baileyville Ill.	14 00
New Baltimore, N. Y.	11 63
Fulton, Ill.	37 58
Pultneyville, N. Y.	4 85
1st Orange City, Iowa	22 00
Ralph Voorhees, Clinton, N. J.	400 00
L. S. R. H.	1 00
Ch., Lafayette Jersey City, N. J. m. c.	7 00
Ladies' Ch., Gravesend, L. I.	35 00
1st Ch., Flatbush, L. I. m. c.	83 36
3rd Ch., Raritan, N. J. m. c.	18 80
Broadway, Paterson, N. J. m. c.	4 10
Blawenburgh, N. J. m. c.	5 89
Wayne st. Ch. Jersey City, N. J.	26 11
Miss Annie L. Pond, Coeymems, N. Y.	13 66
Ch., So. Bergen, N. J.	2 10
Catskill, N. Y. m. c.	2 80
Brooklyn, N. Y.	18 17
Ponds, N. Y.	16 28
Acquackanonk, N. Y. m. c.	22 00
New Brunswick, N. J.	30 83
J. C. P.	3 00
Rev. N. F. Chapman	5 00
Ch., Bergen N. J. m. c.	31 02
1st Ch., Holland, Mich.	5 74
For Support of Rev. N. H. Demorest	300 00
Ch., 6th Paterson, N. J.	19 56
Saratoga, Schuylerville, N. Y.	43 00
Piermont, N. Y. m. c.	7 05
New Hackensack, N. Y. m. c.	3 65
2nd, Kalamazoo, Mich.	14 69
"J. Mc M," New York	10 00
Ch., Warwick, N. Y.	58 52
Pascack, N. J.	10 63
Zeeland, Mich.	83 00
"L. F."	25 00
Ch., 4th "Y. P. S. C. E." German, N. Y. City	15 00
Ch., St. John's Ger. Evang. Jersey City, N. J	12 00
Brighton Hts., S. I.	71 06
Pompton, N. J.	12 75
Graafschap, Mich.	25 00
Gibbsville, Wis.	18 00
Pekin, Ill.	3 00
For Rev. W. W. Scudder, D. D.	25 00
"J. S." Acquackanonk, N. J.	10 00
Ch., Waupun, Wis.	8 30
Kreischerville, S. I.	6 92
"M. A. H." Westfield, N. Y.	10 00
Ch., 2d Grand Haven, Mich.	6 50
Individuals, 29th st. and 5th ave., N. Y.	25 00
1st Ch., Kingston, N. Y.	15 00
Young People's Ch., Englewoood, Ill.	5 50
Schodack Land'g, N. Y.	15 00
Ridgewood, N. J.	8 00
"H. N. B." Newburgh, N. Y.	1 00
Ladies' Soc. 12th st. Ch., Brooklyn, N. Y.	50 00
Mrs. Ellen Amerman, Kingston, N. Y.	40 00
Ch., East New York, L. I.	30 00
In Memoriam S. C.	25 00
Knox Mem. Chapel, N. Y. City	47 50
"L. F."	10 00
Hertzog Hall, Mis. Circle	2 00
Woman's Mis. Soc., Holland, Neb.	15 00
"Found"	31
Ch., Castaban, N. Y.	16 50
Total	$2,173 12

CHILDREN'S MISSION FUND.

S. S., Fulton, Ill.	$4 42
Mission Band Ch., Lebanon, N. J.	5 00
S. S., Greenport, N. Y.	8 12
Bible School, 2nd, Harlem, N. Y.	200 00
S. S., Newburgh, N. Y.	5 00
S. S., Schodack Land'g, N. Y.	50 00
S. S., Schoharie, N. Y.	20 00
S. S., 1st, Philadelphia, Pa.	25 00
One Cent Mis. Band, Milwaukee, Wis.	40 00
"Light Bearers" Ch., Stuyvesant, N. Y.	58 76
S. S. Wayne st., Jersey City, N. J.	75 00
S. S., Presbyt'n, Ch., Pine Plains, N. Y.	30 00
Total	$606 30

FROM THE WOMAN'S BOARD.

Young Ladies' Mis. Soc., 1st, 3rd Chs., Holland, Mich	$25 00
Miss Joseshine Penfold	120 00
Aux. Madison Ave. Ch., Albany, N. Y.	35 00
Star of Hope, Mis. Band, Bronxville, N. Y.	26 00
Miss Hattie Bagley, New Brighton, N. Y.	14 00
Ladies' P. S. A., for medical student, India	52 00
Total	$272 00

RECAPITULATION.

From Churches, etc.	$2,173 12
Sunday Schools, etc	606 30
Woman's Board	272 00
Total	$3,050 42

N. Y., May 31, 1889.

JOHN M. FERRIS, *Treasurer*,
86 Elm St., N. Y.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from May 10th, to June 10th, 1889.

Aux. Ch., Bergen, Jersey City Hts.	$22 11
Young Ladies' Soc., 1st and 3rd Chs., Holland, Mich	25 00
Aux., Linlithgo, Livingston, N. Y.	1 45
" Glen, N. Y.	10 36
Miss Kate Van Nest	5 00
R. E.	25 00
Star of Hope Mis. Band, Brownville, N. Y.	26 00
Aux. Ch., Hastings-on-Hudson, N. Y.	8 00
Miss Hattie Bagley, New Brighton, S. I.	14 00
Aux. Madison Ave. Ch., N. Y. City	120 00
" 2nd Ch., New Brunswick, N. J.	100 00
Bible and Mis. Class S. S., No. Ch., Newark, N. J.	110 00
Ladies at Port Jervis, N. Y.	10 00
"Whatsoever" Soc., 2nd Ch, Phil'a, Pa.	35 00
Aux., Saugerties, N. Y.	4 00
" 1st, Albany, N. Y.	43 45
Ladies' P. S. A. for medical student, India	
Aux. Ch., Alexandria Bay, N. Y	3 00
Owasco, N. Y.	3 00
Westerlo, N. Y.	5 00
Syracuse, N. Y.	15 00
Saugerties, N. Y.	5 00
2nd, Albany, N. Y.	10 00
Owasco Outlet, N. Y.	1 00
Cohoes, N. Y.	10 00
Total	$611 37

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*.
39 West 46th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgements for May, 1889.

Bloomingdale, N. Y. City	$6 98
Blue Mountain, N. Y.	1 00
South Bend, Ind.	1 57
Jamaica, L. I.	27 46
Gravesend, L. I.	19 00
Glenham, N. Y.	1 50
Franklin Park, N. J.	22 74
Knox Memorial, N. Y. City	10 00
Harlem, N. Y., Collegiate	86 36
Rhinebeck, N. Y.	17 75
South, N. Y. City	70 52
Fordham, N. Y.	10 00
Fairview, Ill.	6 50
Total	$281 88

HENRY VAN BUSKIRK, *Treasurer*.
26 Reade St., N. Y. City.

VOL. 2. No 8.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·N.Y.

·AUGUST, 1889·

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BOARD OF FOREIGN MISSIONS.

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REV. JOHN M. FERRIS, D. D., Treasurer, 85 Elm Street, N. Y.

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MRS. W. H. GLEASON, Hudson, N. Y.
MRS. MURDOCK HOWELL, 36 E. 70th Street, N. Y.
MRS. J. P. CUMMING, Home Corresponding Secretary, Yonkers, N. Y.
MRS. PETER DONALD, Treasurer, 39 West 46th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

DOMESTIC MISSIONS.

REV. C. H. POOL, Corresponding Secretary, 26 Reade. N. Y.
JOHN S. BUSSING, Treasurer, 33 Wall Street. N. Y.

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. AUGUST, 1889. No. 8

Editorial.

The temporary suspension of efforts toward union in Japan of the Congregational churches with the United Church of Christ is a disappointment if not a misfortune. From all accounts the great body of workers, both native and foreign, regarded the movement with favor. It surely seems that such a union would be a promoter of strength to the cause of Christ in Japan. It seems a pity that denominational non-essentials should stop the way to the formation of a strong native church embodying the essential truths of a common faith. If it be true, that opposition to the movement came from a body of students in the Doshisha and a small body of churches in the rural districts, it is to be hoped that added years and larger views will soon give wisdom. Until that time all should labor for the evangelization of Japan, and pray for the union of all Christians in the Lord Jesus Christ.

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The Board of Education should not be neglected by the churches Christian education is the demand of the hour. The boys whom the Board helps to a liberal education are to be the men of power to fill our pulpits and furnish our mission fields for years to come. The interests of Hope College and the Northwestern Classical Academy cannot be emphasized too strongly. If our Western work is ever to be carried forward with power, the men and women for that work must look for their training in these institutions. The Board that has the care of such important interests should not be compelled to plead like a beggar for the alms of an indifferent people, but should demand as a faithful servant the needed resources to do the work of a wise hearted and willing hearted Church of Christ.

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It is the purpose both of the editor and of the Boards to make the MSSION FIELD an instructive and interesting missionary magazine. To do this, we enjoin all our missionaries, at home and abroad, to send us tidings from their fields of labour. Our Woman's Executive Committee are always ready to fill the space allowed to them. Our monthly concert department is carefully prepared from a wide range of literature and the experience of workers in the field. The editorial page at least keeps the

readers informed as to the condition of the work. The department that needs a lift is that of our contributors. If our ministerial brethren and our lay brethren and sisters, too, would only give us a few of their choicest thoughts, expressed in short articles, written on paper in a good clear hand and on one side of the sheet, we are certain that at least one issue of the magazine would be worth a year's subscription to them, namely, the issue that contained their own production. If you are not specially interested in *The Mission Field*, write an article for it.

A MISSIONARY HYMN.

PSALM LXVII.

Be merciful to us, we pray,
And bless us, God of grace;
Shine on us with the cheering ray
Of Thy most blessed face;
That known on earth Thy way may be,
And nations thy salvation see.

Oh let the people praise Thee, Lord,
Let all the people praise;
Let all the nations in accord
Their songs of gladness raise;
For Thou dost rule in righteousness,
And nations shall Thy law confess.

Oh let the people praise Thee, Lord,
Let all the people praise;
The fields yield increase, and Thy Word,
Not long its fruit delays.
God, our own God, will blessings send,
Till He is feared to earth's far end.

E. A. C.

The China Inland Mission has been enabled to send $20,000 for the relief of the sufferers from the famine in China.

The ratio of the gain in converts in all the Protestant missions in China during the last decade is about 140 per cent.; and in Japan it is over 300 per cent.

APOSTOLIC EVANGELISM.

II.

REV. C. H. PARKHURST, D. D.

Notice with me now for a moment that the seventy betook themselves to the people instead of bidding the people to come to themselves. If we are trying to bring Hottentots to the knowledge of Jesus Christ, it never occurs to us to set up on our Atlantic coast some colossal steam gong, and sound out upon it prodigious thumps of invitation to them to cross to our own evangelized continent for the purpose of breaking with their idols of wood and stone; and turning to the living God. We bring the missionaries to the heathen, and not the heathen to the missionaries. But as distances become less, and the candidates for redemption come closer home, an inexplicable change begins to come over our ideas and methods. The gong expedient grows in our estimation less and less impracticable. If we do not literally resort to a gong or to a church bell, we at least project a church spire high enough into the air to answer the purpose of an evangelical placard, and supplement this standing invitation by inexpensive resort to printers' ink and newspaper advertisements. That there is propriety in all this, and advantage too, we are not denying. Our reflection is only upon the idea that that is any kind of a point for a Christian or a Christian Church to stop at. It is just the place to begin, not to leave off. Going no further than this is equivalent to

saying to a lost world: "Here is a comfortable church, occupying an eligible site, accessible from all quarters, Sixth and Third avenue elevated, Broadway, Fourth avenue and cross town surface cars; ushers at the door. Everybody welcome. Now come in and be saved or stay out and be damned." I have put it in that harsh, bald way, in order that it may stick in our minds; it is truth. That all this advertising and hospitality increases the accountability of the unconverted and non-church-going is doubtless true, but the salient point for us is that this does not cover the entire ground of our accountability. We have not adjusted ourselves to the gospel policy of Jesus Christ till we have gone clear to the man, live he in Timbuctoo or on the same block with the church. This is the animating principle of gospel policy as Jesus Christ inaugurated it, and as the Apostolic Church prosecuted it, not to bring the man to the gospel, but bring the gospel to the man; all the way to the man, to his town, to his house, to his family, to himself, to his heart; bring the man to church if you can, bring the church to the man anyhow. Our best efforts may not avail, but we are not exempt from accountability till we have used our best efforts.

The believer in the Lord is summoned of the Lord to be a forerunner of the Lord, and whether he stands in the pulpit or sits in the pew has no relevancy to the case. That is an idea that in these times of stirring Christian thought is creeping to the front. The "Seventy," that is the laity, have been disgracing themselves by the way in which they have been allowing, I better say compelling, the ordained ministry to undertake the evangelization of the world. But times are going to change—times are changing. It is coming to be recognized with a clearness that is bewildering, and to be announced with an incisiveness that is startling, that the difference between a clergyman and a layman is not a difference of relation to Christ nor a difference of relation to men, nor a difference of spiritual empowerment, but a casual difference of official function. Dear friends, we must not try to evade anything here. The case is clear. My obligation to help prepare the way of the Lord, and to make His name and his grace known to unbelievers does not rest on me because I am a clergyman, but because I am a Christian. The bare fact of having been reached and taken hold of by Christ has wrapped up in it a commission that I should be the means through which still others should be reached and taken hold of by Christ. If I happen to be speaking to anyone who has not been in the habit of looking at the matter in that way, permit me to say to you in all kindness, but in all frankness, that it makes no difference whether you have been accustomed to look at it in that way or not; I am stating to you with sincere and truthful accuracy the way in which the policy of evangelization has

been announced by the Lord, exemplified by His followers before Pentecost, reiterated by His Spirit, and fully carried out by His followers after Pentecost. This whole idea, with all the snugness of obligation with which it binds itself upon our Christian hearts, Christian consciences and Christian lives, is so wrought into the tissue of gospel doctrine, purpose and action, that you cannot pluck it out without tearing all the threads of the gospel.

"Sent them two and two before His face." This is the fourth feature. Two are more than twice as wise, safe and strong as one. But there is more than a mere numerical element. It denotes the grouping of the Lord's forerunners, clustered efforts, that is to say, co-operative efforts in bringing men to the knowledge of the Lord. It means that whatever differences there may be between any number of Christian workers, differences in style, manner, idea, affiliations, in the matter of preparing the way of the Lord, they are to become one, and labor as a many-sided unit. Differences are to disappear in the presence and service of the one Lord and Master. They are to stand together on the single platform of one loyalty. This will not undo their unlikenesses that is neither feasible nor desirable. Points of difference among men are as important as points of resemblance, but it doubles men upon one another in their relation to the one matter of leading men o Christ. If this city is going to be captured, it has got to be captured in the name of the Lord, not in the name of the Presbyterian Church nor in the name of any other church.

One feature more in a few words, and we close. The chapter whence our incident is taken makes it plain that the seventy, while on their evengelistic tour, labored for the temporal well-being of the people they came among, healing the sick, etc.; but it was done in steady pursuance of a remote end; and they did it only as the servants of the Lord, and they did it only as the Lord's forerunners. It was to the end that the sick might be well and the distressed relieved, but the further object had in view in all that, was to prepare in the hearts of men, room for the entrance of the Lord. It bore steadily upon the work of drawing men into relations with Jesus Christ. It was philanthropic, but it was evangelistic. There is no way of inducing a man to open the door of his heart except by working at the bell-pull of kind offices. People will love us if we love them, provided we go to sacrifice enough to show them that we are loving, not shamming. The philanthropist has to proceed in that way in order to get the door of his neighbor's heart open. But exactly at that point you can see the difference between the two. The philanthropist applies the knocker of kind offices in order that he may get into the man's heart himself; the evangelist, that is the forerunner of the Lord, applies the knock,

er of kind offices that he may get into the man's heart himself, and draw the Lord in after him. I count philanthropy a failure, except as we work it as the entering wedge of the gospel, and make our own admission into human hearts the beginning of the entrance of the Lord.

These then are five features of evangelistic policy, as laid down by the author of the gospel :

(1) Christ converts men, but uses already converted men in doing it. (2) Bring your man to the gospel if you can, but bring the gospel to your man anyhow. (3) Whether you are a clergyman or a layman, you are commissioned of God to be a rescuer of the perishing. It is not the being an officer, it is the being a Christian that creates your obligation. (4) Co-operation ; greater anxiety to get men into the new city of God than to have them take up lots in any favorite precinct of that city. (5) Dealing with unconverted men individually, and putting yourself to evident sacrifice in their behalf, that you may get into their hearts, and so be able to draw the Lord Jesus Christ in after you.

MEDICAL MISSIONS.

At the late London Missionary Conference, Dr. Post, of Beirut, gave a vivid picture of medical mission work there. "Look into the hospital of the knights of St. John, who do you see? A young Jew who has forgotten his fear of uncanonical food in his eagerness r healing. A lineal descendant of Saladin, who still remembers how his ancestor defeated ours on the plains of Palestine ;—and did they not deserve to be conquered when they carried the cross of Christ behind the sword? He came blind, and now he sees. His ears have been opened too, and he listens eagerly to the wonderful words of life. On the opposite side of the room with one eye covered with her veil, is a Druse woman. What brings her there? Warming her hands at a fire in the centre of her chimneyless, windowless house, part of the roof suddenly fell in and pinioned her on top of the fire, where her hands were burned crisp and both had to be amputated. 'Go home,' said her husband ; and with those customary words of divorce, the poor creature was cast maimed and homeless upon the world. There again, denoted by his green turban, is the descendant of Mohammed, the bigoted guardian of the cave of Machpelah, who, forgetting his former hatred, now kisses the Christian doctor's hand, for, says he, 'you have given me my eyes.' Near by is an Armenian priest in his conical hat, proud of the antiquity of a religion derived, he tells you, not from apostles but through the letter to the king of Abgarus, from Christ himself. Beside him is a Bedouin from Palmyra who had been shot, the hole plugged open by so small a piece of rag that it worked its way in and was supplied by another, and the process repeated till a formidable lump had accumulated, which was extracted by the doctor. Then

there is a woman who had been so cruelly hurt by her brutal husband that her life too had only been saved by one of those miracles of science which Christianity alone can produce. And those are not all. There are men from Soudan and the Sahara, from Cyprus and the Hauran, and moving quietly are the sweet Kaiserswerth deaconesses, while an English pastor and an American doctor proclaim the gospel to attentive hearers. Do you wonder that they listen? Healing has prepared the way, and if we present the gospel just as Jesus gave it, it will be sure to go home to every heart. We never talk about the false prophet if we can help it, we preach Christ. The missionary is not worthy of his calling who treads needlessly upon the prejudices of his hearers. "Sometimes the medical missionary is called further afield. In 1865 he was suddenly summoned from a brief rest in the mountain sanitarium to a city some days north by the message, 'The cholera is here, and the devil is with us too, for there are quarrels among us.' And he hastened away with his native helper. They paused one night not far from the cholera-smitten town. 'Will you think me cowardly,' asked the helper, 'if I confess that I am afraid to go on without spending the night in prayer?' I was not afraid, said the missionary, so I slept, for I needed it, and when morning came my helper's face shone like an angel's, as with firm step he accompanied me to the town. The cholera was stayed, the quarrels were settled, the church was left rejoicing. What are those but further miracles of the manifold grace of God."

ASCETICISM IN MISSIONS.

Just now the critics of missions in Great Britain are commenting with much fervor upon the value and duty of an ascetic style of living on the part of missionaries both as a means of reducing the cost of missions and of reaching the heathen to whom the gospel is carried. So far as relates to the cost of missions the argument savors strongly of meanness. How can men living in the ordinary style of modern society have the face to demand of missionaries that they should in their economies cut down to the very quick for the sake of saving cost to people who are enjoying all the comforts, not to say the luxuries of life?

There are those who, having left home and native land for Christ's sake, have been also self-moved to deny themselves many things which are commonly regarded as among the necessities of life. All honor to them! Whatever view we may take as to the wisdom of such a course, we have only admiration for the devotion which prompts to these sacrifices. Men who live in this way may consistently call upon others to follow their example. But for any man, clerical or lay, who does not live in this way, to claim that missionaries, because they are *missionaries*, ought so to live for the sake of saving cost, is a cheap effrontery

worthy only of ridicule. It is quite on a par with the valor indicated by the respone said to have once been made to a call for service involving some danger · "Here am I. Send *him*."

Missionaries, from the nature of their calling, must undergo many privations. They must live apart from kindred, in strange lands, amid surroundings often far from congenial. These forms of self-denial are necessary? But by what right does any one ask them to undergo self-denials which are not necessary? Is it to save cost, that there may be more money for extending the work? And is the duty of saving money for the Lord's work by this form of self-denial laid upon the few missionaries and not upon the great mass of Christians all over the world? The argument for asceticism,so far as it is based on the the use to be made of the Lord's money, is quite as applicable to ministers and all Christians in Europe or America as it is to missionaries. Money can be saved in this way quite as well in Chicago and London as it can be in Calcutta or Peking. It can be done with as much effect by a Christian on the banks of the Hudson, as by a missionary on the banks of the Hooghly. This, of course, does not prove that asceticism may not be required, but clearly it should not be required of missionaries only or chiefly. They are no more called to this form of self-renunciation than are those at home who support them or who do not support them. When the cost of foreign missions is such a petty percentage of the amount spent by professed Christians upon their luxuries, the enrolled members of churches in the United States averaging less than fifty cents a year in their gifts for this work, it would seem as if no one could be found outside of an insane asylum who would suggest, as has recently been done in England, that for the sake of economy in missionary work, missionaries in India might go barefoot and live only on rice.

If we are to ask any person to live in an ascetic way, pray let us not begin with those who have already left home and kindred for Christ's sake, and who amid depressing surroundings, find it difficult and sometimes impossible to maintain the health and elasticity necessary for vigorous work.

But the argument in favor of asceticism is based not merely upon the saving of cost, but upon the probable efficiency of this method in reaching the hearts of the pagans. It is a very good theory that the unevangelized will be profoundly affected by the sight of men who are subjecting themselves to hardships for their sakes. But this theory does not stand the test of facts. *The Indian Churchman*, the organ of the Oxford Mission in Calcutta, a mission which has adopted in large measure this theory of asceticism, contains a paper bringing striking testimony on this subject. Testimony from such a source cannot be questioned, and

it covers the case completely. It says:

"What are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the present, not the past, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimized by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their converts many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favorable circumstances, have succeeded in influencing, attracting and propitiating, but not as yet, to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their own principles, an incentive to greater activity: the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away, but the one thing to which the supporters of such attempts cannot at present appeal is the number of conversions."—*The Missionary Herald.*

MISSIONS OF THE SALVATION ARMY.

The work of the Salvation Army, as we find it described in the church journals, is a marvel indeed. We have been surprised, and others perhaps will be surprised, to read the statement that the "Army" is now the largest missionary society in the world. Not a quarter of a century has passed since it began its career, and now it is at work in thirty-two different countries, and preaches in thirty-five different languages. Besides its work in Canada and the United States, it now has missionaries in France, Switzerland, Sweden, Victoria, New South Wales, Queensland, Tasmania, New Zealand, India, Ceylon, South Africa, Germany, Italy, Holland, Denmark, Jamaica and Zululand: and arrangements are being made for carrying the work into China and Japan. It has now 3,550 foreign missionaries laboring at 1,666 different stations. These receive each from the society on an average less than $25 a year. Their support is mainly from those

among whom they labor. In South Africa they are said to have been specially successful, and although they have been but five years in India, they have more missionaries there than any other association. Their bi-weekly paper, *The War Cry*, is printed in seventeen different languages, and is reported to have attained a circulation of 400,000. "There is evidence to show that within the last twelve years one million of persons have been rescued from degradation by the Army, and raised to newness of life as respectable Christians. While such has been the direct result of their efforts, the indirect result has been to stimulate Christian churches, as ministers and members, to greatly increased exertions in behalf of hitherto neglected ones, to go out into the streets and lanes of the city and compel them to come in."—*The Missionary.*

MONEY IN A NAPKIN.

According to recent estimates, it is computed that there are now $8,000,000,000 hoarded up in the hands of American Christians, a sum so great that it staggers our mathematics to compute it. Now, making a fair provision for sickness and old age, it is unquestionable that a vast proportion of this sum would still come under the description of our Lord's parable of money "kept laid up in a napkin." That napkin may be cut according to the strictest pattern of commercial integrity; it may be hemmed with the most rigid rules of political economy; nevertheless, I fear that if our Lord were suddenly to return from that far country whence he has gone, he would shake this napkin clear of its contents and exclaim: "Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, that at my return I might have had my own with usury"—the usury of saved souls, the usury of evangelized nations, the usury of eternal praise returning to Him who, "though he was rich, yet for our sakes became poor, that we through his poverty might be rich."

And the most solemn consideration is that our Lord will not take one cent of this hoarded wealth by compulsion or seizure. He who saves no man without his consent, taxes no man without his consent. For our freedom of will is the most sacred thing in the universe —the very crown jewel of manhood. And God will never in any circumstance violate it. Think what an awful strain this fact puts upon our free will the grip of avarice upon your purse-strings can strangle our missionary enterprises. But that is not all. As by a slight leverage of his bar the workman can hold a hundred tons' weight from moving down an incline, so by the purchase of your unsanctified will you may thwart and hold back from a lost world the redemption of God, "who will have all men to be saved." Your "I will not," may defy God's "I will," who is "not willing that any should perish."—*A. J. Gordon, D. D.*

Instances are continually occurring in China showing how individuals who receive the gospel at some mission station return to their distant homes to become centres of evangelical influence. Several such cases we have reported recently. Another striking instance of this sort is reported by an English Church missionary in the province of Cheh-kiang. A man named Tsong was cured of the habit of opium-smoking at a hospital in Nignpo. While sitting in the dispensary he heard the gospel and exclaimed at once, "That is just what I want!" He seems to have accepted the offer of salvation instantly, and with his whole heart and soul. This was some two years ago. When he returned to his home he began to bear witness for Christ, and his kindred and neighbors received the message. In November last the missionary was summoned to examine thirty candidates for baptism. He found a company of bright, earnest men and women, full of faith and joy in believing. Many of them had been vegetarians, and according to Buddhist doctrine had been seeking merit in that way. One of them had impoverished himself in doing various works, building bridges, buying captive animals to set them free, etc. These superstitions had been left entirely, and their sole trust seemed to be in the merits of Christ. One man who had two wives had now followed Christ's law and had separated himself from the second wife, making provision for her temporal welfare. The schoolmaster, who had been a diviner, was specially eager to bring to Christ those whom he had misled in former days. Altogether the instance is a remarkable one, and yet there are others which are similar, and they give strong ground for the hope that the Chinese, when they receive the gospel, will become earnest and successful in propagating the faith.

Mission Herald.

Along the valley of the Nile from Alexandria to the first cataract are 79 mission stations and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 19,179 educational books.

In consequence of the ever increasing military burdens, the number of emigrants from Italy last year was nearly 200,000.

OUR BOOK SHELF.

THE PASTOR'S LEDGER—By F. A. BLACKMER.—This helpful work is worthy of a place in every pastor's library. Some method of keeping record of the principal events in ministerial labor is needed. The author of this work has covered the need completely and provided in a compact form for all such events. The various departments are for sermons, prayer-meetings, baptisms, church accessions, marriages and funerals. There is also a large and improved church directory. The book is of good paper and strong binding, containing 202 pages. It is published by Bardwell & Blackmer, at the price of $2.25. It may be obtained at the Synod's Rooms, of R. Brinkerhoff.

Woman's Department.

YOUNG LIFE IN THE MISSIONARY SOCIETY.

By Anna S. Hawes.

The question was raised at one of our missionary meetings whether it would be advisable to appoint the *young* ladies of the church as collectors or visitors. By *young* ladies was meant those from sixteen to twenty years old, of which bright and energetic class our church has a goodly share. It had been for some time a source of discouragement to many of us that though these young ladies would work with a will for a Christmas box to be sent out West or for any other special enterprise, they would not give in their allegiance to the Ladies' Missionary Society nor be persuaded to attend the regular meetings, which we all considered very interesting.

There was, therefore some discussion as to their fitness for any of the regular work of the Society, as one lady very reasonably objected, "How can they interest others in something in which they are not at all interested themselves?" But paradoxical as it may seem, I believe not only that can be done, but that it is the most effective way of accomplishing the object, for the reflex action is so good. Is it another case of "For he that hath to him shall be given; and he that hath not, from him shall be taken even that which he hath." Is it not the experience of every one who undertakes to help even in the slightest degree a person or a cause, that instantly that person or cause is invested with an amount of interest it never possessed before? The fact that we are doing something or sacrificing something for a particular object identifies us with the object, and just in proportion to the amount of work and sacrifice will be the increase of our interest.

Events have certainly proved this true with regard to our girls. The appointments were made, and a willingness to undertake the work was manifested by all except one, her reason for refusing being a very good one. The next meeting of the Society was attended not only by the new collectors, but by so large a contingent of the younger element, that some of the older members laid their heads together and following out the line of action already initiated — namely, putting responsibility on those whom they desired to interest, it was decided to form a branch society which should be entirely under the control of the young ladies, and which should do any work which seemed good to them, reporting however to the older society.

This has been done, and though perhaps it is still an early day to speak of results, as this has been quite recently accomplished, yet there are indications that the subject of Missions is receiving an amount of attention never before bestowed on it in certain quarters. Enthusiastic little groups are seen after Sunday-school and after prayer-meeting discussing the new work

and the older ladies look on with a well-defined hope which is rapidly becoming an assurance that interest will develop a desire for knowledge, and knowledge will open a wider field, so that the day does not seem far distant when all, the younger and the older, will be working together for the same great cause.

I believe if, when leaders of organizations were making appointments for special work, they would pick out the least interested members and drones of the hive, instead of giving the work to those who will be interested and active any way, that a surprising amount of new and good material would be developed and utilized.

HOW WE DID IT AT R——.

Many of the readers of this paper, I trust, have read that excellent little tract issued by our Woman's Executive Committee: "How We Did It." To that tract our ladies at R—— owe the suggestion which led them to do what I am about to describe. A visit and address from Mrs. Horton, in February, 1888, had awakened them to the great and pressing needs of the Home Missionary field. Many had had aroused in them an interest in this work such as they had never felt before. The question was being asked and thoughtfully pondered: "What can we find to do that will further this good cause?" They had a Missionary Society, an auxiliary to the Foreign Board, but they feared to attempt anything at all resembling its work, lest in seeking to advance the new cause the old one should be made proportionately to suffer.

While they were in this dilemma the tract above mentioned fell into the hands of one of their number.

Being pleased with it she procured enough copies from our Board of Publication to put one in each church pew one bright Sabbath morning.

The result was that in a few days everyone knew about Mineroy Tompkins and her missionary hen, and was so interested in it that when the next meeting of the Missionary Society was held, a few weeks later, and the practicability of attempting something for the Home work was discussed, this was the only plan that seemed to meet with any favor, and many of those who were present consented at once to put it in operation. Quite naturally it was found that perfect uniformity was unattainable. There were some of the ladies who could not set a hen and raise chickens because their circumstances would not admit of it.

These, however, said they would raise their money in some other way, or would at least make some contribution to the fund. One could not raise chickens, but could raise ducks, so she chose them instead, and as the summer's work proved, she met with very gratifying success. Another was likewise

circumscribed, but she had a certain share of the eggs produced on the farm, and she resolved upon laying aside one of them each day of the season, and devoting the money realized from their sale to this great work. Thus the summer came and swiftly passed along. No reports came in for a time. Everyone was too busy to say very much about it.

But at length we began to hear from them. Very naturally the things that were doleful were first to be heard. One lady reported two attempts at setting hens, both of which failed through the unfortunate refractoriness of the hens. It was quite evident that they were not possessed of very much of their mistress' spirit. A second succeeded in bringing out a fine brood, only to have them afterward stolen to make a royal feast for a family of rats that had lodged close at hand for the sake of convenience. Others told of somewhat better success, and yet it was evident from their manner that things had not gone entirely according to their desires. Only a small number had achieved such results as all had fondly anticipated. Three, it was found, had succeeded in raising large broods of chickens, and disposing of them to good advantage. Just before Christmas, when we were all thinking of Christ's coming to earth, and the rich gifts that he brought to men, we met one afternoon and listened to the reports from the various workers.

Chickens, ducks and eggs were all reported, and when the gifts of money were added thereto, it was found that we had $30.75.

The meeting was continued into the evening, the ladies holding a Mission Sociable, at which a lunch was furnished to all who desired it. Thus $12.50 more was added, and so when the day closed we found that we had $43.25 to forward to the Woman's Executive Committee. Had a vote been taken at that time, I have no doubt our ladies would have decided unanimously that the plan pursued was an exceedingly pleasant one. It called for something of labor and sacrifice, it is true, but it was felt to be labor and sacrifice well bestowed. As proof of this we have the fact that they have since determined to repeat the experiment during the coming season. Should any Church or Sunday-School in need of a good plan for missionary work this summer,* chance to see this become interested enough in it to make a like attempt, we wish them a hearty God-speed.

And we would add that when they have done what they can, we should like to hear a report of their success through these columns.

*Wait until early spring however to set your hens. ED.

Among the rarities in Dr. Williams' library in London is a tiny short-hand Bible, exquisitely written, which is said to have belonged to an apprentice who, suspicious of James II's intentions regarding Protestantism, wrote the whole for himself, fearing he might be deprived of his printed copy.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

ROMAN CATHOLIC MISSIONS.

We have already considered the subject of Christian Missions in Papal lands. A full account will be found in the August number for 1888. We turn our attention to the work of missions as carried on by the Roman Catholic Church. While Protestantism regards Romanism as a system needing reformation, Rome regards the Protesttestant faith as utterly heretical and stamps its doom byPapal anathema. Every Protestant country is therefore a mission field of the Romish Church. Perhaps no lands are so courted by the Pope of Rome as Great Britain and America. The methods of the missionaries of Rome to these countries are not so clearly revealed as those practised in heathen lands. Occasionally in high places of government the hands of the Jesuit is revealed, but the methods by which the results are produced are completely hidden. In our own country, the Roman Catholic Church has made rapid strides. The growth has been materially aided by immigration and the natural increase of the membership by birth. That she wields a great power in temporal affairs is manifest in the favors granted her by some of our great cities, and also by the extreme anxiety of the political leaders to secure the vote of the adherents. Dr. Josiah Strong in "Our Country" styles Romanism as one of the perils of our Government, especially as illustrated in its entrenchment in our Western States. The Roman Catholic priest is a tool in the hands of a great strategist. The eyes of the Pope are helped in their power of vision by a myriad of subordinates. America is a field for strategy and fore sightedness. And if Rome does not make use of her opportunity she will belie her history for centuries. Her latest movement is a great University in the Capitol, fully equipped with a faculty most of whom are foreigners and all of whom wear the Supreme Pontiff's livery and have pledged their loyalty to him above all other powers on earth. We are by no means pessimistic with regard to the influence of Roman Catholicism in our country, but we are certain that American Protestants are not doing very much aggressive work in this direction. We are tolerant in our dealings with an intolerant enemy. If our toleration is based upon intelligence it is sound, but if upon indifference it is the precursor of captivity. We are always certain of one thing, however, in the achievements of Romanism we always have the full particulars. The facts are never understated.

Roman Catholic missions thro'-out the world present some striking features. In one of their own publications, in 1886, they gave the following statistics: In India, the Indo-China peninsula, China, the regions adjacent to China, Oceanic America, Africa and its islands, there are 2,742,961 adherents, 7,561 churches and chapels, 2,822 European missionaries, 752 native missionaries 4,504 elementary schools and 110,742 elementary scholars. This is the fruit of her missionary effort among the heathen, as we understand the term. There are some things which explains these figures. When we consider the compactness of Rome's organization and the thoroughness of her discipline, and the vast resources of men and means, we find that her comparative success is much smaller than that shown in the results of Protestant missions. The permanent results of mission work, we are sure, will always be on the side of the agency that places an open Bible in the hands of its converts. Taking an equal period in the same land as a basis, a comparison is almost always favorable to the methods of Protestant Christianity.

The superiority of Protestant methods in heathen countries is manifest in the fact that Rome has been quick to follow them when to her advantage. The testimony of several missionaries at the London Conference was upon this point. Rome never had any schools in the East until forced to it by successful Protestant missions. Dr. Post of Syria, gave in detail the steps by which Roman Catholic missions in the lands under his supervision have brought into the line of their present methods. He says: "When I went to Syria twenty-five years ago there was no school in Syria beyond the grade of an academy for the education of the priesthood. They have now a university. They did not believe in female education. Now they have female schools all over the country. They never had a translation of the Scriptures, but were forced to do it, and desiring to exclude our copies, they sold it an extraordinarily low rate, at one-third or one-fourth of its value."

The Roman Catholic missionaries in many fields use all the power in proselytizing. They recruit their forces from the disaffected or disciplined members of the Protestant folds. In our own Arcot mission during the past year, there have been cases of defection to the Roman Church. It is intimated by our missionaries that something besides persuasion is used to influence choice. The Roman Catholic missionaries make it very easy for their converts to renounce heathenism. They adapt themselves to their heathen notions and the change is simply from one sort of idolatry to another.

Though Romanism is a shrewd and subtle foe to the purer faith of Protestant Christianity, the missions of the world wherever carried forward in the faith of the

Lord, clearly show a strength and success that can only be ascribed to the power of the ascended Christ working with His Church in the evangelization of the world.

THE LEPER PRIEST OF MOLOKAI.

While we dissent from Romanism as a system of religious belief, we admire and love many of its professed followers. While we do not favor the policy of Rome in its endeavor to subjugate the world to the mitered occupant of the Papal Chair, we do venerate the names of many of the missionaries who have served the Lord and the world under the shadow of that hierarchy. The spirit of Christ can make a son of God shine anywhere. The soul in whom Christ dwells, needs no certificate of church membership to prove his claim. The world knows the Christian hero wherever and whenever he appears. Such a one was J. Damien de Veuster, better known as Father Damien the leper priest of Molokai. He was born in Louvain, Belgium, January 3, 1840; at the age of 24 he took the place of his brother who had fallen sick when about to embark as a priest for Honolulu. Although yet only a student, having received his minor degrees, he was permitted to go. He was ordained a priest in Honolulu and labored there until 1873. At the dedication of a chapel at Wailuka on the Island of Mani, he met the bishop, who expressed regret that he could not find a priest to go to Molokai. Father Damien at once said, "I hear that a vessel will next week take cattle from Kawaikae to Kaulaupapa. If you will permit me I will go there and help the lepers to make their Easter duties." His request was granted.

He found a colony of eight hundred lepers, half of whom were Roman Catholics. They were dying at the rate of eight to twelve a week. He was too busy for a time to build himself a house. For years he did the work of a faithful minister of Christ to the despairing and degraded community. In 1885 the disease took possession of his body. He wrote to a friend: "Having no doubt of the character of my disease I feel calm, resigned and happy among my people."

A year ago the community numbered fifteen hundred souls. For fifteen years he was the guide and consoler of the sufferers. He built two churches, one in Kalawa and the other at Kaulaupapa, both leper villages. He has ministered at the death beds of nearly 2,000 lepers. He has been assisted in his work by a band of Sisters of Charity from Syracuse, N. Y., and also by Fathers Wendolin and Conradi.

Such a life of self-denial and sacrifice disproves the notion that Christian heroism is a thing of the past. Such a service in the cause of sinful and suffering humanity is but another offering in the name of Him whose life was poured out freely for the world on the Cross of Calvary. Christian missions has many bright names. To this roll of martyrs must be added the name of the leper priest of Molokai, Father Damien.

Domestic Missions,

The following are the comparative receipts for the months of May and June, 1888 and 1889 :

MISSIONARY DEPARTMENT.

	1888	1889
Churches	$1,042 67	$1,738 77
Sunday-Schools	340 99	541 77
Individuals	206 74	224 05
Ladies' Aux	43 00	80 01
Woman's Ex. Com	—	50 00
Totals	$1,633 40	$3,619 60

CHURCH BUILDING FUND DEPT.

	1888	1889
Churches	$319 86	$808 27
Sunday-Schools	49 80	221 79
Church Builders	161 84	172 12
Individuals	228 50	63 00
Woman's Ex. Com.	400 00	325 00
	$1,160 00	$1,590 18

By the above statement it will be seen that the Building Fund debt of $2,106 reported to General Synod has been increased in two months to $6,915. This is a matter of great regret to the Board, but it was unavoidable. Some new appeals for help could not be ignored, and promises of long standing must be redeemed. Other promises await redemption, and the only alternative is to borrow more; and the next monthly statement, which will include the quarterly payments of the salaries of missionary pastors, will show a still larger debt—debts in both departments—unless the church heeds the call and answers promptly and liberally.

The appeal to the church is, as already stated in the *Intelligencer*, "More money for a growing work"—a *home* work that *must* grow if our Foreign Missions are to be sustained, and our church itself is to live. There is enough of the Lord's money in the church for the utmost demands in all departments of the church's work. Shall the Lord have His own? COR. SEC.

WESTERN NEWS.

FROM RAMSAY, IOWA.

BY REV. DANIEL SCHAEFER.

MISSION FIELD is a very proper name for this paper. It aims to bring the reader news from the field of both Foreign and Domestic Missions, to make him feel more acquainted with the fields, to inform him of the work which has been done, and to stimulate his interest to help to meet the needs of the great work which is yet awaiting for us to do.

Our Reformed Church, in Ramsay, Kossuth County, Iowa, is a small part of our large Domestic Mission field. We are located near the centre of the State—east and west—but fifteen miles from its northern boundary, and eleven miles from our nearest railroad town.

Our surrounding is a vast prai rie, of which about one-fourth is cultivated and the rest waiting for new settlers to move in and make themselves thriving and happy homes.

Most of our people have now been settled here from three to six years, and since the poorer class generally goes West, we have many burdened with heavy debts and deprived of many things they actually need, but trying to sustain themselves the best way they can. They are hopeful, as their financial future is growing some brighter from time to time, and the older settlers are prosperous in their farming occupation.

We have a large and promising field of labor. Our church is the only one for many miles around, except a small and struggling Presbyterian Church, now vacant for more than a year. We know of no other church 11 miles west, 20 miles north, 25 miles east, and

17 miles south, so our church is something like an oasis in the midst of a desert. And owing to the newness of this country our Germans are very much scattered abroad. We find them in four townships, adjoining German township, in the centre of which the church and parsonage can be seen at a far distance. Most of our members have a distance of three to seven miles to come to attend church services, and we are very well pleased and feel very much encouraged in their regular attendance. But still there are a number, who, having lived here for some years, as in a wilderness, are very indifferent as to church and godly things, and it is hard work to gather them into the fold of Christ.

At our arrival here, now two years and one month ago, we found both church and parsonage, but they were little more than half completed and encumbered with a debt of $538. It was very disagreeable at first as to our living. We passed many a cold day and night, and many a day of hard labor in the half-finished parsonage. One morning a blizzard had drifted the snow through the whole house, and I worked hard for some time to fill the cracks with paper wads.

But knowing that the Lord had called us here, we were willing to help ourselves the best we could, for the good people had done all they could to establish themselves a spiritual home. In this our most needy condition, I wrote to some Eastern friends and churches for aid, and not in vain. Generous help has been extended to us. Our parsonage has been completed, and also last fall our church building as far as necessary and practicable.

We have received and acknowledged with joy the $400 sent us from the Church Building Fund, as now both parsonage and church can be completed free of debt. Our hearts are filled with comfort and gratitude, convinced that something good has been accomplished in the household of God. We feel that we cannot be thankful enough for all needed aid received, but we will try to by the grace of our Heavenly Father.

The church is a frame building 40x24. It is not a fashionable one, but at all times when we gather in this house of worship, from far and near, we also have the Lord's promise, "*Lo, I am with you*"—a truth which we often experience in our hearts and life, and that is the best part, "the one thing needful, the good part, which shall not be taken from us."

Our Sunday-school is in a good condition. The children love to learn catechism and Bible verses, but they could not attend regularly during the winter.

At our last consistorial meeting twelve new members were received on confession. We have reason to feel encouraged in our work, and our humble prayer is, "*Lord abide with us*," that many hearts may fully and firmly be consecrated unto Thee; that Ramsay and its pastor, and all churches of our beloved Zion may "*increase in wisdom and in favor with God and man.*"

FINDING AFTER MANY DAYS.

By Rev. John Vander Meulen.

"Cast thy bread upon the waters, and thou shalt find it after many days." Of the truth of this proverb an instance was presented to the writer's mind a short time ago, when called as member of a committee to help in organizing a church at Jamestown Centre, within the bounds of this (the Holland) Classis. It was the recollection of the fact that he had labored in that locality in years past, and the knowledge that others had labored there at a period still further back that caused the familiar encouragement to evangelism and benevolence, at the head of this letter, to occur to him with peculiar force.

As many as thirty years ago, as far as I know, the first sermon was preached in the place where now the Church is organized by a minister of the Reformed Church, the Rev. A. Zwemer, and that was probably the first time the Gospel was ever heard there, for the country was then but scarcely settled.

That sermon must have cost our reverend brother considerable pains, for it was preached in English, and he was then not yet very familiar with that language, at least not so as to preach in it; but he had his sermon corrected, as I was informed, by a *Professor of the Holland Academy*, and backed by such authority, he felt quite confident as to the propriety of the language, and moreover, he was ambitious to preach the gospel to every creature, as he could; and knew that if he was to preach it at Jamestown Centre at all, he must deliver it in English. Since no other language was understood there.

The husbandman who next sowed his seed in that field was the Rev. Philip Phelps, D.D., who with students of Hope College, of which he was principal, sallied out on missionary excursions to Jamestown twenty years ago, being instrumental in starting the new flourishing church at Forest Grove, four miles from which the new church has been now organized. Dr. Scott also, at that early period, when English preachers were so scarce, contributed his valuable labors. Then, twelve years ago the Rev. Chris. Vander Veen came to stir up the present writer, who was then pastor of the church at Forest Grove, to unite with him in starting a series of meetings in the school-house at Jamestown Centre, and some of the most eloquent efforts were then bestowed by this brother from a motive of pity to the neglected and spiritually-neglected community. Eternity will reveal the results, and we believe he will yet harvest the fruits of that seed he then scattered. Under such circumstances, the writer having been associated with the Rev. Vander Veen, in these labors it may be imagined that it gave him a peculiar pleasure to be called upon after such long waiting to help in organizing a church in that place.

It was wholly unexpected. We no longer supposed that any har-

vest springing from that seed would ever come to be reaped by our hands. The population of the place had of late years mostly changed. The American families had for the greater part moved away and given place to Hollanders. It appeared that the field would be wholly occupied by a competing denomination which seemed most likely to reap all that we had sown; but, no; when the people living in that locality began to feel the need of a church, for some reason, the majority turned to the denomination that had sown the earliest seed.

A few weeks ago, upon a week-day evening, the committee appointed for that purpose, organized a church with twenty-six members, of whom five professed Christ for the first time, there being besides about fifty non-communicants. Most cheering it was to the heart of the present writer to come with other reapers after so many days, and contrary to all expectations, bringing in the sheaves.

It happens that in writing this notice the names have been mentioned of several laborers in connection with what, as being the organization of a church, I regard as an important event. Justice therefore requires that I shall not omit that of Rev. G. Dangremond, who in fact stirred up the people to form the Church. Through the efforts of Rev. R. H. Joldersma, the Missionary Superintendent, a Theological student has already begun his labors in the young church.

In recording these impressions my hope is that they yield encouragement to some one to sow the seed beside all waters, at home and abroad. This is not the only instance in the writer's experience of the principle illustrated by it. We could quote other cases, and one quite close by. Perhaps we will send that another time.

We cannot avoid reflecting in this connection how seldom we cast upon the watered soil of Missions what is actually needed for our *bread*. How scarce the widow's mite by the side of what is given from superfluity. We are encouraged to be liberal to the extent of giving our very bread; and how strange it seems to us that this is recommended for the sake of economy! Yet such is the fact. "Give a portion to seven, yea, also to eight; for thou *knowest not what evil shall be upon the earth.*"

We are apt to conclude from this last consideration that we should store up for the evil day, but the wisdom of God teaches us rather to make payments in view of it.

And then how solemn is the closing reflection of that paragraph, Ecclesiastes, 11: iii., that the opportunity for doing good is passing by. The decisive moment comes and if the clouds are once full of rain, then nothing can restrain them. They must pour down, and do pour down water abundantly upon the earth. And if the tree once incline toward the South, or toward the North, in the place where the tree falleth, *there it shall be!* What a sermon on Missions is given in that proverb!

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

Resolved,—That we take immediate steps toward the payment of the debt.

That in the judgment of this Synod the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz., $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the prompt collection and payment of the contributions for this object.—*General Synod, Catskill*, 1889.

FINANCIAL STATEMENT.

Receipts for June, 1889	$4,325 69
Previously acknowledged	3,050 42
Total from May 1st, 1889	$7,376 11

The receipts for the month, though only equal to about half the expenditure, are yet a little over $1200 in excess of those of June, 1888. For the two months they do not equal the expenditures of either. The debt has therefore been increased from $23,500 on May 1st to $35,000 on July 1st, with the prospect of still further increase during the current and succeeding months. It will need $37,500 to meet the obligations of the treasury to Nov. 1st. The receipts for that period in 1888 were $16,573. The necessity for much larger gifts, *at once*, must be evident to the commonest understanding. It is not pleasant to state such facts, much less to enlarge upon them. But to view them with indifference, or in a spirit of cheerful "optimism," is impossible. They shall be left, without further comment, to speak to the conscience and the heart of every lover of Christ and His work, to whom they may come.

July 8, 1889. COR. SEC.

NOTES AND NOTICES.

THE WOMAN'S BOARD, and the Missionary work in our Reformed Church, have sustained a grievous loss in the death of Mrs. James P. Cumming, the Home Corresponding Secretary. Connected with the Board, in this difficult and very important office from the beginning, Mrs. Cumming brought to it ample powers of mind unwearied industry and faithfulness, business habits and capacity, mingled with earnest devotion to the Lord Jesus Christ and zeal for the progress of His cause and kingdom. All these she devoted, with rare energy and tact, to the extension of the work of the Woman's Board. Her desire and ambition were to secure, if possible, an Auxiliary to that Board established in every one of our Reformed Churches. And the Lord crowned her disinterested labors with a large success. That the 19 Auxiliaries reported in 1875 have increased to the 263 of 1889, is in a large measure due to her. Feeble in body, but active as ever in mind and spirit, she attended the Ladies' meeting at Catskill in June last. She died at her own home in Yonkers on Sunday, July 7th. May her mantle fall on her successor.

A GREAT DAY for the Ferris Seminary was June 1st, 1889. It was the fourteenth anniversary of the foundation of the school, and it also witnessed the formal opening of Van Schaick Hall, the new building for which funds were collected by Mr. Booth during his recent visit to this country. A full account of the interesting services on that occasion was published in the papers of Yokohama, and will be found in part in another column. Mr. Booth writes:

"The most impressive scene of the day, though not noted in the newspaper report, was the prayer-meeting held by the pupils in the new chapel, in the evening, after the opening. Truly, the hearts of the pupils seemed to overflow to the Great Giver of all good, and their thanksgiving for the blessings they have received was inspiring.

"The burden of their petitions was that

they might be made worthy to receive what had been given them, not only, but that they might be prepared to give unto others, by their devotion to truth and righteousness, as liberally as had been given to them. Their cry for strength and direction for themselves, the teachers and officers of the institution, was proof to us that they knew 'from whence cometh our help.' Could those who have contributed to this work have been present at that sacred hour they certainly would have been hopeful of the future."

UNION IN JAPAN has been delayed for a time, if not defeated altogether, by the failure of the Conference of the Kumiai churches to adopt the proposed constitution. This had been adopted by the Dai Kai, or Synod of the United Church, but the Conference insisted upon amendments which the Dai Kai were not willing to accept. A committee was appointed by the Dai Kai, with authority to convene a meeting of that body whenever they should be notified that the constitution had been accepted by the Conference. There the matter rests for the present. While union is much to be desired, for very many reasons, yet there are interests of truth too valuable to be sacrificed even for the sake of union. These churches need and should have the prayers of all believers interested in the cause of Christ in Japan, that they may be guided to such conclusions as shall be pleasing to Him and most promote His glory.

REV. HOWARD HARRIS writes, Tokyo, May 27: "The students of the Meiji Gakuin gave a farewell meeting to Prof. Wyckoff on the eve of his departure for America. Many of his former pupils were present, some of whom took part in the exercises. By the feeling manifested on such occasions one can readily see how the Japanese appreciate what is being done for them by earnest Christian men.

"The Dai Kai is now in session. On Saturday, May 25, they were entertained by the teachers of the Meiji Gakuin in Sandham Hall. On this occasion the members of the Synod pledged one thousand dollars toward the erection of a Theological Hall."

CORRESPONDENTS of all our missionaries in China are requested to address all letters to them at Amoy, and not at the particular station they may occupy.

THE PROPOSITION to establish a new mission among some Arabic-speaking people, on the part of Prof. Lansing, and Messrs. Cantine, Phelps and Zwemer of the Theological Seminary at New Brunswick, has awakened the deepest interest in the Board, the General Synod, and wherever it has been known in the Church. It seemed to many to be the voice of God calling the whole Church to renewed effort and a new consecration.

Unable to entertain the proposition in its present financial condition, the Board was yet unwilling to keep a fact of such importance from the knowledge of the Church, and therefore referred it in a special communication to the General Synod. In the discussion, Prof. Lansing was heard, as requested by the Board, and a degree of enthusiasm was manifested such as is seldom seen in that body. But the Synod saw and appreciated the same difficulties that were felt by the Board, and the whole matter was referred back to it, "with the instruction carefully to consider the whole question, and, should the Board see their way clear, that they be authorized to inaugurate the mission proposed."

Such consideration was given at the next meeting of the Board, held June 26th, and after special prayer for divine guidance, the following action was taken:

"*Resolved*,—That while the Board is greatly interested in the proposition to engage in missionary work among the Arabic-speaking people, the work in which the Board is already engaged is so great and so constantly growing, and the financial condition of the Board is such that the Board feels constrained to decline to assume any responsibility in the matter.

"If, however, during the next four months, such a degree of interest in foreign missions should be developed in the churches as to reduce the amount to which the treasury is now overdrawn to a small fraction, the Board would feel inclined to favor this important enterprise."

This will, no doubt, disappoint many. It was disappointing to members of the Board to be obliged to feel that this was the utmost they could do. But this leaves the door open to the Church to make "the way' seem "clear," if it so desires, for the

establishment of the proposed new mission. It is entirely within the power of the Church, if it have the will, so to remove present incumbrances, and to give such assurance of its readiness to maintain undiminished its present missions, as to fulfill the conditions proposed. And these seem to be the only conditions that would justify the Board in going further.

THE FOLDED LEAFLET, "Our Work," No. 7, for the current year, has just been issued, and is now ready for delivery and distribution. It presents, in brief outline, the work of all the missions during last year, and their present condition, being, in fact, a synopsis of the Annual Report presented by the Board to the General Synod. It is suitable for general distribution in the churches, and will be sent free, in any quantity, for that purpose. Send in your orders.

THE DIFFICULTIES with which our missionaries have to contend are not confined to heathenism, as any one may see by reading Dr. Chamberlain's article in another column.

OPENING OF VAN SCHAICK HALL.

(Reprinted from the "Japan Gazette" of June 3d, 1889.)

A USEFUL INSTITUTION.

UNOSTENTATIOUSLY a good and useful work has been going on in Yokohama in connection with the Mission of the Reformed Church of America in the education, secular and religious, of the womanhood of Japan. At the Ferris Seminary, on the Bluff, this work has been proceeding for many years, and now a larger and more commodious building has been erected side by side with the previously existing one. The new premises contain a chapel, reception room, dining room, class rooms and general accommodation for about 120 pupils, and are known as the Van Schaick Hall. Towards the cost of the institution $1,200 has already been subscribed by Japanese patrons of the school, and promises for $1,000 have also been received. Very appropriately the opening of the new and the anniversary of the old institution were celebrated on the same day, on Saturday last. His Excellency Governor Oki and Mrs. Oki, U. S. Consul-General Greathouse, and numerous other ladies and gentlemen were present. At 10:30 in the morning a service of praise was held in the chapel, conducted by the Rev. J. H. Ballagh, who has now been in Japan engaged in mission work over 28 years. Following this was the dedicatory service, which was opened with a well-executed voluntary by Miss Moulton. Mr. Ballagh then delivered the Invocation, and the remaining portion of the service consisted of the anthem, "O give thanks" (Mozart), and recitation of selections of Scriptures by the pupils; "Gloria;" reading of Scripture; hymn; dedicatory prayer by the Principal, Rev. E. S. Booth; English hymn; addresses by Dr. Meacham, pastor of the Union Church, and Rev. Ido Tokichi, pastor at Mishima; hymn; responsive addresses by the Rev. Furnsho and Prof. Ishimoto of the Union College, Tokyo; the doxology and the benediction.

THE RELIGIOUS EDUCATION OF THE WOMEN OF JAPAN.

Dr. Meacham, in his address, congratulated the president, the principal of the school, and the lady teachers upon the successful completion of this large and commodious building, and said he regarded the institution as another pledge, as another hostage from the mission to the Japanese nation of their good faith and of their determination to fulfil the promises they had made to do a grand work in Japan. He had been asked to say a few words that morning on "The Religious Education of the Women of Japan." When should education begin? He took it that education commenced in earliest infancy. Rough or gentle handling, kind or harsh treatment, sounds beautiful or discordant; sights lovely or unpleasant all impressed the impressionable spirit of the child, and before one was aware of it the foundations of character were already laid. For this reason education should begin as early in life as possible, and should be continued as long as possible. It was the religious education of the women of Japan which the ladies connected with this mission were laboring to promote. He was reminded of the remark made to a Christian missionary in Tokio by a prominent Japanese: "Your preaching is all very good, and your schools for boys are all very good, but I

tell you if you want to do this country the most good educate our girls." He drew an instructive contrast between the women of Japan influenced and uninfluenced by education, and said "we shall never become the people we ought to unless our women are first educated." Qualified by the words "religious education," he (Dr. Meacham) accepted this statement. If ever Japan was to become "a strong and puissant nation," and if the country was to reach the height of blessedness and felicity, it would only be because the women of the country had been educated. Let them degrade the women of any land and nature would have a terrible revenge. Lift up the women, fill them with Christian sentiments and holy desires, and they would have the whole race with them.

FROM WASTE TO USEFUL.

Mr. Ito, pastor of the Mishima church, delivered the following address: "About twenty years ago, when I was at this place, it was a waste ground covered with grass and brush. At that time I had no thought that this place would become a site of such a prosperous educational institution as we see to-day. The recollection of the time and the change made during that interval of about twenty years, gives me a pleasure that some of you can not enjoy at this moment. But this change is only superficial. A barren ground can not be made a fertile land by merely having a large structure built upon it. A splendid building, perfect educational system, a dormitory full of pupils, a list of learned and experienced teachers would do but little for the elevation of the place, unless many pious women who walk with God, and do good for Japan, be educated here. It is this fruitage that we expect. Thus it can be said with truth that this waste ground was made a fertile land, bearing good fruitage."

THE SUPERINTENDENT'S ADDRESS.

Mr. S. Furusho, Superintendent of the School, made the following address: "I stand to-day in two relations, one as a representative of the Japanese, and the other as the representative of the faculty of this institution. First, as a representative of the Japanese I wish to thank the missionaries of the Reformed Church in America for their interest in and their labors for the higher education of Japanese females. Second, as a representative of the faculty, I have a request to make of those assembled here to-day. But first let me say a few words about female education in general. Now, I ask you who have shown the greatest kindness to women? And who have done the most to raise her from her menial position in society? My answer is, the peoples of Christian lands. Why have peoples of Christian lands been so interested in women? Christians believe the Bible, and for this reason they give women the position of equality in the home and in society. So, in the Christian world women are educated, as well as men, to maintain this equality. Again, from the eternal principle of things, we know that the laws of nature are not revealed to man only, but to mankind. How shall mankind know and understand the laws of nature except it be through education? Therefore, woman as well as man needs education. But without a revelation from God we would not know this principle. For example: Those who are influenced by Buddhism and Confucianism are evidently ignorant of it. Christians, however, have received this revelation; so they not only establish institutions of learning for women in their own lands, but by the teaching of Christ, "Do unto others as ye would have them do unto you," they are actively establishing such institutions in other lands. This hall has no other reason for its existence than the above. Now, what is the true motive that brings the Christian teachers here from other lands? Some, I am sorry to say, think that the only object is to teach the doctrine of the Christian religion. But that is a great mistake. While admitting that the sole motive is Christianity, and for that reason the foreign teachers are Christians, yet the great objects earnestly sought by these teachers are—1st. To cultivate true morality; 2nd. To teach them useful knowledge that will fit them for their responsibilities in the home and in society; 3d. To prepare them to be leaders of their sex, to fulfil their part in the progress of civilization in this land. These, then, are the great objects of the teachers in our institution. Inasmuch, then, as our foreign friends have done so

much for this school, and having no self interest whatever, we must show our hearty appreciation by helping them all that is in our power. Some of the Japanese have already shown their willingness to do so. But there is still need for your confidence and patronage. And I request all who have the interests of Japanese women at heart to help by giving not only your sympathy but by making liberal contributions toward endowing this institution, so that it may be able to do its work well, both now and in the future."

Mr. Booth said he was happy to state, on behalf of the mission and on behalf of those benevolent persons in America and Japan who had made this event possible, that the hall was henceforth to be devoted to the culture of the womanhood of Japan, and that the first service or exercises would be the celebration of the 14th anniversary of the Ferris Seminary.

THE LUNCHEON.

After the conclusion of the dedicatory service, luncheon was served in one of the rooms, before the company dispersed to inspect the institution.

At the request of Mr. Booth, Governor Oki addressed the gathering. His Excellency said that what he had seen to-day was excellent proof of the deep interest the promoters and supporters of the school take in the education of Japanese women, and he wished to express not only his appreciation of their labors but to thank them for the good they were doing. He dwelt upon the advantages the school had already conferred upon the female portion of the community, and referred in warm terms to the good character borne by those who had gone forth from the school and were now most acceptably filling the position of wives and mothers. He concluded by expressing sincere hopes that the school would prosper in the future, and assured the principal in the kindest manner that he would always stand ready to help the institution in every way within his power.

Then U. S. Consul-General Greathouse said a few words. He felt gratified at the progress the mission had made in the work of educating the women of Japan, and he was pleased to see the completion of the new hall. He assured them he felt proud of the institution and of the work that was being done there (applause).

The Rev. J. H. Ballagh then gave an interesting and detailed account of the work of the Mission in Japan since its introduction, and in conclusion Mr. Booth, as principal of the school, expressed his gratitude to those Japanese, some of whom were present, who had contributed money towards the institution. Nothing touched him so much as the heartiness with which the Japanese friends responded to the appeals made to them and the confidence manifestly shown them by the institution. The institution was now carried on by the aid of money from America, but he hoped to see it supported in the future by the Japanese themselves. He felt sure from what he had heard and seen, they were quite ready and willing to take hold of the institution and carry it on themselves.

ANNIVERSARY OF THE FERRIS SEMINARY.

An entertainment in celebration of the anniversary of the Ferris Seminary took place in the afternoon before a large assembly. The pupils displayed much talent in their execution of the programme, the recitations in English being particularly good. The following was the order of the programme:

Anthem, "Lift Your Glad Voices" (Mozart); address to the public by Mrs. Nakajima; duett, "March of the Men of Harlech;" congratulatory address from the pupils, by Miss Michi Matsuda; music, "The May Queen" (Tennyson); recitation, "The Vision of Sir Launfal," (Part I.) by Misses Aria and Hasegawa; duett (Amaryllis); recitation, "The Vision of Sir Launfal," (Part II.) by Misses Hamaguchi and Hoshino; chorus, "Thou Wilt Keep Him in Perfect Peace," from "Oratorio of Esther;" debate, "Woman's Suffrage"; piano solo. "March of the Troubadours" (Roubier); address, "Yesterday and To-morrow," Miss Shimada, a graduate of the Seminary; "Nazareth" (Gounod); chorus, "The Golden Gate." An address was delivered at the close by Mr. Booth, describing the aims and intentions of the institute.

"THE FEAST OF ST. MARY," IN INDIA

By Jacob Chamberlain, D. D.

I have come in from a walk that has made

me profoundly sad, It is a beautiful Sabbath morning on the Palni Mountains of South India. After early morning tea, I went out for a stroll for exercise and meditation, through the forest paths before time for the Tamil service in the Mission Church close by.

Last night after I had retired I was awakened by the drums, and brass trumpets and rockets and cannons of a procession, evidently passing through a road not a quarter of a mile distant. I remembered that some of my heathen Coolie workmen had asked me yesterday afternoon to give them their wages, as there was to be a feast, and I said to myself, "Well, the heathen feast has begun in earnest." As I was walking along in the quiet forest path this morning, thinking of all that our blessed Jesus had done and was doing for the redemption of this Hindu people, the silence was awakened by the booming of cannon and the tooting of brass horns, and the beating of numerous tom toms and big drums, and I said to myself, "I am sorry that this heathen festival has fallen on the Sabbath, for it will interrupt our Christian worship."

Just then my winding path took a turn out into the open into a carriage road that skirted the wood, with open fields on the opposite side. In those fields were many people in gorgeous holiday attire. Standards had been erected, streamers and flags in red, yellow and white, were fluttering in the breeze. The street was filled with the crowd, concentrating towards one point a little further on. The sides of the street were lined with booths in which was going on a brisk sale of trinkets, bangles. Hindu toilet articles, confectionery, parched rice, parched doll, fruits and flowers. Women were at the bangle booths having the bangles heated and put upon their wrists.

My road lay past them, and as I went on I saw several of my heathen workmen gaily dressed, mingling in the festive crowd. As I looked up I saw the Roman Catholic Church on an eminence just beyond, with an acre or more of open ground around it, and to my surprise I saw that a part of the gay crowd were within that enclosure, and that what seemed to be an idol canopy, borne on mens' shoulders, was near the church. "What is this?" said I, to an intelligent-looking Hindu who was hastening by. "O," said he, "this is the feast of Saint Mary, the mother of God," and from a cross he carried I saw that he was a Roman Catholic. Boom, boom, went the small cannon. Toot, toot, went the brass horns, Bang, bang, went the tom toms and drums, the tom tomers and drummers evidently being heathen hired in for the occasion.

Sick at heart, I drew off from the crowd and sat down under the shade of a low-branched tree, upon a stone, hiding myself partially with my open sun umbrella. Can it be, said I, that all this is going on, on this holy Sabbath morning, in the name of Christianity, led by those who profess to teach the doctrines of the Jesus of Nazareth, for just then a foreign priest, clad in long robes of white, passed by.

As I looked through the branches of the tree I saw what I had taken to be a heathen pagoda or canopy, borne on the shoulders of men, pass up and around the Roman Catholic Church and come down the hill towards where I sat, and after it were two still more gorgeous ones, built somewhat like the tall howdah of the elephant used on State occasions, and just such as I had seen heathen idols borne on hundreds of times. They were some four feet square, with tall corner-posts and dome tops, covered with gilt and silver tinsel, and with a a golden cross surmounting the dome. As they came near I saw that the first contained the figure of an angel about three feet tall, with outstretched wings. The second and more gorgeous canopy throne had, standing on it, an image of the Virgin Mary—some four feet tall—dressed in gorgeous silk and satin attire, and the third had standing within it a gold-adorned figure of "Saint Joseph." with the infant Jesus in his arms.

As they were borne out of the churchyard into the street, toot toot, bang, bang, went the heathen orchestra preceding them. Boom, boom, went again the small cannon placed at the temple gate; shout, shout, went the mixed throng of heathen and Roman Catholics in the streets, as men, women and children's hands threw showers of parched rice, parched pulse, and other light grains over the canopies, especially that of "The Mother of God," while

beggars groveled in the dust to pick up the grains that had fallen again to the ground.

I had seen enough. I turned and made my way home as quick as I could. Is it strange that I have come home profoundly sad and sick at heart, as I think of this travesty of the Religion of Jesus, in imitation of the heathen festivals in honor of heathen idols; while we are seeking to teach the heathen the pure and holy religion of the meek and lowly Saviour of Mankind, of Him whom they that worship must worship in spirit and in truth?

While I write this the cannon boom, the trumpets twang, the drums resound, the people shout, as the procession is passing by almost in sight of where I sit.

O God, send forth Thy light and Thy salvation and scatter superstition and darkness by whatever name called, and let all India's millions know and worship Thee aright, uplifted from the thraldom of ages by the mighty power of Thy Beloved Son who gave His life to ransom us!

Kodai Kanal, India, May 26, 1889.

SOUTH JAPAN MISSION.

REV. HENRY STOUT writes, Nagasaki, May 18: I have just returned from a trip into the country, and as missionaries are apt to do when something a little out of the ordinary routine occurs, I feel inspired to write a letter. But you must not therefore suppose that you are to receive something specially inspiriting.

A NEW CHURCH.

The occasion for the trip was to fulfil the duty of a member of a committee, appointed by the Chiukwai, to go to Karatsu in reference to a petition from the Christians of that place for a church organization. The work there has been under the care of Mr. and Mrs. Kurihara for the last two years, and has been carried on with good success. About a year ago the believers, then about twenty in number, made an effort to secure a church building. They canvassed the matter among themselves, and collected nearly a hundred yen. Then they applied to the Church at Nagasaki and to the Mission for assistance. They thus secured about two hundred yen altogether. Their building has been completed and in use for some months. It is a plain, neat one, with seating for about a hundred persons. They have imitated the example of some churches in America, and have a debt—about thirty yen. But they have done better than some of these churches, for they have a definite plan for the liquidation of the debt by their own efforts, and are succeeding in accomplishing it. In the meantime they are paying all expenses for the work among themselves, except the evangelist's salary, and contribute to benevolent objects. It was the spirit of enterprise more than the numbers, now about thirty in all, that influenced the Chiukwai to accede readily to the request of a church organization, and the committee to proceed to carry out the plan. The church was duly organized under the name of the "Church of Matsura," that being the name of the district, including Karatsu, in which the church members reside. Quite half the number live outside the limits of the town itself, and so there seemed to be a general feeling that a name broader than that of the place would be appropriate. Sunday was a day of gladness to the little company of believers, though nothing occurred except what ordinarily transpires on such occasions. The preliminaries had all been arranged on Saturday. The officers of the church were ordained on Sunday, and we then gathered round the Table of the Lord. The past history of the little Christian community augurs well for the future, and I think we may reasonably expect that a strong, self-supporting church will soon be founded in Karatsu, with branches in all the surrounding villages.

ENCOURAGEMENT AT SAGA.

On my return from Karatsu, I went to Saga to consult about the building of a church there. The funds given by the church at Fordham, N. Y. for that purpose, some two years ago, are in hand, except what was paid for a lot, soon after the gift was received. All feel a desire to see the building erected, and it is confidently expected that an impulse will be given to the work, if a better place for meeting can be secured. One of the young men who came out from America under the care of the Y. M. C. A. is teaching in the city, and does what he can to forward the work. He will lend valuable aid in the erection of the church building. In order that he may

be able to do more in a general way than is possible at present, we are trying to arrange for a change in the evangelists, and hope to send a man to Saga who can speak English. He and the teachers could thus supplement each others work to great advantage. There are a number of inquirers, especially in the schools. The outlook is encouraging.

HOPEFUL EXPECTATIONS.

It is interesting to study the feelings which prevail almost everywhere, among both natives and foreigners, that affairs in Japan are upon the eve of a great change. The proclamation of the constitution is no doubt one reason for this; the report that the American Minister has concluded a treaty which will work a great change in the relations of citizens of our own country residing here is another. Such a treaty, it is supposed, would be followed by similar treaties with other nations, whatever that may be. And so a new era is to begin, of advantage to all concerned. No one pretends to say just what the advantages are to be. There are a few croakers, of course, but notwithstanding these, there is a general feeling of hopeful expectation. There is a boom in land in the foreign settlement. Every lot has been taken up by the foreigners, and more are called for. Property is really once more worth something in the market. As missionaries we also have our hopes—one is that we shall have greater freedom of access to the people, and that a spirit of greater confidence and less reserve will characterize our intercourse.

"Why should I tire myself to gather drops of honey from so many dying flowers, when I can satisfy myself with streams of living sweetness in the living Christ?"

"O, how sweet it is to want my former sweetness! It is now my rejoicing to be without my former joys; for now I see there is a heaven in the way to heaven."

Education.

RESOLUTIONS.

At a meeting of this Board held 25th June, the following minute offered by Mr. R. N. Perlee, was adopted:

"It is with profound feelings of sorrow that we are, in the Providence of our Heavenly Father, called to record the death of our Treasurer, Mr. F. J. Hosford, who fell asleep in Jesus May 13th, 1889. He has for a period of thirty years proved an efficient and faithful treasurer, as well as a wise, earnest counsellor. It is therefore hereby

"*Resolved*, That we express our sorrow and grief at the great loss we have sustained, and desire to hold up as a pattern for our coming workers this Christian brother's example of long-continued and faithful record.

"*Resolved*, That we express to the family and relatives our sincere condolence for their loss, and hope they will be able to see, as we assuredly do, that this great loss to us has proved his eternal gain.

"*Resolved*, That this record be published in the *Christian Intelligencer* and the MISSION FIELD, and a copy be forwarded to the family."

At the same meeting Mr. R. N. Perlee was elected Treasurer, with the Corresponding Secretary to be his assistant.

Please address all communications to this office.

Please make all checks and money orders payable to the order of the Board of Education; not to any individual.

According to the recommendation of the General Synod the Board is asked to give to Hope College this year, for deficiencies of the past and current requirements $8,500, and to the Northwestern Academy, for the same, $3,000. According to the estimate of the Finance Committee, submitted to the Board, the treasury can see on the way not enough by a couple of thousand to meet promises to students, salaries and sundries. There are at least $12,000 required beyond the average offerings of the Churches, Sabbath Schools and individuals, to comply with these recommendations. The Board can only present these facts to pastors, consistories and congregations. Shall there be a sufficient increase from all sources to meet these needs?

Let it be understood clearly and distinctly that where ten dollars were given last year thirty are needed this year.

THE COST OF PREPARATION.

The students are now on their vacations. Some are engaged in various pursuits to obtain some additional means to meet their expenses. Let them have all the enjoyment they can obtain from their rest or their change of occupation. For during the study-months there are enough weariness and self-denials. Not a few of the youths preparing for the ministry are compelled during their years of study to give up many an enjoyment and advantage; at the same time they have sacrificed whatever of emolument or honor might have accrued to them from other callings. It is doubtful whether the Church generally appreciates the sacrifices thus made by our young men who are called to become ministers of the Lord Jesus.

At the present time in many of the families from which they come there are also sacrifices heavy and severe to keep the son and brother at his studies. I was conversing only a few weeks since with the father of one of our young men on this subject. I found the family were passing through self-denials, anxieties and experiences similar to my father's family in the days when I was struggling through college. It must be thus in many a household. Both the young men and the families from which they come are entitled to your sympathies and prayers.

On this subject I would ask your attention to the following graphic picture. It is one of the sparks from the anvil of Rev. Dr. T. D. W. Talmage, which I found sparkling in the columns of the New York *Observer*. I am sure that many a heart will answer experimentally to this just delineation. They will say, yes, it is so; that is just about the way it was with us at our house.

"Amongst the most heroic struggles are those of parents denying

themselves for the education of their children.

"There are said to be about sixty-nine thousand ministers of religion in this country. About fifty thousand I warrant came from early homes which had to struggle for the necessaries of life.

"The sons of successful bankers and merchants generally become bankers and merchants. The most of those who become ministers are the sons of those who had terrific battle to get their every-day bread. The collegiate and theological education of that son took every luxury from the parental table for eight years. The other children were more scantily appareled. The son at college every little while got a bundle from home. In it were the socks that the mother had knit, sitting up late at night, her sight not as good as once it was.

"And there were also some delicacies from the sister's hand for the voracious appetite of a hungry student. The father swung the heavy cradle through the wheat, the sweat rolling from his chin bedewing every step of the way, and then sitting down under the cherry tree at noon thinking to himself: 'I am fearfully tired, but it will pay if I can once see that boy through college, and if I can know that he will be preaching the gospel after I am dead.' The younger children want to know why they can't have this and that as others do, and the mother says: 'Be patient, my children, until your brother graduates, and then you shall have more luxuries, but we must see that boy through.'

'The years go by, and the son has been ordained and is preaching the glorious gospel, and a great revival comes, and souls by scores and hundreds accept the gospel from the lips of that young preacher, and father and mother, quite old now, are visiting the son at the village parsonage, and at the close of a Sabbath of mighty blessing, father and mother retire to their room, the son lighting the way and asking them if he could do anything to make them more comfortable, saying if they want anything in the night just to knock on the wall. And then all alone father and mother talk over the gracious influences of the day, and say: 'Well, it was worth all we went through to educate that boy. It was a hard pull, but we got him through. The world may not know it, but, mother, we got him through, didn't we?' And the voice, tremulous with joyful emotion, responds: 'Yes, father; we got him through. I feel my work is done. Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' 'Pshaw!' says the father, 'I never felt so much like living in my life as now. I want to see what that fellow is going on to do, he has begun so well.'"

We ought not to wish for deliverance from trial, until the trial has done its work. Shall the gold be taken out of the furnace before the dross has been consumed?

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of June, 1889:

Blawenburgh, N. J.	$ 7 18
3rd Raritan, N. J. m.c.	18 45
Central Ave., J. C.	8 65
S. S. Riverside, Paterson, N. J.	5 28
Holmael, N. J.	21 04
The Clove, N. Y.	12 20
South Bergen, N. J. q c	1 20
Colt's Neck, N. J.	7 57
1st. Brooklyn, N. Y.	47 63
2d Totowa, Paterson, N. J	34 57
Ebenezer, Mich.	8 25
S. S. St. Thomas, W. I	12 35
Whitehouse, N. J.	25 00
S. S. Leeds, N. Y. Children Day Off'g	10 00
S. S. 2d Coll. Ch., Harlem, N. Y.	200 00
Mapletown, N. Y.	6 00
Belleville, N. J.	14 13
S. S. 1st Long Island City	4 92
2d Hackensack, N. J.	35 00
Rhinebeck, N. Y.	18 46
Peoria, Ill.	9 75
2d Cocksackie, N. Y. m. c.	16 24
2d Grand Haven, Mich.	5 00
S. S. New Holland, Mich.	21 65
S. S. St. Paul's, Mott Haven, N. Y.	26 59
A Friend, N. Y. City	75 00
Broadway, Paterson, N. J.	3 69
Grandville, Mich.	7 00
North Marbletown, N. Y.	3 55
4th Raritan, N. J.	10 00
S. S. Central Ave., Jersey City, N. J.	5 50
2d Pekin, Ill.	3 60
Member 1st Hackensack	50 00
Hudson, N. Y.	24 77
S. S. Centreville, Mich.	5 00
Ladies' Society, Jamaica, L. I.	15 01
S. S. 1st Philadelphia, Pa.	25 00
Roxbury, N. Y.	5 50
Woman's Ex. Com.	50 00
S. S. Ch. of the Comforter, Wiltwyck	6 82
Bequest of Elizabeth McNish, by Gillender & Storber	200 00
Yonkers, N. Y.	37 46
2d Ghent, N. Y.	5 00
Stuyvesant, N. Y. m. c.	8 79
3d New Brunswick, N. J.	5 00
1st Claverack, N. Y.	11 08
Mr. John McMillan, N. Y. City	5 00
Addisville, Pa.	85 89
East Greenbush, N. Y	20 62
Rosendale, N. Y.	3 68
Ramsay, Iowa	18 00
Fort Miller, N. Y.	5 00
S. S. Norris, Ill.	8 00
Alto, Wis.	9 00
Fallsburgh, N. Y.	10 00
Total	$1,298 26

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y.

CHURCH BUILDING FUND.

Receipts for June, 1889.

S. S. Riverside, Paterson, N J	$ 2 00
S. S. West New Hempstead, N. Y.	9 58
Bloomingdale, Kingston, N. Y.	5 50
S. S. Bloomingdale, Kingston, N. Y.	2 34
1st Kingston, N. Y.	42 00
S. C. Mellenville, N. Y.	8 00
Belleville, N. J.	11 50
S. S. Tappan. N. Y.	4 33
S. S. 2d Pella, Ia., Children's Day	3 50
S. S Herkimer, N. Y.	16 09
S. S. Ridgewood, N. J.	5 00
Bergen, N. J.	20 08
Clarksville, N. J.	4 00
North Marbletown, N. Y.	2 45
S. S. New Hurley, N. Y.	5 00
S. S. Fultonville, N. Y., Children's Day	10 00
S. S. Schwangunk, N. Y.	5 00
S. S. Closter, N. J.	4 65
Woman's Ex. Com.	3 25
2d Claverack, N. Y.	26 12
2d New Brunswick, N. J.	5 00
Am. R. C., Orange City, Iowa	20 27
S. S. 1st Chicago, Ill.	64 00
Ch. and S. S. St. Remy, N. Y.	5 00
S. S. Norris, Ill.	3 45
Total	$610 27

JOHN S. BUSSING, *Treasurer*.
24 Pine St., N. Y. City.

THE CHURCH BUILDERS.

Church Builders give two cents every month.

S. S.:	
A few little girls, Linlithgo, N. Y.	$ 1 25
Mohawk. N. Y.	6 55
Metuchen, N. J.	11 00
Glenham, N. Y.	6 10
Leeds, N. Y.	2 20
Ridgewood, N. J.	7 00
Broadway, Paterson, N. J.	1 65
Neshanic, N. J.	1 35
1st Long Island City	1 25
North Branch, N. J	6 00
Greenville, N. Y.	6 00
Cold Spring, N. Y.	2 00
Miss Lillie A. Tear's class, Walden, N. Y.	1 25
2d Pella. Iowa.	6 00
Kerhonkson. N. Y.	1 25
Total	$ 61 60

JOHN S. BUSSING. *Treasurer*.
24 Pine St., N. Y. City

MISSIONARY DEPARTMENT.

Treasurer's Statement for June.

Balance June 1st		$2,509 51
Rec'd from Churches	$563 19	
" Sunday-Schools	341 06	
" Individuals	150 00	
" Ladies' Aux.	15 01	
" Woman's Ex. Com.	50 00	
" Legacy	200 00	$1,298 26
Payments		$549 60
Balance June 29th		$3,258 17

CHURCH BUILDING FUND DEPT.

Rec'd from Churches	$141 88	
" Sunday-Schools	143 39	
" Woman's Ex. Com.	335 00	
" Church Builders	61 60	
" Rent	360 00	$1,081 87
Borrowed from Contingent Fund		5,834 04
		$6,915 91
Debt June 1st		$6,115 91
Paid Church at Le Mars, Ia.		800 00
Debt June 29th		$6,915 91

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for June, 1889.

N. Y. City Union Ref., 6th Ave., Ladies Aux	$25 00
N. Y. City Madison Ave. Ref. Ch. Ladies' Sewing Soc.	50 00
Belleville, N. J. Ref. Ch. Infant Class	10 00
Albany, N. Y., 1st Ref. Ch. Ladies' Aux	119 07
Albany N. Y. Madison Ave. Ch., Ladies' Miss. Aux.	10 00

Phil'a, Pa., 2d Ch., Whatsoever Soc	15 00
Port Jervis, N. Y., Ref. Ch. Wom. Mis. Soc	10 00
N. Y. City. 48th St. Coll. Aux. for parsonage at Hospers, Iowa	300 00
Niskayuna, N. Y. Ladies' Aux	16 00
Jersey City, N. J. Central Ave. Ch., Ladies' Aux	20 00
Shawangunk, N. Y. Ref. Ch., Kings Daughters	5 00
Bloomingb'h, N. Y., Mrs. John L. Stillwell	5 00
Jamaica, N. Y., 1st Ch., Ladies' Mis Soc	15 00
Total	$600 07

MRS. ISAAC J. GREENWOOD, *Treasurer*
216 W. 14th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgements for June, 1889.

Flatlands, N. Y. Ref Ch	$11 51
Holmdel, N. J. Ch	9 47
East Greenbush, N. Y. Ch	9 67
1st New Brunswick, N. J. Ch	84 08
New Brooklyn, N. Y. Ch	7 00
Collegiate, N. Y. City Ch	2 30
Gallatin, N. Y. City	116 25
Gallatin, N. Y	2 30
Total	$190 23

HENRY VAN BUSKIRK, *Treasurer*,
26 Reade St., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for June, 1889.

Ch., Huguenots, S. I	$ 4 00
Hopewell, N. Y	16 66
6th Ch., Paterson, N. J	13 10
1st Ch., Newark, N. J	1000 00
Ch., Stone Arabia, N. Y	4 87
Sprakers, N. Y	5 95
South Ch., New York City, m. c	43 50
Ch., Stuyvesant, N. Y., m. c	15 54
2d Ch., New Brunswick, N. J., m. c	31 06
Ch., Herkimer, N. Y	12 66
3d Ch., Philadelphia, Pa., m. c	19 62
1st Ch., New Brunswick, N. J	24 52
Ch., Nyack, N. Y., m. c	12 61
Cawkers City, Kansas	10 30
2d Ch., Grand Rapids, Mich	16 05
Ch. of Deer Park, Port Jervis, N. Y	11 85
Ch., N. Branch, N. J	23 61
A member Ch., Foreston, Ill	15 00
Ladies 1st Ch., Kalamazoo, Mich	87 66
Doreas Veeriniging, Orange City, Ia	25 00
Ch., Westwood, N. J	14 32
D. F. Lennon, Palenville, N. J	10 00
Ch., E. N. Y	15 00
Spring Valley, N. Y	4 58
1st Ch., Flatbush, L. I., m. c	78 08
1st Ch., Hackensack, N. J., bl. m. c	47 50
Ch., Irving Park, Ill	25 20
2d Ch., Claverack, N. Y., m. c	10 61
Ch., Milwaukee, Wis	23 78
1st Ch., Pella, Iowa	40 30
Ch., Shanangunk, N. Y	6 25
"Y. P. S. C. E," Shawangunk, N. Y	1 00
Collegiate Ch., Harlem, N. Y	192 78
Ch., Bergen, N. Y., m. c	26 83
Lafayette Ch., Jersey City, N. J., m. c	17 00
Ch., New Hackensack, N. Y., m. c	6 39
St. Thomas, N. J	19 00
2d Ch., Totowa, Paterson, N. J	28 66
Ladies Miss. Soc., Roseland, Ill	5 00
Ch., Rockaway, N. J	25 00
1st Ch., Brooklyn, N. Y	23 00
Ch., Fort Miller, N. Y	10 00
Catskill, N. Y	55 50
Bethel, Ill	5 00
Friends at Amsterdam, Ill	5 00
Ch., Hillsboro, N. J	13 33
Mapletown, N. Y	6 00
Woodstock, N. Y	5 15
"Continued," Rochester, N. Y	5 00
Ch., Glen, N. Y	14 14
2d Ch., Coxsackie, N. Y., m. c	16 25
DeWitt Chapel, N. Y. City	70 00
Ch., Belleville, N. J	39 16
1st Ch., Holland, Mich	5 67
Ch., Montville, N. J	55 01
Syracuse, N. Y	38 89
Womans Miss. Soc. Ch., Fordham, N. Y	52 50
Ch., Greenleafton, Minn	6 00
1st Ch., Tarrytown, N. Y	53 00
Ch., Spring Lake, Mich	18 60
Chatham, N. Y	48 00
Rhinebeck, N. Y	16 46
Womans Miss. Soc., Newkirk, Ia	15 00
Ch., Acquackanonk, N. J., m. c	25 00
Eng. Neighborhood, N. J	15 00
Queens, L. I	20 07
New Paltz, N. Y	18 22
Students Miss. ap., New Brunswick, N. Y	75 00
Ladies Miss. Soc., Jamaica, N. Y	15 01
Workers in His Name	35 00
Ch., Stone House Plains, N. J	3 09
4th Ch., Raritan, N. J	6 00
A member 1st Ch., Hackensack, N. J	25 00
Ch., Castaban, N. Y., m. c	16 25
Hudson, N. Y., 2 mos	24 77
Eagle St. Miss. Ch., Greenpoint, L. I	35 00
"Y. P. S. C. E.," Greenpoint, L. I	35 55
Total	$3,854 25

CHILDRENS' MISSION FUND.

S. S. 1st Ch. Poughkeepsie, N. Y	$ 50 00
Port Richmond, N. Y	40 73
Mariners Harbor, N. Y	3 73
1st Ch., Hackensack, N. J	20 00
Catechumens, Pella, Iowa	16 45
German Valley S. S., Ch., Silver Creek, Ill	13 96
Hyde Park S. S., L. I	6 51
S. S. Ch., Metuchen, N. J	11 00
Riverside Ch., Paterson, N. J	5 23
1st Ch., Glenville, N. Y	16 50
Class of Little Girls, Woodstock, N. Y	1 85
S. S. and Ch., Orange City, Ia	2 50
Westsboro, N. Y	5 00
Ch., Tappan, N. Y	4 88
Catechumens Ch., Vriesland, Mich	21 50
S. S., Centreville, Mich	5 00
Greenleafton, Minn	10 00
Pine Creek, S. S., Holland, Mich	10 00
S. S. 2d Ch., Pella, Iowa	3 50
Ch., Syracuse, N. Y	50 00
Ch., Ridgewood, N. J	5 00
Central ave. Ch., Jersey City, N. J	9 50
Miss. Band, S. S. Ch., Greenpoint L. I	10 65
Total	$ 319 44

FROM THE WOMANS' BOARD.

Aux. 2d Ch., New Brunswick, N. J	$ 100 00
Bible and Mission Class, N. Ch., Newark, N. J	110 00
Aux. Madison Av. Ch., N. Y. City	120 00
Whatsoever Soc. 2d Ch., Philadelphia, Pa	35 00
Womans Board for Schools	650 00
Wend'l Miss Band, Laf. Ch., Jersey City, N. J.	10 00
Personal for Mrs. Booth	5 00
Mrs. L. C. Whiton	35 00
Mrs W. N. Cobb	4 00
Ladies Soc., New Brooklyn, N. Y	10 00
Young Peoples' Soc., New Bklyn, N. Y	4 00
Ladies' Soc., Raritan, Ill	40 00
Ebenezer Ch. Holland, Mich	9 00
1st Ch., Grand Haven, Mich	30 00
Total	$1,162 00

RECAPITULATION.

From Churches, etc	$2,854 25
" Sunday-schools, etc	316 44
" Womens' Board	1,162 00
Total	$4,335 69
Previously Acknowledged	$3,050 42
Total from May 1, 1889	$7,386 11

New York, June 29th, 1889.

JOHN M. FERRIS, *Treasurer*,
35 Elm Street, N. Y

A[illegible] 1889

VOL. 2 No 9.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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·SEPTEMBER, 1889·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. SEPTEMBER, 1889. No. 9

Editorial.

WHAT'S THE MATTER.

What is the matter with our missionary work that it fails to get the support it asks of the church? Is it fruitless of results? To the world fruitlessness is failure after only a short trial. To the Christian fruitlessness is a warrant for cutting down only after special efforts and fair trial.

Have our missions warranted such action on the part of the church? Not if we judge by the reports received from the field, both official and personal. Our missionary operations have a measure of fruitfulness which calls rather for workers to gather than for woodmen to cut down. It is the growth that causes the difficulty.

Is it a lack of workers? The richer harvests need the larger force of harvesters. "The laborers are few. Pray for more." Is that the condition now? Apparently not. Those that offer for the work are waiting for orders from the church to go into the mission field. The difficulty is not the lack of workers, but the supply.

Is it because of a waste of resources? Economy of distribution is a needful virtue in the administration of the resources of the kingdom. "Let nothing be lost" said the Master. Are our Missionary Boards wasteful in their appropriation of funds? The transactions are open to the church in the report to Synod. We have heard it said that our foreign missionaries receive higher salaries than many of the ministers at home. We do not question the statement. The point, however, is this, do they receive a salary greater than the majority of ministers at home? Also, do they receive salaries that are extravagant when judged by the needs of the countries in which they labor? If so, then, the way is open for the common practice of beginning economy in church work, by reducing the minister's salary. That sort of a thing is not popular with ministers at home, but missionaries are models of self-denial and they will not murmur. We are sure that the minister out West who gets $450 a year can stand anything, even a reduction in salary. But is not this demand for lower salaries in missionaries, and more economy in the appropriations to mission work, a mean demand from a church that never practices its doctrine at home? Where is the church that can carry on the work at home at the figure that the Board carry on a larger work in mission fields?

In the present issue we give an extract from *The Missionary Herald* what a missionary can make $100 do in China. Such a showing indicates a practice in administration that is not often equalled at

home. We do not believe that the fault is extravagance in administration in Christ.

Is it not in lack of interest? Lack of knowledge is the cause of lack interest. The Word of God is the source of Christian faith and knowledge. The will of God received as our law of action is the basis of Christian life. The command of Christ is our highest call of service. Is the mission work, His work? If so, lack of interest in Him is the cause of lack of interest in it. To know Christ is do His will. Why is our missionary work restricted? Because of lack of funds? Not primarily. Because of lack of interest in the work? No. But is it not because of lack of fellowship with Him whose work all mission work really is? To have the mind of Christ is to fill the world with His gospel.

* * *

We call the attention of women's societies to the article "The Local Society. Its Membership and Management," selected from the *American Missionary*.

The opening of auxiliaries in the autumn for a new year's work should be marked by advances in methods and spiritual power. This timely article may help in this direction.

The Japanese church members set their American brethren and sisters a good example, in that they bring their children to church, and it is not uncommon for a dozen babies to be present at the preaching and at other services, and very well behaved babies are they. We have a whole class of little nurses in our Yokohama church Sunday-school. These nurses are young girls, and each one has the care of a baby which is fastened on her back. One Sunday I counted twenty-eight of these little nurses with babies on their backs in our Sunday-school.

In our prayer meetings there is no need for such words as these which you often hear: "Now brethren, improve the time; let no time run to waste." The Japanese love to speak and pray.

PRINCIPLES OF CHRISTIAN GIVING.

JOHN A. BROADDUS, D. D.

During Paul's third missionary journey, A. D. 64–68, much of the great apostle's time and attention was given to a wide-spread and long-continued collection, which we know extended throughout the churches in Galatia, Macedonia, and Achaia, and which, no doubt, included Ephesus and other regions. Let us select some of the lessons which may be learned from this great collection.

1. It is right to give for the benefit of persons in foreign countries and of alien races. Christianity has so far softened the jealousies of nationalities and race that the duty of disregarding these in Christian giving has fortunately become common-place in our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the gospel to spend much time and labor in organizing and administering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy, and others; but Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to send special agents to instruct and exhort the

heathen concerning religious contributions. Titus was certainly an "agent," according to the exact modern use of that term (2 Cor. viii. 6, 16–24). Some agents in our day have been weak, selfish, or otherwise unworthy; but so have been some pastors and persons of every calling. A good agent, like a good teacher, will strive to make himself gradually unnecessary, by so training those to whom he is sent that they will know how to work without him. But it must be a long time before agents will cease to be needed in many departments of Christian giving, and it is very foolish to treat them and their work with disrespect.

4. It is right to appeal to other motives for giving besides the grand motives of duty and gratitude to God. In 2 Cor. chaps. viii. and ix. the apostle early mentions "the grace of our Lord Jesus Christ" (viii. 9), and closes with the thought of gratitude to God (ix. 12–15). But nearly all this remarkable appeal is occupied with the enforcement of other motives for generous giving. He openly and earnestly strives to excite *emulation* between the churches in Macedonia and those in Achaia, as to which will do best in this grand collection. He appeals to *personal affection* for himself, telling the Corinthians that he had boasted of them to the Macedonians in regard to this matter, and now when the Macedonians had done even more than they were able, if it should turn out that, after all, the Corinthians were not doing so well as was expected, he will not say that *they* will be ashamed, but certainly *he* will be. He declares that God will *reward* them according to the proportion of their gifts to their means, and according to the cheerfulness which they give. Thus all the leading minor motives are appealed to—emulation, self-respect, personal regard, hope of reward,—along with the motives which pertain directly to God.

5. It is important that those who have charge of religious contributions should carefully manage to leave no opening for accusation that they have taken the money for their own use. Paul knew that there were people in Corinth who, if this money were paid into his hands, would continue as long as they lived to say, "Who knows how much of it ever got to Jerusalem?". So he tells the Corinthians (I Cor. xvi. 2, 3) that messengers of their own selections shall carry the money to Jerusalem, who can return and tell that they paid it over to the elders there. This example is of great importance, and the failure to imitate it has sometimes greatly injured the cause of benevolence. Those who handle religious contributions ought to keep everything in black and white, to give and take receipts, to square their accounts frequently, and have them regularly audited, and to preserve the books for future reference, should questions be asked. Religious business ought to be treated as *religious*, but also as *business*.

6. It is right to observe system in religious giving. System is necessary in every other department in life, in business, in the household, in study, in all personal habits, and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia, in regard to this great collection, which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2)

that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and have it ready when the apostle came. To regard this as a law for literal observations among Christians of all ages would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.

The most systematic business man will readily embrace an occasional opening to make a little money outside of his regular line of business. Those who are most regular in observing set times of daily prayer will now and then feel the impulse for special prayer at other times. And so system in giving should not prevent a willingness to make special gifts upon special occasion.—*Baptist Teacher.*

WHAT ONE HUNDRED DOLLARS WILL DO IN CHINA.

Some time since a statement appeared in *The New York Evangelist* in regard to the use made by one missionary in China of the sum of one hundred dollars entrusted to his care. This item fell under the eye of a Christian gentleman, who wrote to the treasurer of the American Board to inquire what use could be made of that sum of money by any missionary of our Board in China. This inquiry having been forwarded to Rev. H. P. Beach, of Tung-cho, he has sent a list of objects which could be covered by one hundred dollars, and that sum was forwarded by the gentleman referred to. We venture to publish the list here, as it will indicate the economy with which evangelistic work can be carried on in China. Mr. Beach prudently says: "I would not engage to do as much for another one hundred dollars." And it must be remembered that funds must be employed for other purposes than those here named, where the economy would not be so apparent. But the list is a surprising one. The statement is that the sum of one hundred dollars will cover the following ten items:—

1. It will give an earnest young man instruction through the seminary year in the Tung-cho Theological Institution, an institution which one who is not a missionary of the American Board has called "one of the most thorough evangelical and vigorous theological schools to be found on missionary grounds."

2. It will give seven little idolaters or ex-idolaters, who can neither read nor write, one year with a Christian teacher, at the end of which time they will be able to recite from cover to cover a little Christain classic, a small catechism, and a book of Scripture extracts, or a part of the Gospels, besides being able to write a little, and recite a little of the native books.

N. B. At the end of the year not one of the seven will be an idolater.

3. It will also rent for one year (and *provide fuel* for the same) a building in which a Christian

school may be opened and Christian services be held during a part of the year.

4. It will also support five inquirers for two of the winter months, when they, being able to leave their homes, may under the supervision of the missionary make more intelligent progress in the gospel than during the year's stay in their homes.

5. It will, besides the above, support a native preacher for four months while he daily preaches in the chapel and elsewhere. He will during this time, in all probabilities, be listened to by more than ten thousand persons.

6. It will purchase five hundred volumes, tracts, and portions of Scripture, which may be sold at a low figure by the missionary as he journeys.

7. It will support five poor patients at the hospital for a month, where they will not only receive medical attendance, but religious instruction as well.

8. It will pay the running expenses of a Sunday-school for women and girls for a year. This school is in the west suburb, and has an average attendance of some twenty.

9. It will pay the expenses of eight stereopticon exhibitions of scripture pictures, a select audience of one hundred being invited by ticket each night.

10. It will purchase for free distribution one thousand illustrated sheet tracts.—*The Missionary Herald.*

HAVE YOU MADE YOUR WILL?

If so, you have doubtless made provision for your wife and children, and for such relatives and friends as have a reasonable claim upon you. You have not forgotten those trusty servants whose fidelity no wages can ever fully repay. And if you can think of any one who befriended you in early life, who is now poor, you have endeavored to show him that his kindness is not forgotten.

But you have remembered the Lord? Surely there is no one who has done so much for you. He it was who furnished the health, energy, and judgment by which you have accumulated your present property. And now he is poor—not poor in sense, for "the silver and the gold are his"—but so many of those to whom he has intrusted it have forgotten that they are stewards and not owners, that he, the owner of it all, is really suffering for the lack of his own. The spread of the Gospel is greatly retarded for want of the neccessary means. The Lord's treasury is continually empty while multitudes are crying for the Bread of Life. Many of the Lord's people turn a deaf ear to his entreaties, and few of them are fully alive to his urgent need of money.

"He who is rich, for our sakes became poor that we, through his poverty, might be rich;" and now that he is poor, surely we ought to remember the debt of gratitude we owe him. His name really deserves the first place in our wills, and that will in which the Lord's name is

not mentioned at all shows that one more servant has lived and died unmindful of the fact that he was the Lord's steward, and not the Lord himself. A man of moderate wealth, who had been accustomed to give $225 yearly for the support of the Gospel, bequeathed to the little church where he worshiped a legacy which yields an annual income of $250, "in order," as he said, "to make his place good when he was gone." "By it, he, being dead, yet speaketh," and will for years to come.

Have you, my brother, planned "to make your place good when you are gone"? Perhaps during your life time you have felt that all your money was needed in your business, or possibly, like many others, you have loved it too well to part with it, and have kept back the tithes which ought to have gone into the Lord's treasury. If so, now that you must part with it, surely you will try to be generous with the Lord, and, so far as possible, make good the loss he has sustained.

If you have neglected this duty, why not add a codicil to your will this very day, so that when the will is read in the probate court of heaven, and the Master listens for his name, he will not be disappointed, but looking upon you with a smile and a tear of joy will say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

There is only one thing better than this, and that is to give the Lord his share while you live, and "enter into the joy of the Lord" here on earth. Said one who had just given $50,000 to the cause of Christ in our own land, "I cannot tell what I have enjoyed. It is like being born into the kingdom again."

Besides, if you give now, you will avoid possible contingencies, whereby the Lord's portion might be lost. Dr. J. G. Holland relates, that after the Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two, "Well, thank God, there was some of my money placed where it could not burn;" saying which, he turned upon his heel cheerfully, and went to work at his new life. His brother in misfortune turned to his companion and said,

"That man gave away last year nearly a million of dollars, and if I had been wise, I should have done the same thing."

Be your own executor, then, and give while you can.—*The Congregationalist.*

At the recent anniversary meeting of the Church Missionary Society in Exeter Hall, London, Canon Howell declared that if to-morrow one hundred military officers were required for service in any part of the world, without regard to climate, a thousand offers would reach the war office in Pall Mall before the setting of to-morrow's sun. Could the same be said of the war office in the Mission Rooms? And yet there are tens of thousand of devoted Christian men and women in the country, added the Canon, who hardly know what to do with themselves.

The same speaker stated that he had been repeatedly informed that it was no uncommon thing for more than the whole income of the C. M. Society—that is, more than $1,260,000— to change hands on a single race course in a single day.—*The Missionary.*

Woman's Department.

WOMAN'S WORK FOR MISSIONS.
"W. E. C."

By Sallie V. Du Bois.

"Mother," our little Mary said,
Will you not tell to me
What those three mystic letters mean
Which I so often see?
I heard our pastor say last night
They were a loyal band,
With influence spreading far and near
O'er this, our favored land."

"Mary, if you will come awhile
And sit beside me here,
I think that I can tell you much
To make the meaning clear.
Five years ago for work they formed
A band of women true,
With prayerful hearts and loving hands
They sought what they could do.

"Women they were who feared the Lord.
Said one, 'If we would know
The blessedness of serving Christ,
And taste His love below,
We must, with never tiring zeal
Press onward to the goal;
And striving, aye, to save our own,
Love many another soul.'

"They formed into a 'W. E. C','
And with this their object known,
Such ready sympathy was theirs
No more they stood alone.
Hundreds of loyal women, dear,
All Christ's own chosen band,
Pledged hand and heart and gift to help
The needy of our land.

"And now they cast their blessings wide;
Gifts came in full and free,—
They felt indeed that God was good,
Thanked Him on bended knee,
For His kind providence of love
Showered in many a home.
'Tis Christian unity, my dear,
That makes Christ's kingdom come!

"Not satisfied with blessings rich
They looked for blessings rare:—
And, Mary, when we ask in faith,
He ever hears our prayer.
The blessings came, and hearts were cheered
As souls were brought to see
The mighty power of saving grace—
A gift so full and free.

"Ah! Mary, dear, I cannot tell,
For none but Christ doth know
The influence shed by this brave band,
Broadcast the seed they sow.
Eternity some day shall tell
The story to you, dear,
When Christ shall say, 'Oh, loyal band
Of women draw thou near:—
"So bravely hast thou fought for me,
So nobly hast thou won:
Eternal joy is now thy lot—
Heaven thy eternal home.
Aye, in the presence of the Son
Know thou eternal rest:—
Thou sought it not below—but here
'Tis thine—be thou forever blest.'"

Southampton, Pa.

THE LOCAL SOCIETY—ITS MEMBERSHIP AND MANAGEMENT.

BY MRS. FLORA K. REGAL,
OBERLIN, OHIO.

The local society will always have its active and its passive membership. How to increase the latter from without, and how to transfer recruits from the passive to the active list, are problems that have taxed the ingenuity of not a few and have not infrequently been abandoned as insoluble. It has so long been said, "This missionary work always has to be carried on by a few," that the expression has come to have something of the force of axiomatic truth which, of course, no one dares assail. And so the missionary society lives on, decade after decade, with less than a quarter of the women of the church on its list, and of that quarter not more than one-fourth active members. How to change these conditions, is the problem which confronts us.

I.—It has not always been clear who should be included in the membership, but with the broad scope given to our Home Missionary Unions, its auxiliaries should include:

First.—Every woman who thinks that if she were living on some lonely frontier and had for years heard no sermon, no public prayer, no songs of praise, had no communion service, no Christian fel-

lowship, she would welcome the home missionary and all the sweet influences of the Gospel.

Second.—Every woman who thinks that if she, or her sister or daughter, were heroic enough to share the labors and sacrifices of a home missionary, she ought to have some better place to live in than an old grocery, a room over a saloon or the basement of a church.

Third.—Every woman who thinks there are worthy young men trying to prepare themselves for ministerial or missionary work whose struggle with poverty ought to be relieved.

Fourth.—Every woman who would welcome for her own children, if she were living in some Godless community, the Sunday-school missionary and the books, papers, lesson helps, prayers and Christian songs which make the Sunday-school a place of blessed influences.

If there be in any Christian church a woman who will respond to none of these calls for service to the extent of a moderate annual membership fee, say twenty-five cents, she has missed the true import of the Gospel and has never entered into its most blessed privileges. Let us assume that there is no such, but that rightly approached, every woman worthy a place in the church will be willing to enroll herself into at least the passive membership of the local society.

II.—The management of this new membership, presumably uniformed, indifferent, possibly prejudiced, will require familiar acquaintance with our benevolences, sympathy with them all, much practical wisdom, good courage, and the spirit of I Corinthians, 13th chapter.

The *President* must do more than preside at the meetings. She must plan every detail; must know beforehand what hymns, what Scripture lesson, who shall lead in singing and in prayer, what reports, what letters, what original papers, what selections, what business. Everything must be carefully planned and written down, yet there must be withal a certain amount of elasticity of management, so that the timid question may be answered, the objection remove, the enthusiam expressed. The President will welcome strangers and greet the diffident and neglected. She will not be *surprised* at seeing anybody at the meeting. It was reasonably to be expected.

The *Secretary* will do more than keep the minutes of the meetings. She will not forget the proper public announcement of the meetings and will add special invitations to such as may not feel themselves included in the general. She will send for such printed helps as are needed for use. She will fill out distinctly and promptly such blanks as are needed for reports, and her reports will be helpful from their information and their inspiration.

The *Treasurer* will do more than passively receive what is brought to her hands. She will see that no one is overlooked when a canvass is made for any object; that pledges are redeemed; that the way is made easy for the poor to give without embarrassment and the rich without ostentation. She will see that all moneys are forwarded as designated.

But the highest qualification any local officer can possess, is the ability to transfer members from the passive to the active list. Some practical hints toward this result may be gathered from the following suggestions:

Aim at unity of effect for each meeting. Make some one of the six benevolences the subject, and center everything—Scripture, hymn,

prayer, letter, paper, leaflet, about the single topic. Suppose it be "Missions on our Western frontier." Ask some lady to prepare a fifteen minutes' paper. Give out in addition six back nnmbers of missionary magazines to as many ladies, asking each to select a paragraph or short article bearing directly on the subject and which she thinks will, or ought to, interest the meeting. Let several of these ladies be chosen from the passive list—the diffident or even the indifferent. In making their selections, they will perhaps have made their first acquaintance with missionary magazines and will have learned something about the heroism of our home missionaries. Moreover, they will have participated in the exercises. This, repeated with variations, will give them courage to speak, and intelligent thought to express. *They are on the way to active participation.* Crown the exercises with a collection. The leader must know how to kindle enthusiasm and put it into the tangible proof.

How shall a sewing society be so modified as to best subserve the present home missionary needs? Do not create friction by attempting a sudden and complete revolution. Propose that the brief devotional exercises with which such gatherings sometimes close be placed a little earlier than usual, that there may be time for some interesting missionary letter or some inspiring leaflet, or other selection, or better still, an original paper on some live topic. When about the usual season for beginning the missionary box arrives, prepare a symposium on the subject of boxes. Select and distribute brief paragraphs from the magazines concerning missionary debts, from missionary letters concerning unpaid salaries, and lead gradually up to the question whether i we were missionaries we would rather receive a box or a check for an unpaid salary. Which would best enable a minister to look to his creditors, who are also his parishioners, in the face—the new pulpit suit or cash to pay off accumulated bill? In trying to decide between box and salary, the society may decide for *both*, and a point is gained. When box preparations begin, assign them a proper place in the meeting. Do not permit papers and addresses to be sandwiched between rolling quilt frames and turning down refractory hems, or punctuated by requests or signals for scissors, thread, and bits of gingham; and do not spoil garments by working with divided attention. Give each its hour or day. Best of all, when a box is in preparation, sew early, late, and often, till it is dispatched. Then resume the studies, being especially careful to have their first resumption provided with an attractive programme. In all cases when studies have been grafted upon sewing, *encourage the graft.* It ought to yield better fruit than the original stock.

It should be the constant aim of those in charge of local societies to inspire in the membership intelligent interest in the different branches of our work—to cultivate a spirit of liberality toward them all—to create in every member a desire to aid them all. Only with such an aim can the local society achieve its highest usefulness.—*The American Missionary.*

Nothing is more expensive than penuriousness; nothing more anxious than carelessness; and every duty which is bidden to wait, returns with seven fresh duties at its back.—*Charles Kingsley.*

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

NOTES FROM JAPAN.

H. LOOMIS.

The subject of treaty revision has been one of the leading questions of the day for some time in Japan. Up to the present time the the Imperial Government has not been allowed to fix the rate of duties on imported goods, and foreigners resident in the country were not ameniable to the Japanese laws. Of course this was very annoying to this people of so much national pride, and who now have attained such a high degree of civilization, and their efforts to obtain a position of perfect equality have been frequent and arduous.

The representative of the U. S. Government has always been ready to concede all that was just and desirable, but the European powers have been a unit in denying all claims of equality to the Japanese people.

After a long series of meetings by the various representatives a plan of revision was agreed upon, but Count Inoye could not get the sanction of the scheme by the Imperial Cabinet, and so the whole matter was dropped for a time.

But the Japanese were not content to let the matter rest, and so a treaty was recently made with Mexico in which all the rights that were asked for were fully conceded. In return for these concessions all Mexican subjects, of which there is said to be one in Japan, were allowed the same privileges as natives of the country.

It is now announced that a similar treaty has been agreed upon between the U. S. Minister and the representatives of Japan, and only waits the sanction of Congress to render it effectual. This kindly treatment on the part of the U. S. is looked upon with great favor by the Japanese, and will add still more to the high esteem which is felt for all who represent our glorious republic. Other nations will undoubtedly follow in the same line, but the fact is evident that it is not a matter of choice but of necessity on their part or they would otherwise be at great disadvantage in the conduct of business.

The result of this treaty will give a new impetus and strength to the work of missions. Up to the present time no foreigner could travel in the interior except by special permission of the government, and the only reasons for which passports would be issued were for either "Health" or "Scientific

Observation." So that really there was no chance for missionary tours except by violation of the terms of the passport. All missionaries and others living in the interior, or even outside of the very narrow concessions given at the treaty ports, have been obliged to engage in teaching of some sort in order to procure a resident of that kind.

The effect of the treaty will be to remove all such obstacles and give Christian workers from the U. S. an opportunity to live or travel wherever they choose. In this way there can be a better arrangement of the missionary forces and also more time devoted to direct evangelistic work wherever it is thought best.

The labors of Mr. Wishard as the representative of the Y. M. C. A. have been most wonderfully blessed. No Christian speaker in Japan has ever obtained such a hearing as is given to him wherever he goes. While he seeks most earnestly and definitely to teach young men the truth and value of Christianity, and that Christ's service is the duty and privilege of all, he is welcomed by large crowds in every place where he goes, and his clear, convincing statements and earnest appeals are received with unmistakeable joy and satisfaction. His cordial reception and endorsement by so large a class of those who have hitherto been indifferent or opposed to Christianity has been a surprise to himself and all his friends. In some places there have been most marked evidences of the presence and power of the Holy Spirit in the conviction and conversion of many of those who hear him, and it is impossible to estimate the great impetus that is thus being given to Christianity among the rising generation in Japan.

It is now stated that he has decided to prolong his stay in Japan for a whole year. He has come to feel, what others have before felt, that he is called of God for this special work, and it would be a mistake to leave it now.

The young men that have been sent out here as teachers by the assistance of persons connected with the Young Men's Christian Associations in the U.S. have made a good record, and it is probable that many more of the same class will be required to meet the demands of the future. Hitherto the Japanese have been imposed upon very often by employing men as teachers who have no fitness for such a work, and simply engaged as teachers because they had failed to get any other employment. These earnest and educated Christians teachers will make their influence felt in moulding the characters of those who are yet to be prominent in the history of their country.

The union of the Presbyterians and Congregationalist has not taken place as was expected. As there was perfect agreement on the joint committee, the Presbyterians had assented to the plan, and it was known that nearly all the leading Congregationalists were anxious to for it, there seemed to be

almost a certainty that it would be carried out.

But at the recent meeting of the delegates from the Congregational churches there was such a decided opposition on the part of a few of the younger representatives that no plan could be devised to meet the views of all. It was decided to so change the constitution as to omit all reference to a creed, ask for further concessions in the form of government, and dispense with the appendix in which was given a form for organizing churches, calling, installing and ordaining ministers, conducting trials, etc.

But these terms were at once rejected by the Presbyterians, and so the matter rests for the present.

A pleasant meeting of the representatives of the Presbyterian and Reformed churches has just been held in Tokyo. The united body (called the "Church of Christ in Japan")now numbers 59 churches, 8,541 members, 23 ordained ministers, 34 evangelists and 60 theological students. The contributions for the past year ending March 31st, were $33,054 (Mexican).

Among the members of this assembly was one young man who three years ago was the leader of a band of students who came to a Christian service held after the close of the same general meeting, for the express purpose of creating disturbance and breaking it up. He succeeded in this and went away in triumph.

He afterwards left Tokyo and went to his home in the Province of Awa. There he sheltered a friend guilty of crime and was imprisoned three months for this act.

While in jail he was given a work by Dr. Martin, of Pekin, on the Evidence of Christianity, which he read and was convinced of its truth. Then he sought to know the way of life, and when he went to prison began to labor for the conversion of those around him. Three of his companions were converted, and now he is giving his whole time and strength to Christian work among the criminal class. He is humble and faithful and has made an impression upon that class of persons that gives promise of great usefulness in the future. In order to secure his services a petition was drawn up and signed by a large number of the prisoners, asking for him come and teach them the religion of Jesus.

Yokohama, Japan, June 5, 1889.

THE BIBLE, AND THE CHURCH OF JAPAN.

BY M. L. GORDON.

Several years since, a distinguished theologian expressed to the writer his grave apprehensions for the future of the Christian Church of Japan. "The acceptance of Christianity has been so sudden, and its progress so rapid," he reasoned, "as to indicate, if not fickleness of national character, at least peculiarly strong susceptibilities to outside influences; a fact which, taken in connection with the increased dissemination of atheistic and rationalistic ideas, sure to result from more intimate intercourse with Western peoples, presages the most serious calamity for the now promising young church."

In reply, I sought to allay his fears by suggesting two considerations: 1. The fact that, until very recently, Japan has clung tenaciously to the civilization and religion which she so suddenly and enthusiastically received from

China more than a thousand years ago, shows that it is rash to infer that what she has received suddenly she will certainly discard hastily. 2. The remarkable prominence given to the Bible by the Christians of Japan augurs a stable church no less than an active one.

Further observation but serves to increase the encouragement which the latter fact suggests. I doubt if there is anywhere else a body of Christians in which so large a proportion of the worshipers have their Bibles in their hands, and follow the preacher as he expounds the sacred word. Of the eight hundred who assemble in our Doshisha Chapel on Sunday mornings, probably more than five hundred so "search the Scriptures." The proportion in other congregations is often greater.

One of the remarkable features of Christian work in Japan is the "Scripture Union," which was started, a few years ago, by a young lady not formally connected with the missionary body. The members of the Union all read the same passage daily; and prayer upon the Scripture thus read, and for all the members of the Union, is a part of the covenant which they make. At the close of 1887, there were in Japan nine thousand members of this Union. In 1888, three thousand new members were added, so that their are now more than twelve thousand persons in this one band of Bible readers. Then, too there are more than sixteen thousand gathered into our three hundred Sunday-schools, a part of whom follow the International lessons.

The most popular magazine in Japan is the "Kokumin no Tomo" (The People's Friend). The editor, though not a church member, was educated in a Christian school, and is very friendly to the introduction of Christianity. Recently, I listened to an address from a Japanese gentleman who has given great attention to literature, both native and foreign. The lecturer claimed that what Luther's Bible had done for the German language, and King James' version for the English language, the Japanese translation of the Bible is already beginning to do for the Japanese language and its literature; and, as a proof of his assertion, he read passages from the Japanese Bible, to show that the style of the editor of the "Kokumin no Tomo," which has taken the Japanese people by storm, so to speak, is essentially biblical.—*Sunday School Times.*

A BUDDHIST AND A CHRISTIAN EVANGELIST IN JAPAN.

BY REV. JAMES H. PETTEE, OF OKAYAMA.

Colonel H. S. Olcott and Secretary L. D. Wishard have both visited Okayama during the past ten days—the American Buddhist and the American Young Men's Christian Association College evangelist. Ten thousand tickets were sold at three *sen* (cents) apiece for the meetings of Colonel Olcott, and seven thousand tickets given away for the meetings of Mr.

Wishard. The former spoke twice in the largest temple in the city to an audience of four thousand; the latter four times. in our largest theatre, to from fourteen hundred to seventeen hundred people, besides five addresses in the church and one at the girl's school.

The carriage of the governor was placed at the disposal of the former, the city decorated in honor of his coming, and all the *elite* of the town, official and Buddhistic, waited upon him. Eight missionaries and a small but earnest band of Japanese Christians welcomed Mr. Wishard, invited their friends to hear him, and bade him godspeed as he left. A large number of students attended both series of meetings, and caused some disturbance by expressions of disapproval, especially at the first meeting of Colonel Olcott. At the second Wishard meeting, a Buddhist priest in a dark corner of the gallery began to be noisy, when two of our quick-witted Young Men's Christian Association students secured a lamp and hung it near him so as to reveal all his actions. He squirmed and tried to change his seat, but could not on account of the crowd, and so accepted the inevitable and settled down to quietness.

The results may be summed np thus :—

The American *Dai Butsu* created the greater sensation and by far the greater disappointment. Priests of two leading sects long at enmity had united for the occasion, Pilate and Herod like, but one side privately sold thousands of spurious tickets as a speculation, and the war is on once more, priestly stock being at a lower figure than ever. The spectacular exhibition which included a long line of eating-stands, lottery shows, and monkey peformances, leading to the temple, probably made some impression on the ignorant in favor of the Buddhism. This will be followed up by hundreds of priests, who by misquoting Olcott will deceive many, but the lectures themselves, as a whole, fell perfectly flat on the educated part of his audience. Priests themselves are the most disappointed class in the city.

Mr. Wishard's first address, on "What the Students of the West think of Christianity," pleased his audience least of any in the course, partly because it followed the Olcott meetings so soon. but mainly because these students, unlike Americans, care less for opinions than they do for arguments. As one young man expressed it, "It makes little difference to me whether the rest of the world believes in Christianity or not. If I am convinced of its reasonableness I accept it, what ever others do." The address on "Jesus and Socrates" was the most popular of the course and created a profound impression.

Interest in the meetings steadily increased, and at the last of the series, which was held in the church, nearly the whole audience rose either as Christians or those

who proposed to diligently investigate the religion of Christ. There was no excitement except among the pupils at the girl's school, most of whom were deeply affected. But Christians have been stirred to new activity and inquirers are plentiful. Free-thinking students characterize the two men thus: "Mr. Olcott is an adventurer; Mr. Wishard is sincere and very much in earnest; Mr. Olcott said very little about Buddhism and very much about himself, while Mr. Wishard said little about himself and very much about Christianity."

"THE CHECK IN KOREA."

REV. H. G. UNDERWOOD.

The work in Korea, as indicated by statistics and as far as it can be indicated by so imperfect a method, is very encouraging. The Lord has indeed blessed us, and as we see how good He has been to us, how far His blessings have been above all that we conld have hoped or thought or even dreamed of, and how He has granted us so much more than we had faith for, we feel like calling upon all Christendom to join in singing hallelujahs of praise for what has been done in this little land alone. There has been a steady advance all along the line, and in no department of the work, in no portion of the land, has there been the slightest sign of a backward move.

In the past year alone the church in Korea has multiplied over five fold, and to-day, instead of a score of earnest workers, there are over a hundred followers of the Master in this land. The calls from the country are as loud as ever. On all sides are calls for teachers and ministers. Wherever the seed is sown it seems to take root, grow and bear fruit. If we only had the men to scatter the seed, how soon this land might be won to Christ! The soil has indeed been prepared by God's spirit and is ready for the seed, yea, we might say for the harvest. There have just gone back to their homes and work in different parts of the country eight earnest Korean workers who have spent a month here in Seoul, being instructed in Christian doctrine and the proper methods of diffusing the truth, and a more thoughtful set of Bible students cannot be met anywhere. While here they have studied night and day, and have shown a really careful study that was very encouraging. For instance, they would come, after hearing a lecture from a foreigner with the question, "Mr.—said so and so. We do not doubt but that is true, but we cannot find it in the Bible. Where did he learn that and how can we know it is true?" Or, again: "We see that Matthew John were Christ's disciples, but who were Mark and Luke? We cannot find their names in the list of Christ's disciples, and how came their writings in the 'Sacred Book?'" And, at another time they said, "We now see why the four Gospels are in the Bible, but why Paul's Epistles and the other books of the New Testament are there, but who wrote the Acts and

by what right is that in the Canon?"

While these questions are simple enough, and from a class at home would excite no remark, when they come from Koreans, who are only just coming out into the light, they show a critical study and a careful thinking that we had not expected.

During the stay of these men we were blessed with the presence and power of the Spirit. In the one month there were no less than 29 applicants for baptism, of whom 19 were received. The other nine are now earnestly studying the way, and ere long we hope to admit them also to the blessings of the ordinances of the church.

Now let us stop and think a moment. Let us look at Japan. There the missionaries waited years for the first convert, and it was not till they had been there for ten years that a church was organized, and not till years after that any semblance of publicity was given to their services. Now glance at this land. Opened to the world by treaty with the United States in 1882. Dr. Allen, the first missionary to Korea, a physician, arrived in the fall of 1884. Others followed in the spring of 1885. In July, 1886, the first convert baptized. In the fall of 1887 the first church, a Presbyterian, was organized with ten members. In February, 1888, a union week of prayer among the natives was held. In May, 1888, "The Check in Korea" appeared. In July, 1888, all signs of the "Check" as far as this land is concerned have disappeared. A new "Check" for Korea has appeared in the forgetfulness of what the Lord is doing here on part of the church at home.

In December of the same year the power of the Spirit is poured out on Korea and a score or more more are gathered in a month. In January, 1889, the church numbers over 100 (Methodists and Presbyterians). There are two well organized churches in the land. Public services are held every Sunday in two parts of the city. Weekly prayer meetings are sustained. Boys are working for the Master and holding a prayer meeting themselves. The little band is firm. They trust in the Lord. He is leading them.

Now what has the church done at home in view of this? The Methodist Board have "cut down appropriations because the work is stopped in Korea!" The Presbyterian Board have decided to send no more men until freedom of religion is granted!

It is time for this idea to be put aside. We do not know that a change in the treaties is desirable. We have now all the work that we can do, and more, and we do know but that if restrictions were all removed it might not be the greatest "check" that the work had yet received.

Pray for the work that it may go on triumphantly; pray for the laborers that we may know how to work right, but while you pray let work go with your prayers.—*Missionary Review.*

Domestic Missions,

REV. C. H. POOL, Secretary.

Resolved, That we emphasize the absolute need of at least $75.000 for our Home work for the present year, and that we encourage the Board to spare no legitimate effort in the direction of raising that amount at the same time exhorting and entreating the churches to heed the demands of the times and the exigencies of the Domestic cause. General Synod, June, 1889.

DOMESTIC MISSIONS.

The following comparison giving the receipts for the first quarter of the fiscal year is very gratfiying as it shows an increase in receipts in both departments :

MISSIONARY DEPARTMENT.

	1888	1889
Churches,	$2,181 71	$2,590 94
Sunday-schools,	840 61	1,116 79
Individuals,	399 24	559 55
Ladies' Auxiliaries,	126 03	117 48
	$31,547 59	$4,084 76

BUILDING FUND DEPARTMENT.

	1888	1889
Churches,	$722 76	$1,026 56
Sunday-schools,	78 06	343 32
Church Builders,	334 03	326 65
Individuals,	254 50	310 50
Ladies' Auxiliary,		5 58
	$1,889 35	$2,012 51

The statement made on July 1st showed a balance on hand in the Missionary Dept. of $3,258.17. The receipts for the quarter have not been sufficient to meet the payments, however, and as the mismissionary pastors had to be paid promptly on August 1st, we have had to borrow $2,900. We therefore begin August with a *debt* in this department. Other payments are to be made in this month, and on November 1st we have again to pay our missionaries over $7,000. Will the receipts of the coming quarter equal the amount needed?

In consequence of the heavy advances made by the Church Building Fund during the past three months, we have to report in this department a debt of $56.50.

It may interest the friends of this department to know that while incurring this debt we have aided fourteen congregations in the erection of buildings. We are also pleased to report that we have received $1,000 which was loaned to one of our churches many years ago. They have become self supporting, and now repay the loan which helped them build. This money has already gone to help another church.

On August 1st the total debt of the Board of Domestic Missions was $8,560.10.

With the continued increase in our work which the increased contributions clearly indicates, we trust, soon to report that the church has come up to her promises of larger offerings.

TREASURER.

AN EXALTED IDEA OF HOME MISSIONS.

We cull the following pithy extracts from the sermon preached by the Rev. Dr. Thompson, before the last General Assembly which relate to Home Missions. It becomes every evangelical denomination in this land to give heed to these ringing words: —

By one other institution do we organize our life for the occupation of the land. It is the original form into which Christian life has always flowed. It is as old as

Pentecost; is of direct divine institution; is the condition of all other Christian organizations; is at once the simplest and grandest expression of man's faith in God and his love for his fellows; the Church of Christ, the visible "pillar and ground of the truth." To establish this Church everywhere, from the rivers to the sea, is the supreme duty of the hour, the splendid responsibility of the century. And the first century of our national history will furnish the spur for the second....

A recent English writer, speaking of the value of religion to the American commonwealth, says, "It is an old saying that monarchies live by honor and republics by virtue. The more democratic republics become, the more the masses become conscious of their own power, the more do they need to live not only by patriotism, but by reverence and self control, and the more essential to their well-being are those sources from whence reverence and self control flow." Thoughtful observers in our own and other lands recognize the fact that the severest strain on our national life is yet to be met, and probably within the next generation. How thoroughly and readily we shall be able to assimilate to our national life and institutions the multitudes who from all foreign shores press into open gates, how far conservative, home-loving and order-loving habits of our new populations shall balance the spirit of restless adventure, the love of money and the love of power, how far a spirit of deference to wholesome laws shall restrain feverish social agitations imported from other lands, are questions that hold the attention of thoughtful patriots to-day. There has been no lack among us of appreciation of our position, as possibly the last heir of time.....

Never did a nation have such a dizzy prosperity; never was there so imperatively demanded a corresponding moral development. Patriotism is strong here, but more than patriotism is required. Shall there be a national conscience strong enough to bind and blend social and moral diversities that enter into our life, and hold us firm to the devout beginnings of our history? The Christian Church must be heard in answer to that question. The gospel must teach the people reverence for authority, divine and human, and that just regard for the rights of others which alone gives highest self-control. And especially the gospel must deliver the popular life from that dull hopelessness, the curse of so much of the common European life of to-day, which always comes to people who have a hard time here and no outlook for any better time beyond. We must lift up the common life, to encourage, elevate and purify it, the consolations and aspirations of the gospel of Christ. This is the patriotic duty of the hour. A church to plead for law

and obedience and hope, in every township in the land, will be the best munition of defence against enemies abroad and against social discontent and infidelity at home. History gives us no reason to suppose that a republic not fairly grounded in religion will long survive assaults from without of agitations within. And thus to preserve the nation with the salt of religion and make it the kingdom of God among men, the Church must not only be built, but be a vital force through all the grades of the national life..... ..

But not only must our churches keep their hold on the cities. With a firm and rapid step the centre of population is moving to the Mississippi river. There are those in this audience who will see it cross. Never in history has such an army moved as is moving now for the occupation of the central basin of the continent. Their camping ground is guarded by the green-bannered heights of the Alleghenies on the one side and the rock-bayoneted pinnacles of the Rockies on the other. They have long since filled up the eastern half; they are jostling each other by regiments for its western side. And see the flags they carry! the three-barred ensigns of Italy, Germany and France, the yellow fields of Russia and Austria, the red cloth of the Norway cross, the red circle of Japan, the gold triangle of China, the white cross of Denmark and the mottled colors of Spain; it looks like the strangely-blended and inharmonious field of the Crusaders in the plains of Esdraelon. How shall the disharmony disappear? Out of that melange of ensigns, by what magic shall rise the orderly stars in the blue of our homogenous national life? Constantine saw the white cross above the swirl of colors in the battlefield below. The gospel prism has resolving power. Set it in the midst of this swirl of colors, and they will become one in the white light "which never was on sea or land" which means "peace on earth, good will to men."

To overtake the religious problem of our beloved land, may a spirit of evangelizing faith and zeal fall upon our church to-day; an ambition not for great churches, but for a living gospel in every city and hamlet in the country. Fields are not won in winter quarters. When the aggressive heroism of Roman legions yielded to splendid encampments in Asia and Italy, the day of their glory went down; when the church fails to seek her ideal of universal occupation by the distribution of consecrated enthusiasm, her standards will trail in the dust. Under a law of dispersion the sun from his throne illumines the world, and brings on every harvest as far and wide he flings his golden showers. Under that law also the kingdom of grace must light up our land,

> "Lie like a shaft of light across the land
> And like a lane of beams athwart the the sea."

THE LITTLE SOD CHURCH ON THE PRAIRIE.

Away out on the prairie,
In the fair Dakota land,
Where the sunshine beams so brightly
And the outlook is so grand;

'Mid quiet scenes of beauty
A Christian temple stands,
Whose walls have been erected
By willing hearts and hands.

It has no "storied arches"
Or nicely frescoed walls,
No lofty marble columns
Or dimly lighted halls;

No nicely painted windows,
No chandeliers swung high;
No lofty tower or steeple
Points upward to the sky.

But all is plain and simple.
The walls are built of sod,
And thither come the people
To meet and worship God.

'Mid scorching heat in summer
And wintry winds of strife,
They come the hungry-hearted,
To hear the words of life.

When winter's winds are fiercest,
They keep the cold at bay
And warm their shivering bodies
With fire of twisted hay;*

While fires within the soul are fed,
In flames that do not falter,
With fuel laid by unseen hands
Upon an unseen altar.

God meets his chosen people here
In this his temple lowly,
And human hearts are made to feel
That every place is holy.

The Spirit from on high descends
Upon his glorious mission,
To work in unregen'rate hearts
Repentance and contrition.

And when the Judge shall reappear
In majesty and glory,
How many souls will love to tell
The plain and simple story—

How first they found the Lamb of God
And felt their sins forgiven,
Within this temple built of sod,
This very gate of heaven!

J. R. B. in *Prairie Pioneer.*

*A huge hay stove stands in the centre of the room.

COUNTING THE COST.

The following, from "*The Church At Home and Abroad,*" may find many a useful application, not only in the building of churches on home mission fields, but in more pretentious and well-to-do localities:

"*For which of you intending to build a tower sitteth not down first and counteth the cost whether he have sufficient to finish it? Lest haply after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying this man began to build and was not able to finish.*"

If for "tower" we read "church," we fear that many committees nowadays would have to confess that when intending to build they did not sit down first and count the cost whether they had sufficient to finish it. They have indeed been able to finish it, but only by incurring burdensome and oftentimes perilous indebtedness. Their neighbors, it is also true, do not mock them. On the contrary, they ordinary sympathize and contribute to help them; but nevertheless, as the church struggles on under a load that they are ill able to bear, they too often feel that the very beauty and commodiousness of the edifice, in which at first they so rejoiced, supply the mockery.

The temptation to build "for the future" is very great. A congregation is growing rapidly; and if it continues to increase in

like proportion, it will need within four or five years a building of double the size now required. Why not plan for that future?

Then churches of other denominations have attractive buildings, and it will be greatly to our disadvantage if we do not stand at least on an equality with them.

Again, one or two neighbors, who, although not members of the congregation, are interested in the progress of the town, will make unexpected contributions to the enterprise if a building of a certain size and expense is promised. It is very easy, too, to believe that additional subscriptions will certainly be forthcoming, or that at least upon the dedication day a large collection will make up the deficit.

No one who has ever been engaged in building has failed to experience these temptations. The reasons for added outlay are themselves good, but to yield to them without first sitting down and counting the cost is to arrange for inevitable disappointment and wearing anxiety. Far better to have the church small and plain, to omit the steeple, to decline the bell, to furnish with common chairs, and be able to say, "It is all paid for," than to have these adornments, so pleasant in themselves, and with them the haunting consciousness that they may cause the loss to the congregation of the building itself.

Very properly, and in entire accordance with the intent of the General Assembly in organizing the Board of Church Erection, a large proportion of the young churches in the new states and territories, in planning to build, include in their estimate of resources a certain amount to be granted by the Board. This, we say, is well; but it is not so well that in so many instances they go forward and contract for the building before they have even consulted the Board, much less received from it a definite promise of the desired grant. The Board is always desirous to help, but not infrequently there are obstacles in the way which it is very difficult to remove, but of which the church, until it correspond with the Board, is entirely ignorant.

Thus it comes to pass too frequently that a church, taking for granted that it can at a moment's notice receive its grant, has gone on until the time has actually come for paying his workmen before it has communicated with the Board at all, and then finds, to its dismay, that it has still much to do to bring itself within the rules of the General Assembly. It may find then, to its surprise, that there is in its deed a *reversionary* clause, which effectually prevents its giving the required mortgage; it may learn that it has been counting upon a much larger sum than the Board is permitted to give to any one church; it may have been ignorant of the fact that it must be able to complete the building without debt, or that no mortgage prior to that of the Board is permitted. Even if none

of these difficulties arise, it may be disappointed that it cannot receive the money by return mail. The Board meets once in each month, so that in some instances the application must wait three weeks before it can be acted upon. Then it almost always requires two or three weeks more to have the proper legal instruments executed and recorded. In the meantime, creditors may be pressing, and much disappointment and anxiety be occasioned.

It seem hardly necessary to draw the moral suggested by these illustrations. The earlier a church, proposing to build, can come into communication with the Board the better; and as a part of the wise counting the cost and balancing it against the resources, a distinct understanding of just what will be the grant of the Board is a valuable, if not indispensable, element.

Christ is the best of paymasters. He borrowed Peter's boat to preach from, and at the close of the sermon gave him such a draught of fishes as he had not had before.

In Japan, in 1714, the number of temples was 395,087. The latest enumeration, made two years ago, showed that the whole number had been reduced to 57,842.

The Moslems of Delhi have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity, that they may go forth to oppose the Christian preachers in town and country.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY.

"As my Father hath sent me even so send I you."

Resolved,—That we take immediate steps toward the payment of the debt.

That in the judgment of this Synod the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz., $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the prompt collection and payment of the contributions for this object.—*General Synod, Catskill*, 1889.

FINANCIAL STATEMENT.

Received for July, 1889	$4,022 14
Previously acknowledged	7,386 11
Total from May 1st	$11,408 25

The first quarter of the fiscal year is ended. It has brought into the treasury $562 less than the same quarter last year, and the receipts for July were about $1,500 less than in 1888.

The quarter's expenditures have added to the indebtedness with which the year began $10,000, so that the debt now stands at $39,500.

For the quarter beginning Sept. 1st, $29,000 will be needed to meet all engagements. The receipts for the second quarter in 1888 were but little over $11,000. It will readily be seen that there is abundant room and urgent necessity for large and immediate liberality.

Three Missionaries and their families, Dr. Kip, of Amoy; Mr. Demarest, of South Japan, and Mr. E C. Scudder, Jr., of India, desire to return to their respective fields before November 1st. Permission to do so was granted them early in the year. Their help is needed

But in view of the present and probable future condition of the treasury, it becomes a question whether they can be sent. The cost of sending them all will be about $3,000, and is included in the expenditures mentioned above. This is a plain and accurate statement of the situation. The action of the churches in regard to it will be awaited with anxious solicitude.

August 10, 1889.

COR. SEC.

NOTES AND NOTICES.

AUXILIARIES of the Woman's Board, and others, who have heretofore corresponded with Mrs. J. P. Cumming, the late Home Corresponding Secretary, are requested to address Mrs. A. L. Cushing, 933 Park avenue, New York, in regard to the home department. Mrs. Cushing has for some time past been associated with Mrs. Cumming as Assistant Secretary, and is fully conversant with all the work of the Board.

A COPY of "Milk for Babes," by Samuel B. Schieffelin, translated into Japanese has just been received. It makes a neat and handy little volume, and a career of great usefulness in imparting "the sincere milk" of gospel truth to the children of Japan may confidently be predicted for it. Mr. Schieffelin in is to be congratulated on this new field of influence opened to him and his excellent book.

A HISTORICAL SKETCH of the Japan Mission, prepared by Rev. Dr. J. L. Amerman, accompanied by a map of Japan in which all the points occupied by the United Church up to the end of 1888 are indicated, has just issued from the press. It is necessarily condensed, but gives a concise and interesting view of the remarkable progress of the Gospel in Japan. Copies will be sent to all who desire them.

THE SKETCH of the Amoy Mssion, by Dr. Talmage, issued in English some months ago, has now been translated into Dutch by Mr. A. M. Zwemer, of the Theological Seminary at New Brunswick, and is now ready for distribution among our Holland brethren and churches.

DR. WM. W. SCUDDER writes, Palmaner, June 29th:

"We returned last week from Coonoor, after a pleasant and refreshing vacation. The Catechists'class reached Palmaner the same day we did, and are going on with their studies.. We have 15 students altogether, and all seem to be pursuing their theological course with more than interest—with real enthusiasm. May the Holy Spirit be with both teachers and students, and cause the Seminary to be a great power for good among us."

EDUCATION IN CHINA,

BY REV. P. W. PITCHER.

The Chinese are a terribly ignorant people; whatever may be said to the contrary, you may put it down as fact, that there is no such thing as universal education here. Perhaps one in ten can read the common literature of the day; only a very small per cent. can read the classical books, and a still smaller proportion can read such literature with any degree of intelligence. But this, the highest education China affords, is not what we call education. That mind that only gyrates around Confucian lore and other kindred subjects, and devotes its attention to books written a thousand years ago or more, as the case may be, knows not so much about education as the ten year old lad that attends a district school in America. Yet in the face of all this almost total ignorance, a Chinaman had the profound audacity to ask an American missionary, "can you people read?" I suppose it is one of the most difficult tasks to make Chinamen believe we can teach *them* anything.

But we turn our attention from the great mass whom we cannot hope to reach at present, and confine our efforts to that very small number whom God has given us to foster and teach; even these few have not been quick to respond to our methods and system of education, but now they are beginning to appreciate them more and more and becoming convinced that they are right.

The school work is the necessary result of evangelization. To evangelize them and leave them ignorant is to do only half our duty. Education welds the truth and makes better Christians. And besides all this, aside from giving them an education, it is our hope and our expectation to raise up from among these Christian families a native ministry.

Chinese Schools.

But how can we ever hope to do this if we entrust these boys and girls to the schools of China, such schools as are de scribed in the follo wing extract?—

"The pupil, who at the time of his entrance to the school is perhaps seven or eight years of age, is set to learning by rote, the 'Hundred Surnames,' the 'Trimetrical Classic' and perhaps 'Millenary Classic.' Neither the sound nor the meaning of a single character is known to the pupil; but as the teacher reads over the line, the pupil repeats after him the sounds, and thus gradually learns to associate a particular sound with a particular shape. A line or two is assigned to each scholar, and after the sounds of the characters have been ascertained, his 'study' consists in bellowing the words in as high a key as possible, constantly corrected by the teacher, whenever a wrong sound is made. When he can repeat the whole of his task without missing a single character, his lesson is 'learned,' and he then stands up with his back to the teacher and recites—or 'backs'—it, at railway speed. Every school teacher is aware of the extreme difficulty of preventing children from reading the English language with an unnatural tone. To prevent the formation of a vicious habit of this sort, is as difficult as to prevent the growth of weeds, and to eradicate such habits once formed, is often next to impossible. In the case of Chinese pupils, these vices in their most extreme form, are well nigh inevitable. The attention of the scholar is fixed exclusively upon two things, the repetition of the characters in the same order as they occur in the book, and the repetition of them at the highest attainable rate of speed. Sense and expression are not merely ignored, for these words represent ideas which have never once dawned upon the Chinese pupil's mind. His sole thought is to make a recitation. If he is really master of the passage which he recites, he falls at once into a loud hum, like that of a pegtop, or a buzz like that of a circular saw, and to extract either from the buzz or from the hum, any sound as of human speech—no matter how familiar the auditor may be with the passage recited—is extremely difficult, and frequently impossible. But if the passage has been only imperfectly committed, and the pupil is brought to a standstill for the lack of characters to repeat, he does not pause to collect his thoughts, for he has no thoughts to collect—has in fact no thoughts to speak of. What he has, is a dim recollection of certain sounds, and in order to recall those which he has forgotten, he keeps on repeating the last word, or phrase, or sentence, or page, until association regains the missing link. Then he plunges forward again, as before. Let us suppose, for example, that the words to be recited, are the following, from the Confucian Analects, relating to the habits of the Master: 'He did not partake of wine and dried meat bought in the market.' 'He was never without ginger when he ate.' 'He did not eat much.' The young scholar, whose accquaintance with this chapter is imperfect, nevertheless dashes on somewhat as follows:—'He did not partake—he did not partake—partake—partake—partake—partake of wine and dried meat bought in—bought in—bought in—bought in the market—market—the market—the market. He was never without ginger—when—ginger—when-ginger—when he ate-he ate-he ate-he-ate-ate-he did not eat eat-eat-eat eat with-out ginger when he ate-he did not eat-did not eat much.' This is the method of all Chinese instruction. The consequence of so much roaring on the part of the scholars, is that every Chinese school, seems to an inexperienced foreigner, like a Bedlam. No foreign child could learn, and no foreign teacher could teach amid such a babel of sound, in which it is impossible for the instructor to know whether the pupils are repeating the sounds which are given to them, or other. As the affect of the unnatural and irrational strain of such incessant screaming upon their voices, it is not uncommon to find Chinese scholars who are so hoarse that they cannot pronounce a loud word.'

NORTH JAPAN MISSIONS.

REV. HOWARD HARRIS Writes:

TOKYO, July 8, 1889.

The Meiji Gakuin had its commencement exercises from June 22d to the 26th. The occasion was one of unusual interest to the Japanese.

The annual farewell meeting of teachers and students was presided over by Prof. McCauley. The sadness of parting was to some extent covered by the flow of wit. The sermon to the graduates was delivered by the Rev. Mr. Uemura; it was well thought out, delivered in a happy vein, and contained much that was life inspiring.

The junior exhibition took place in the College Chapel; there were eight orations delivered; the speakers used the English with much correctness and force. The closing exercises came off at the Meiji Kaido, Dr. Amerman presided. The orations of the graduates showed thought and care in preparation; most of them were delivered with much earnestness.

ADDRESS OF THE AMERICAN MINISTER.

The address to the graduating class was delivered by Mr. Swift, the American Minister to Japan. He said in substance: It is always pleasant to meet young students. I am ever glad to assist young men struggling to get an education. I am glad to learn that you have made such good progress during your college course. It is very easy to address students, but not always easy to address them wisely. You are not to fall into the error that since you have finished a prescribed course your education is completed; at the moment you step into the world as enlightened men your education begins. Your teachers have led you up to the temple of knowledge and given you a key which is sure to unlock and open the temple. You pursue your way, your teachers turn their attention to others, but before going forth you have obtained the keys to the treasury; they are yours, use them. Above all things as you go out in life, do not pretend to know more than you do; you cannot deceive others. As to your conduct in life, whatever you have to do, do it; do that which is given you to do, no matter how humble it be. Be truthful and grateful. Always remember your teachers; you can only repay them in gratitude for their faithfulness to you; show your gratitude by being a credit to the college.

We graduated this year, eighteen young men; fourteen from the Academic Department and four from the Theological. With one exception all are Christians. Most of the graduates will engage in Christian work in the interior of the country during the summer months. If they are as earnest in good works in the future as they have been during the last two years, they will be a great blessing to this people.

THE ARCOT MISSION, INDIA.

REV. JARED W. SCUDDER, D. D., sends an interesting account of a missionary tour made by him and others:

February 15th, 1889, at 2 P. M. I left home to make a tour through the villages under my care. The sun shone fiercely and the air was hot and depressing. As a rule, old Indians are careful to keep under cover between ten in the morning and four in the afternoon. But this was the most convenient time to make my little journey, and I consoled myself with the thought that the declining furnace would gradually abate its heat, and that every passing moment would bring nearer the cooler shadows of evening.

PLEASURES OF THE JUTKA.

My vehicle was a native Jutka, a primitive cart consisting of a rough platform supported on two wheels, and covered over with a bamboo mat spread on a semi-circular bamboo frame. Much experience of its qualities has convinced me that among jumping, jerking, jolting, pitching and swaying conveyances, the Jutka is *facile princeps*. As it clattered along shaking and bouncing over a pretty rough roadway, I was wicked enough to wish that Canon Taylor was making a like journey in like circumstances. Should his recorded views about the naughty "little pony carriage" of the "luxurious missionary" remain unmodified *in transitu*, I would yet feel bound to stand up for the Jutka as a converting agency, and say that nothing but an English Canon's heart in an English Canon's body could remain proof against its mollifying power

At Kaepadi the Rev. William Abraham, who is usually my companion in these village visitations joined me, and we sped over the next four miles chatting pleasantly—in spite of the lurching and wibble-wabbling of the Jutka—about mission affairs and the interests of "the Kingdom." This brought us to the

OUT-STATION OF SEVUR

where we alighted and walked across an open field towards the little mission church and school house, a simple building of mud walls covered with a thatch roof, and quite in keeping with its humble environments. At the door we received the hearty salaams of the assembled congregation, seconded by the shrill and somewhat vociferous greetings of the school children. Entering the house we seated ourselves on a square structure of dried clay, which here performs the functions of a chair, and spent an hour in examining the pupils and the congregation in secular and scriptural studies. Another half hour was passed in singing, exhortation and prayer, which brought our visit to its close. Absalom, a young graduate of the Arcot Academy, has had charge of this village for the past two years. He seems to be doing his work efficiently, and we were pleased to see signs of progress and improvement.

CONTRARY WIVES.

Our next stopping place was Karanampattu, two miles east of Sevur. This is an unsatisfactory village from a missionary point of view. Some of its people seem sincere, and a tolerably good school is exhibited by Xazier Lazar, the native helper in charge. But the attitude of the wives of the adherents here is hostile to success. When the village first came over to us these women attended church regularly, and seemed interested in their newly adopted faith. But suddenly moved by some motive too occult for discovery, they ceased coming to divine service, and in spite of our best endeavors at persuasion, they have persisted for years in absenting themselves from the house of God. On this account I have been for some time strongly disposed to abandon the place as a mission centre. But a little story once told me by an old missionary has deterred me. A long time ago a score or so of heathen householders in the Tinnevelly district gave in their adhesion to Christianity. Their wives, however, resolutely refused to accompany them in the new departure. While the men attended service, nothing could induce the women to set foot inside the church. Ten years later, the husbands tired of family disruption and hopeless of any change in their partners, went in a body to the missionary and declared their intention of relapsing to heathenism. Hearing of this, the women suddenly veered about, and said that their lords were free to do as they pleased; but as for themselves, they would be Christians and attend the church regularly from that day. While standing outside the pale, they yet had learned to value the new faith, and rather than have their husbands apostatize, they promptly resolved to become good Christians themselves. The outcome of this somewhat comic history is a large and vigorous church. Hoping for some such revolution in Karanampattu, we have held fast to it until now. We pray that its women may soon be converted to their husbands' faith.

Saturday, Feb. 16th, we started out at 5 P. M. to visit four villages lying within a radius of three miles from the tent, viz.: Kandipputtur, Oddentangal, Krishnapuram and Musthurikuppam. At Kandipputtur there is a good primary school, as village schools go here. Isaac Lazar, in charge of the congregation, exercises the double function of pastor and pedagogue, as do the majority of our native assistants. Their office is no sinecure, nor do the faithful among them suffer much from ennui. Two services in church on Sunday; daily preaching to heathen in adjoining villages; keeping school five days in the week; weekly prayer meetings and house to house visitation; with continued looking after the secular as well as spiritual interests of their people, leave them little or no margin for leisure. Isaac is a tried and reliable man. During six months of last year he attended the "Catechists Class" in our new Theological Seminary. A similar course of study repeated this year will, we hope, qualify him for ordination to the ministry. This group of villages would greatly profit by the services of a resident native pastor, and quite possibly Isaac will be called ere long to hold that relation to them.

Relaxing Bonds of Caste.

At Oddentangal, Krishnapuram and Musthurikuppam, the congregation and schools are comparatively small; yet they are important centres of Christian influence, and the native helpers in charge are trying hard to enlarge as well as to improve them. Several high caste boys from an adjacent village attend the school in Krishnapuram. Their superiority to the humble pariah is manifest and striking. Delicacy of form and features, together with a noble mein and more refined manners, certainly justify to some extent, the claim that they are aristocrats among plebeians. The attendance of boys of this class at a school held in a Pariah village, is one of the significant signs that caste is gradually relaxing its stiff exclusiveness, and bowing its head to irresistible, leveling influences. The presence even of these high born lads in this place would, a few years ago, have been impassable; now the extremes often meet, and the process of assimilation is at work. The higher classes look with jealous eyes on this gradual approach of the despised Pariah to equality with themselves; but they cannot hinder it. The social gulf between the high and the low born is still wide, and to a superficial view seemingly impassable; but it narrows year by year, and is destined under the pressure of education and Christianty, not perhaps to be entirely closed, but certainly to lose much of its present width and depth. Caste, the strongest and cruelest enemy of Hindu progress is indubitably doomed. Its slow but sure disintegration is one among many impressive tokens that there is a better future for the millions of India.

Sekadu and Kandipputtur.

These two villages afford the most encouraging features of my Out-station work. They certainly show what Christianity can do for the poorest and lowliest of men. Twenty-five years ago, I and others preached in them as evangelists to exclusively heathen audiences, and apparently without effect. But the seed sown was not all lost. In 1866, a church of Christ was organized in Kandipputur, and three years later another in Sekadu; to-day each of them has more then one hundred members. The change wrought in the people during the interval is simply marvellous. Rough, uncouth, ignorant pagans have been transformed into respectable, well-behaved, and I trust, sincere Christians. Poverty has given place to a fair competence; nudity now covers itself with decent clothing; vacuous stupidity of countenance has lighted up into intelligence; the degraded and outcast Pariah has become a good citizen and a well-standing member of the church of Christ. Besides this a good many boys and girls of these villages have been educated in our Seminaries, and are now in active service as Catechists and teachers. Verily God has lifted this people up "out of a horrible pit, out of the miry clay, and set their feet upon a rock, and established their goings; and he hath put a new song in their mouths, even praise unto their God: many shall see it and fear, and shall trust in the Lord." Let me not be misunderstood. Here, as everywhere, there is much room for improvement; but when I compare the former things with the present, I feel constrained to record progress with gratitude, and to bless the Lord for His manifold mercies to these humble folk.

Pleasing Prospects.

Monday, February 18th. We were off before daylight for Karigiri, seven miles from our encampment. The road is a mere bridle path, running now upon the bund of a tank and again submerged in a channel between flooded rice fields; rough and stony in some places, wet and muddy in others. The ride in the cool of the morning was pleasant and refreshing, in spite of the primitive roadway. Wide-spreading tanks fringed with bright vegetation; groves of tamarind and mango, interspersed with lofty tufted cocoa palms; rice fields waving and shimmering in the early sunlight, with distant mountains as a dark blue background, made up a landscape very pleasing to the eye. Heber's poetical "Every prospect pleases" is not quite correct; but there is plenty of the picturesque here. Just before reaching Karigiri we rode along one of the sides of a large fort built entirely of stone, the stronghold of some old time Rajah, whose possessions together with his name have ceased to be

historical. Its crumbling walls now serve as an inexhaustible quarry whence the villagers get ready-cut stones for building their houses. On arriving at the little church we found the school and congregation already assembled, and had a pleasant interview with them. This village is a fair illustration of the

VICISSITUDES OF MISSION WORK.

Ten years ago I used to go to it with extreme reluctance. The vacuous stupidity, and irritating indifference of the people were in the last degree disheartening. For a long time it seemed as if they would never wake up, never improve. Now it is among the most attractive spots in my field of visitation. The congregation, old and young, are quite alert, and recite their catechism, Bible stories and liturgy ; with a zest approaching enthusiasm. The little Christian community here is full of promise, and we enjoyed our meeting with its members exceedingly. Since my visit the poor fellows have been burnt out of house and home. The entire village was destroyed by fire. Subscriptions for the relief of the sufferers have been made by the native brethren in the larger stations and by others, and I am told that their humble cottages are nearly rebuilt. For some months they lived as best they could, cooking, eating and sleeping under trees; a primitive experience pleasant enough from a picnic point of view, but monotonous and inconvenient when prolonged through several moons. Happily their misfortune befell them in the dry season; otherwise their lot would have been hard in the extreme.

Our next stopping place was Bramapuram. There is a good school here in which not only Christian youth, but many Hindu lads of high caste are, learners. The latter, equally with the former, receive thorough scriptural instruction; and their prompt and accurate responses prove that they are well drilled in this branch of study. Thus we are trying to lay foundations of good in these young, receptive souls. What sort of edifices will be builded upon them it is impossible now to forecast; assuredly we may hope that some of these will prove to be temples of the Holy Ghost.

CHEERING ACCESSIONS.

But my diary grows too long, and for the rest I must merely summarize. The next day I visited four villages near Kattupadi, and had my tent transferred to the Arcot circle of out-stations. Here Mr. Conklin joined me, and we went the rounds examining schools and congregations, and trying to do good in other ways. On Sunday we held divine service, and administered the Communion at Yehamur. There is a fine congregation here, well seasoned and established. A bell of about two hundred pounds weight called the people from neighboring places, and the church was full to overflowiug. We baptized a number of infants and adults, and best of all, eight or ten families, representing forty-four persons, renounced paganism and accepted the Christian faith. In the afternoon we had service for the northern tier of villages in the grove where our tent stood. None of the little churches in this section being large enough for the occasion, we preached and celebrated our Lord's passion beneath the branching rafters of nature's temple. The Monegar, or headman, of an adjacent village, sat through the long service, and was a close and interested observer of all that was done. This man has heard much of Christianity, and our helpers told us that he seems favorably disposed towards its teachings. Only a few years ago, he was a bitter opponent, and cruel persecutor of our people: now he is kind and considerate in exercising official authority over them. Beyond doubt, there are thousands of intelligent Hindus, whose views regarding Christ, and whose attitude towards his followers have within late years undergone large modification. Were it not for the demon caste, we might fairly expect to reap early harvests from among such men ; but, as it is, we must patiently wait until the "Lord's time, the set time to favor Zion" shall come.

On Monday morning we went to a village named Maruthuvambakkam, in which a number of families, aggregating fifty souls, have joined us this year. After exhorting and encouraging them we arranged for their future instruction and training. We next moved our camp to a place about ten miles to the east, where in two villages some thirty-five souls have recently adopted the Christian faith. Here also we met the new adherents, and made provision for their spiritual wants. Nor were the heathen neglected. Four or five hours every morning were spent in visiting and preaching in villages falling within a radius of four miles from camp. The magic lantern proved a useful auxiliary in evening work. Thus many heard once more the Word of Life. In this evangelistic effort we reached 77 towns and villages, and preached 133 times to audiences aggregating 8,587 persons. Thankful for having had the privilege of meeting and ministering to so many Christians and heathen, we broke up our encampment on the 6th day of March and returned to our homes and our station work.

Education.

GIVE A LIFT.

A strong pull, a steady pull and a pull altogether.

Rev. Dr. Blaikie, of Scotland, in his personal recollections of Rev. Dr. Chalmers in the *N. Y. Observer* relates this incident: In the Highland at a funeral, the body is frequently carried long distances by the bearers to the place of interment. On one of these occasions, during a journey considerably longer than usual, on a very hot day, one of the bearers said to his neighbor, "Donald, its a heavy lift." "Lift," said the other, "do you lift? *I lean.*"

Now, dear reader, it is a *heavy lift* that we have proposed to us in the matter of providing for the several departments of the educational work of the church, as recommended by the General Synod, and as summarized by us in the August number of the MISSION FIELD. To raise three dollars in the place of one, or $12,000 more than the average amount for several years past, is a heavy lift. It would be folly to deny it, and worse than folly to shut our eyes to it. *But it can be done.* That burden can be lifted, carried away, *and buried under a pile of greenbacks.* It can be done ONLY by every one lifting and every one lifting with all possible force. If some do not lift at all, and worse still if *some lean* instead of lift, then of course the others may lift and lift to little purpose, where they have to carry the *leaners* as well as the burden. What say YOU? How many pounds will you lift now? Perhaps you made a special lift some years ago. Well, you felt better for it then; ever since until now. Try another lift and get some more good. What do I hear? I can lift so little it will not amount to any thing. If the widow with her mite had reasoned so, she would never have received that wonderful approbation of the Divine Master. Do you not remember how the little boy when he ran up and began to push on the great vessel that stuck on the ways, cried out, I can push a pound, and he pushed and the others under the inspiration put forth new effort, and soon the vessel began to move and slid gracefully into the waters waiting to receive it. Lift all you can; push all you can, and that will help others to lift and push, until at length the feat is accomplished to the advantage of the work and the honor of Jesus. *Let us get it out of the way as soon as possible.*

PRAYER FOR THE YOUNG MEN.

During this month the youth under the care of the board will return to their work in the several institutions. After their vacation work and rest they will come with fresh energy and enthusiasm for another year's work at their undertaking. We commend them to your sympathies and prayers. Pray earnestly and importunately for the candidates for the ministry, from those just beginning their studies, through the several grades

to those now entering on their last year of preparatory work. It will be a benefit to them and a blessing to yourself thus to remember them when you come befor the Lord to make mention of His name. Do not wait for the Day of Prayer for Colleges. But present their interest before the Lord continually. Especially make mention of them in your family devotions in the daily worship. Who knows but that God by these prayers may put it into the heart of your boy to become an ambassador of God to men?

OFFERING.

While we have entered a plea for special gifts to meet the pressing exigency in our educational work, we trust that this will not be suffered to interfere with a large increase to the regular offerings for this work of the church. The fact is that the amount needed this year is so large that we need to open every faucet of good-will that the stream of beneficence may be full and overflowing. We need usual and special offerings from the churches, from the Sabbath schools, from individuals. Let no one be afraid of giving more than his share, or that the board will receive more than is needed. If that consummation should be reached, I think I can say the board would appropriate every dollar of such surplus to the theological seminary in India, or some other educational institution in the foreign field—and would be happy to be able to do it.

GILES H. MANDEVILLE,
Cor. Sec.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of July, 1889:

S. S. Manor Chapel, N. Y. City	$ 30 00
S. S. Cherry Hill, N. J.	2 00
Nyack, N. Y.	68 08
Locust Valley, N. J.	13 25
Ladies' Aux. Knox Mem'l	11 00
Palmyra, N. Y.	3 10
Ladies' Aux. Grove Ch., New Durham, N. J.	11 87
1st Schenectady, N. Y.	50 60
Ch. of The Comforter, Wiltwyck, N. Y.	14 83
1st Hackensack, N. J. bi-monthly	50 00
S S Raritan, Ill.	9 21
Greenwich, N. Y.	30 00
4th Grand Rapids, Mich.	11 71
S. S. DeWitt Chapel, N. Y. City	10 86
A. M. S. S. No. Newark, N. J.	92 82
P. M. S. S. No. Newark, N. J.	98 78
Monthly Concert Collection, Nyack, N. Y.	15 45
2d Astoria, L. I.	6 00
S. S. 2d Astoria, L. I.	10 00
Ladies' Miss'y Boxes, Cherry Hill, N. J.	10 10
Huguenots, S. I.	6 65
Ridgewood, N. J.	15 00
Monroe, Iowa	4 47
Paramus, N. J.	24 49
S. S. Paramus, N. J.	5 57
S. S. Free Ch., Jersey City, N. J.	5 28
Warwick, N. Y.	69 42
S S Kinderhook, N. Y.	42 82
South R. C., Brooklyn, N. Y.	20 00
New Paltz, N. Y.	18 39
Esopus, N. Y.	6 00
Clarkstown, N. Y.	12 99
Glenham, N. Y.	6 00
1st New Brunswick, N. J.	24 29
Washington, Iowa	3 55
Hurley, N. Y.	15 00
Rhinebeck, N. Y.	42 31
Overisel, Mich.	25 68
S S Fonda, N. Y.	20 00
Naumburgh, N. Y.	3 00
Ladies' Aux., Flatbush, Ulster Co., N. Y.	5 00
Students Miss'y So., New Brunswick, N J.	7 59
Millstone, N. J.	11 27
Middlebush, N. J.	25 00
2d Newark, N. J.	5 54
Oyster Bay, L. I.	7 52
Fulton, Ill.	13 75
Bergen, N. J. m. c.	17 24
S. S. Upper Red Hook, N. Y.	7 20
Catskill, N. Y.	78 87
S. S. 2d Hackensack, N. J.	162 36
2d Paterson, N. J.	9 21
S. S. 1st Grand Haven, Mich.	15 00
Coeymans, N. Y., q c	43 65
Syracuse, N. Y.	20 64
High Bridge, N. J.	2 27
Schodack Landing, N. Y.	9 00
Stone Arabia, N. Y.	3 37
Spakers, N. Y.	3 50
S. S. Stanton, N. J.	11 50
Glen, N. Y.	12 52
Stuyvesant, N. Y. m c	8 69
A friend, New Brunswick, N. J.	2 00
S. S. Bidminster, N. J.	45 67
New Baltimore, N. Y.	5 32
Immanuel S. S. Glasco, N. Y.	6 00
Greenport Col. Co., N. Y.	2 00
Fonda, N. Y.	25 45
The Misses Flagler, Peekskill, N. Y.	25 00
Stanton, N. J. q. c.	7 15
J. S. L.	1 00
Total	$ 1,515 18

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City

CHURCH BUILDING FUND.

Receipts for July, 1889.

Clarkstown, N. Y.	$ 9 88
S. S. Manor Chapel, N. Y. City	10 0

S. S. East New York, L. I.	25 00
S. S. Newtown, L. I.	16 13
S. S. Raritan, Ill.	2 64
Catechumens 4th Grand Rapids, Mich.	18 29
Leurenkill, S. S. of R. C. Ellenville, N. Y.	8 50
Henry Van Buskirk, Schraalenburgh, N. J.	25 00
2d Astoria, L. I.	5 00
S. S. 2d Astoria, L. I.	6 00
3rd Grand Rapids, Mich	14 38
Huguenots, S. I.	1 72
S. S. Port Richmond, S. I.	25 00
S. S. Mariner's Harbor, S. I.	4 30
Clarkstown, N. Y.	18 50
Woman's Ex. Com.	100 00
Miss'y S c., 1st Bethlehem, N. Y.	5 58
A friend, New Utrecht	5 00
S. S. Park Ridge, N. J.	7 50
Stuyvesant Falls, N. Y.	8 16
Newtown, L. I.	20 56
2d Newark, N. J.	4 86
Oyster Bay, L. I.	6 94
A friend, Franklin Park, N. J.	6 50
A friend, Raritan, N. Y.	2 00
Port Richmond, S. I., Special	25 74
Locust Valley, L. I.	12 00
"Signia" Ch. on the Heights, B'klyn for Central Bridge, N. Y.	50 00
Coeymans, N. Y.	8 12
Mrs. A. V. B. Voorhees, for Emmons Co., Dak	65 00
S. S. Greenport, N. Y.	3 09
S. S. Middle Dutch Ch, N. Y. City	13 44
Bedminster, N. J.	22 25
1st Walden, N. Y.	24 37
Mrs. S. E Le Fevre, Poughkeepsie	24 00
Muskegon, Mich.	18 10
Total	$ 692 90

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

THE CHURCH BUILDERS.

Church Builders give two cents every month.

S. S.:

New Lots, L. I.	$ 6 00
Hurley, N. Y.	2 88
Fairview, Neshanic, N. J.	3 50
Lansing, Ill.	3 00
New Centre, N. J.	1 72
Ridgewood, N. J.	1 77
East Saugatuck, Mich.	1 72
North Branch Depot, N. J.	2 57
Monroe, Iowa	1 31
Catskill, N. Y.	7 28
Paramus, N. J.	3 74
Bedminster, N. J.	4 23
Cuddebackville, N. Y.	3 61
Washington, Ia.	1 50
Spring Valley, N. J.	2 50
Clymer, N. Y.	4 35
Wayne St., Jersey City, N. J.	28 00
Broadway, Paterson, N. J.	1 59
Stuyvesant Falls, N. Y.	2 59
Fishkill Village, N. Y.	7 39
Fulton, Ill.	6 52
4th Albany, N. Y.	6 00
Three Mile Run, N. J.	7 39
Cherry Hill, N. J.	5 50
New Paltz, N. Y.	5 02
Peapack, N. J.	1 00
Hospers, Iowa	2 50
Overisel, Mich.	10 98
Coopersville, Mich.	3 50
Baileyville, Ill.	6 08
Boonton, N. J.	9 25
Total	$154 43

JOHN S. BUSSING, *Treasurer*.
24 Pine St., N. Y. City.

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for July, 1889.

Phila., Pa. S. S Assn. 2 Ref. Church towards buggy for Rev. Wm. Pool, Grand View $25 00

Grand Rapids, Mich., Wom. Miss. Soc., 4th Ch	14 18
Hackensack, N. J., Soc. Christian Endeavor, 1st Ch.	10 00
Jersey City Hts., N. J. Aux. Bergen Ref Ch.	35 55
Jersey City, N. J., Central Ave. Ref. Ch.	
Jersey City, N. J. S. S. Carmel Miss. Band	3 60
Yonkers, N. Y., Ladies' Aux.	30 00
Yonkers, N. Y., Mission Band	30 00
Queens, N. Y., Aux.	17 92
New Brooklyn, N. Y. Ladies' Miss Soc.	10 00
New Brooklyn, N. Y. Young Peoples Miss. Soc	4 00
Overisel, Mich., Ladies' Miss. Soc.	15 19
Cuddebackville, N. Y., Mrs. C. H. N.	2 00
Syracuse, N. Y., Wom. Miss. Soc.	25 00
Flatbush, N. Y., Aux.	150 00
Shawangunk, N. Y., Willing Ten of Kings Daughters to purchase communion set for Castalia.	25 00
Newburgh, N. Y., Aux.	55 00
New Baltimore, N. Y., Aux.	15 00
Grand Rapids, Mich., Ladies' Prayer Meeting, 1st Ch.	5 00
Brooklyn, N. Y., Bedford Ref. Ch.	8 55
Spring Lake, Mich., Young People's Miss. Soc. Ref. Ch.	2 25
Newark, N. J., 1st Ch. Aux. for communion set for Detroit.	27 00
Total	$ 509 64

Contributors will please remit by check drawn payable to Treasurer, or by registered letter, not by postal order.

MRS. ISAAC J. GREENWOOD, *Treasurer*,
216 W. 14th St., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for July, 1889.

J. S. L.	$ 1 00
Young Ladies' Miss. Soc. Ch., Chicago, Ill.	50 00
Norfolk St. Ch., N. Y. City	30 00
Ch. Greenleafton, Minn.	6 00
Ch., Roxbury, N. Y.	6 00
Ch., Locust Valley, L. I.	13 25
An absent member of Ch., Millbrook, N. Y.	10 00
Ladies Soc., Knox Memorial N. Y.	20 00
Ch., New Hurley, N. Y.	49 00
Broadway Ch., Paterson, N. J., m. c.	3 09
Ladies' Sewing Soc., Milwaukee, Wis.	30 00
1st Ch., Rotterdam, N. Y.	13 50
1st Ch., Schenectady, N. Y.	74 14
Ch. of Gallatin, Mt. Ross, N. Y.	14 33
Ch., Stuyvesant, N. Y., m. c.	17 42
Ch. of Deer Park, Port Jervis, N. Y., m. c.	7 56
Ch., Kinderhook, N. Y.	132 06
2d Ch., New Brunswick, N. J., m. c.	16 29
Ch., Vriesland, Mich.	12 00
Ch., Florida, N. Y.	25 46
Ch., Fort Lee, N. J.	3 20
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Wom. Miss. Soc. Oostburg, Wis	9 00
Pres't M. E. Gates, thro' Students Miss., Asso.	25 00
3rd Ch., Raritan, N. J., m. c.	11 75
4th Ch., Grand Rapids, Mich.	10 00
Ch., Blawenburg, N. J., m. c.	5 30
Ch., Cleveland, Ohio	10 00
Young Ladies' Miss. Soc., Ch. Fishkill on Hudson, N. Y.	30 00
Ch., Marbletown, N. Y., m. c.	11 00
Henry Van Buskirk	25 00
2d Ch., Claverack, N. Y., m. c.	8 19
Ladies' Miss. Soc. Ch., Roseland, Ill.	40 00
2d Ch., Astoria, L. I.	10 00
Ladies' Miss. Boxes, Ch Cherry Hill, N. J.	10 10
Freight and Incidentals to Japan	4 75
Ch., New Hackensack, N. Y.	19 00
Lafayette Ch., Jersey City, N. J.	12 00
Ch., Monroe, Ia.	4 47
Ch., Bergen, N. J., m. c.	17 19
Ch., Jamestown, Mich.	15 00
Ch., Paramus, N. J.	25 74
Ch., Flushing, L. I., m. c.	11 50
Ch., Fordham, N. Y.	51 75
Ch., Flatbush, L. I., m. c.	76 50
Ch., Franklin Park, N. J., m. c.	51 73
Ch., Aquacknonk, N. J., m. c.	22 00
Miss Jessie Imbrie, Bergen Point, N. J.	5 00
Rev. J. M. Wagner, Brooklyn, N. Y.	10 00

Ch., Hurley, N. Y.	30 00
Ch., Wyckoff, N. J.	20 00
Ch., Clymer, N. Y.	6 50
Ch., Tyre, N. Y.	4 19
Ch., Greenport, Col. Co., N. Y.	4 00
Ch., Stanton, N. J.	14 30
Ch., Middlebush, N. J.	25 00
The Misses Flagler, Ch., Peekskill, N.Y.	25 00
Ch., Stuyvesant Falls, N. Y.	24 16
Ch., Clarkstown, N. Y. m. c.	12 66
Ch., Piermont, N. Y. m. c.	11 06
Wom. Miss. Soc., 1st Ch., Glenville, N. Y.	56 00
4th Ch., (German) N. Y. City	12 50
Students Miss. Asso., New Brunswick, N. J.	10 00
Madison Ave. Ch., Albany, N. Y.	618 42
Ch., Spring Lake, Mich.	8 00
Ch., Readington, N. J.	29 71
Miss. Band, Ch., Newburgh, N. Y.	15 57
Ladies' Soc., 1st Ch., Claverack, N. Y., q. c.	24 17
Ladies' Ch., Flatbush, Ulster Co., N. Y.	5 00
Ch., Overisel, Mich.	23 56
Ladies' Soc. Ch., Syracuse, N. Y.	50 00
Ladies' 1st Ch., Kingston, N. Y.	38 68
2d Ch., Newark, N. J.	6 38
Ch., Fulton, Ill.	13 00
Ch., Alto, Wis.	22 00
Grove Ch., New Durham, N. J.	30 00
Kings Daughters, 5th Ch., Phila., Pa.	15 00
Cash.	2 00
2d Ch., Schenectady, N. J.	71 57
Ch., Caatsban, N. Y., m. c.	16 25
Ch., Lawyersville, N. Y.	10 50
Ch., Nyack, N. Y.	98 86
Individual Ch., Newburgh, N. Y.	5 00
"Redwood" N. Y. City	10 00
2d Ch., Paterson, N. J.	30 19
Ch., Peapack, N. J.	5 00
Ch., Coeymans, N. Y.	43 65
Total.	$2,583 08

FROM THE WOMAN'S BOARD.

Kings Daughters Ch., Shawangunk, N. Y.	15 00
S. S., 2d Ch., Phila., Pa	115 00
Aux. Grove Ch., New Durham, N. J.	11 38
1st Ch., Poughkeepsie, N. Y.	85 00
Aux. Ch., Neshanic, N. J.	30 00
Aux., 3rd Ch., Grand Rapids, Mich.	35 00
Individual.	115 50
Aux. Holland Ch., Albany, N. Y.	35 00
Aux. Yonkers, N. Y.	85 00
Aux. Overisel, Mich.	11 55
Aux. Ch., Aquackanonk, N. J.	100 00
Aux. Ch., New Baltimore, N. Y.	15 00
Aux. Nassau, N. Y.	30 00
Total.	$668 43

CHILDREN'S MISSION FUND.

S. S., Ch., Flatbush, Ulster Co. N. Y.	13 10
S. S., Ch. of the Comforter, Wiltwyck, N. Y.	13 64
Ludlow St. S. S., Ch., Yonkers, N. Y.	22 00
Smaller Catechumens, Ch. Englewood, Ill.	6 00
S. S., Ch., Raritan, Ill.	9 21
S. S., 2d Ch., Grand Rapids, Mich.	18 00
S. S., Cherry Hill, N. J.	2 00
S. S., Ch., Zeeland, Mich.	142 57
S. S., Ch., Amsterdam, N. Y.	30 00
S. S., Ch., Newtown, L. I.	20 00
S. S., Ch., Spring Valley, N. Y.	19 58
S. S., 2d Ch., Astoria, L. I.	10 00
S. S., Ch., Paramus, N. J.	8 84
S. S. 2d Ch., Nyack, N. Y.	44 00
S. S., 1st Ch., Rochester, N. Y.	30 00
S. S. Ch., Tyre, N. Y.	23 58
Immanuel S. S., Glasco, Ulster Co., N. Y.	6 00
S. S., Ch., Mohawk, N. Y.	18 82
S. S., Ch., Oyster Bay, L. I.	82 19
S. S., 4th Ch (German), N. Y. City	22 57
S. S., Ch., Cold Spring, N. Y.	3 64
S. S., Ch., Mt. Vernon, N. Y.	50 14
S. S., Ch., Fonda, N. Y.	40 00
S. S., Ch., Spring Lake, Mich.	29 00
S. S., Ch., Schraalenburgh, N. J.	14 25
S. S., 2d Ch., Hackensack, N. J.	162 36
S. S., Ch., Fulton, Ill.	3 23
S. S., Ch., Woodbourn, N. Y.	4 20
S. S., Ch., Upper Red Hook, N. Y.	7 21
Total.	$ 805 63

RECAPITULATION.

From Churches, etc.	$ 2,533 08
Sunday-Schools, etc.	805 63
Woman's Board.	668 43
Total	$ 4,022 14
Previously acknowledged	7,386 11
Total from May 1, 1889.	$11,408 25

N. Y., July 31, 1889.

JOHN M. FERRIS, *Treasurer*,
85 Elm St., N. Y.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from July 10th, to August 10th, 1889.

Aux., Coopersville, Mich.	9 00
Aux., Metuchen, N. J.	12 00
Aux., 1st Poughkeepsie	85 00
Aux., Neshanic, N. J.	30 00
Red Hill Chapel, S. S., Greenp't, Col. Co., N. Y	20 00
Aux. 3rd Ref., Grand Rapids, Mich.	35 00
Aux. 4th Ref., Grand Rapids, Mich	14 18
Aux. Bergen Ref., Jersey City Heights.	57 75
An Individual	115 50
Aux. Yonkers, N. Y. $45 00	
Mission Band, Yonkers, N. Y. $40 00	85 00
Holland Ref., Albany, N. Y.	35 00
Aux. Acquackanonk, N. J.	100 00
Aux. Fallsburgh, N. Y.	6 67
Aux. Queens, L. I.	17 98
Mrs. J. P. De Jong	25 00
Aux. B'way Ch., Paterson, N. J.	34 27
Aux. Overisel Mich.	11 55
Aux. Greenport, Col. Co.	5 00
Aux. New Baltimore, N. Y.	15 00
Aux. Nassau, N. Y.	30 00
Aux. Bedford Ref., Brooklyn, L. I.	7 66
Aux. 1st Hackensack, N. J.	55 00
Aux. Union Ref., High Bridge	31 50
Aux. Spring Lake, Mich.	2 25
Aux. Griggstown, N. J.	10 50
Miss Susan R. Duryee	15 00
Mrs. W. A. Judson	5 00
Willing Workers, 1st Bethlehem	15 00
Aux Belleville, N. J.	14 00
Aux. 1st Rochester, N. Y.	16 00
Aux. Fishkill on the Hudson	25 00
Aux. Cedar Grove, Wis., Work and Praying Band	35 00
Total	$975 70

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*.
39 West 46th St., N. Y. City.

CORRECTION.

In August list of receipts, Sunday-School 2d, Philadelphi, was credited only with $15.00, it should have been $115.00.

BOARD OF PUBLICATION.

Acknowledgments for July, 1889.

Ch., Alton, Iowa	$ 7 66
Ch., Schraalenburgh, N. J.	17 26
Ch., Boonton, N. J.	3 79
4th Ch., Grand Rapids, Mich.	5 00
2d German Ch. and S. S., Astoria, N. Y.	7 17
Wayne St. Ch., Jersey City, N. J.	8 51
Ch., Wyckoff, N. J.	5 00
Ch., Waupum, Wis.	6 19
Ch., Bedminster, N. J.	24 16
3rd Ch., Raritan, N. J.	9 18
Clinton Ave., Newark, N. J.	33 00
2d Ch., Newark, N. J.	5 20
New Durham, N. J.	5 70
Fallsburgh, N. Y.	6 20
Lennox, Dakota.	2 85
Total	$ 146 67

HENRY VAN BUSKIRK, *Treasurer*.
26 Reade St., N. Y.

VOL. 2. NO 10.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·
N.Y.

·OCTOBER, 1889·

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REV. JOHN M. FERRIS, D. D., Treasurer, 85 Elm Street, N. Y.

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MRS. J. P. CUMMING, Home Corresponding Secretary, Yonkers, N Y.
MRS. PETER DONALD, Treasurer, 39 West 46th Street, N. Y.

N. B.—The payment of fifty dollars at one time constitutes an individual A LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

DOMESTIC MISSIONS.

REV. C. H. POOL, Corresponding Secretary, 26 Reade. N. Y.
JOHN S. BUSSING, Treasurer, 33 Wall Street. N. Y.

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PUBLICATION.

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HENRY VAN BUSKIRK, Treasurer, 26 Reade Street, New York.
R. BRINKERHOFF, Business Agent, 26 Reade Street, N. Y.

The Mission Field.

Is published monthly by order of the General Synod. The subscription price is 50 cents a year. For clubs of 10 and over the price is 40 cents. Orders and subscriptions should be sent to R. BRINKERHOFF, 26 Reade Street.

Editorial communications should be sent to Rev. I. W GOWEN, Weehawken P. O Town of Union, N. J.

THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. OCTOBER, 1889. No. 10

Editorial.

The Annual Meeting of the American Board will be held in the Broadway Tabernacle Church, New York City, beginning on Tuesday, October 15th, at 3 o'clock P. M., and closing on Friday morning, October 18. It is not often that such a missionary feast is spread so near to so many of our readers. We attended the meeting last year at Cleveland, and the inspiration received has not been lost yet. The consecrated talent of American Congregationalism is sure to make the various meetings centres of life-giving influence. To hear one of Dr. Storrs addresses is worth a journey across the continent, and many of our readers may have it now at their very doors. To listen to the story of the missionaries is to enjoy as much of Christian enthusiasm as falls to our lot upon earth. Let this annual meeting of the American Board be not only the Mecca of Congregationalists, but also of the members of our Reformed Churches in the vicinity of New York.

***

The arrangements for Missionary Conferences have been left in hands of the particular Synods. This is where the responsibility should rest. The churches and not the Board should be made to feel the importance of a proper maintenance of the missionary work. The coming fall meeting of the various classes should take decided action with regard to these conferences, and insure a full attendance and hearty interest. The appointment of speakers should be representative of the various classes in each Synod. As far as possible the characteristic of the addresses should be suggestive rather than exhaustive, and mere time should be given for conference and discussion. Great pressure should be exerted on the elders and deacons and members of the churches to secure their attendance.

***

We are not sure that replies to criticisms upon missionary work are wise. "The world knoweth us not, because it knew Him not." The work of the Kingdom has always been depreciated and derided by the followers of the world. That a U. S. Naval officer should put forth the statement that Christain Missions in China were a hopeless failure, that the converts are simply the servants of the missionary households, hired for so much a month, that the

whole missionary work is looked upon with ridicule by the people of China, that the so-called translations of the Scriptures are nothing more than mere doggerel, that the missionaries spend most of their time in preaching to each other, is by no means an incredible or even an unexpected thing. It is simply a blind man's testimony of what he has not seen. It is nothing more than a revelation of the naval officer's ignorance. His sources of information were manifestly circumscribed. To anyone who knows anything of missionary work in China, the statements of the officer are easily answered. The work of missions in the Chinese Empire is necessarily slow and difficult. The mighty mass of heathenism does not give way rapidly. Not even the most sanguine of missionaries claims any speedy results. But the work is marked by a steady growth. A comparative table of statistics show this fact: in 1843 only six converts in all China now there are over 30,000. That the converts are confined to menial house servants is manifestly absurd. To account for the reported number of converts in this way, would require at $4 a month, (the naval officer's figure), per convert, more money than all the missionary societies spend for all the missions of the world, and would give to each missionary a retinue of servants so large as to create a sensation even in China. That the missionaries are a despised class is highly improbable from the repeated instances of appreciation of their work and character from those in high official position both among the Chinese themselves, and representatives of foreign governments at the various fetes.

Rev. John Liggins' book, "The Great Value and Success of Foreign Missions," contains the testimonies of prominent officials that completely bury out of sight the statements of this misinformed naval officer. That the translations of the scriptures is not in classical Chinese, but a vulgar vernacular is simply a preposterous statement. Any one that has ever read of Morirosn's work of translation knows that it was in the classical language of the Chinese. That there are translations in the vernacular of the common people is simply an evidence of the common sense of the missionaries in giving to the people the word of God in a language that they can understand.

The wonder is not so much that a naval officer should make such statements, but that the daily press, which is supposed to have some knowledge of the great and growing work of missions, should put forth such amazing ignorance with all the show of newly discovered truth.

The King of Siam has recently donated to the Baptist Mission at Bangkok $240,000 for a hospital and school.

The average wages of Japanese do not exceed 10c. a day. In the last year Japanese converts have given the Mission work nearly $27,000.

"LORD, HERE AM I."

Still as of old Thy precious word
Is by the nations dimly heard;
The hearts its holiness hath stirred
Are weak and few.
Wise men the secrets dare not tell;
Still in Thy temple slumbers well,
Good Eli. Oh, like Samuel,
Lord, here am I!

Few powers, no wisdom, no renown,
Only my life can I lay down;
Only my heart, Lord, to Thy throne
I bring and pray
That child of Thine I may go forth
And spread glad tidings through the earth
And teach sad hearts to know Thy worth.
Lord, here am I!

Weak lips may teach the wise, Christ said;
Weak feet sad wanderers home have led;
Weak hands have cheered the sick one's bed
With freshest flowers.
Oh, teach me, Father! heed their sighs,
While many a soul in darkness lies
And wants Thy message, make me wise.
Lord, here am I!

I ask no heaven till earth be Thine:
No glory-crown while work of mine
Remaineth here. When earth shall shine
Among the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee,
For crown new work give Thou to me.
Lord, here am I!

Selected.

After fifteen years' labor the printing of the Malagese Bible is complete.

One thousand five hundred Jews throughout the world are said to leave Judaism for Christianity every year.

The Christians on the Sandwich Islands have sent out since 1852 seventy-five missionaries to other islands in the Pacific.

The British and Foreign Bible Society issued 4,206,032 Bibles, Testaments and Scripture portions last year, which is a larger number than ever before.

CHRISTIAN MISSIONS AND THE WORLD'S FAIR OF 1892.

The *Spirit of Missions* for September has the following:

"The great exposition which, it now seems, is certainly to be held in New York in the year 1892, will afford an excellent opportunity for a display of the work of Christian missions throughout the world that should not be neglected, and of which we trust that all the promoters of missions will avail themselves. Christian missions have come to be one of the greatest and most thoroughly characteristic enterprises of the age, and nothing could better manifest the best progress of the nations since the discovery, 400 years ago, of the Continent which is now America than a complete exposition of missionary methods, before the multitudes who will assemble at the World's Fair of 1892.

"There are evident signs already that the exposition in 1892 is to be the grandest of its kind that has ever yet been held. A vast collection of the products of nature, science, art and manufacture, will be gathered there from every part of the globe. If the 'children of light,' in this age of enlightment and wonderful energy, have any of the wisdom which the 'children of this world' will display at the World's Fair, there, also, ought to be made the grandest demonstration of the world-wide work of missions that has yet been attempted. Such a demonstration, we do not doubt, would make a

showing of extent and power of Christian missionary enterprise which would astonish the ordinary observer, who, as a rule, knows very little about it; would bring into more intimate sympathy and contact the supporters of missions of various Christian names, and would give a new and very strong impulse to mission work.

"We make this suggestion thus early because, if it is to be acted upon—as we earnestly hope, that it may—and a worthy display is to be made, it is none too soon to begin the work of preparation. Will not the managers and other leaders of missionary work throughout the world consider the proposal for a Department of Christian Missions in the World's Fair of 1892, and take favorable action upon it in common?"

We heartily second this suggestion as we have heartily moved at intervals for two years past the much broader suggestion that 1892 be fixed upon as a time for a World's Missionary Convention, with prominence given to the missionary relations of the United States to North and South America as well as to Africa, Japan and China. Two years ago the International Missionary Union appointed a committee on a World's Missionary Convention in America in 1892 with this four hundredth anniversary in view. Since then the World's Missionary Conference in London has been held and though that modified the status of the original suggestion of the union yet it has continued by renewal its committee on the subject and they may find it none too early to commence the discussion of the subject.—*North-Western Christian Advocate.*

We say "Amen" to this suggestion.

CLOSED DOORS.

"Thibet is the only known country on earth not open to missions," say most of the papers, copying one from another without much thought or knowledge. This statement should be modified. Afghanistan is as thoroughly closed to missions as Thibet. The latter country has missionaries at its doors and in its borders—the Moravians on the south and the Roman Catholics on the east—although we believe no footing has really been affected as yet in the capital. In the same way, at the gates of Afghanistan, on the eastern side of the mountains in Peshawar, formerly an Afghan city, but now under British rule, there is a flourishing mission which has made converts. But a Christian missionary in Afghanistan proper among the fanatical Mussulmans there, would be killed quicker than among the Buddhists of Thibet. And Beluchistan is not much better, except at the few posts where British soldiers are stationed. Turkestan is about the same. In what sense is Abyssinia "open to missions?" Many attempts to enter it have been made, but without success. The same may be said of large parts of Mohammedan Africa, such as the

Central Soudan. Indeed, the Russian Empire is not "open to missions" of the Protestant sort. The principles of religious toleration and the practice of permitting propagandism have amazingly advanced within the past few decades; but it is not worth while to ignore the fact that there is an immense advance yet necessary before men will every where be free to preach and accept the truth.—*Gospel in all Lands.*

ARE MISSIONS A HOPELESS FAILURE?

In the first place, *it is none of our business.* The Master has given His command, "Go and disciple all nations." Our business is *to go*—to go though the fogs of seeming failure overhang all the work—to go, though no cheering voices come to us through the misty gloom and doubtful twilight—to go to work, and weep and pray and wait the unfolding of the years of God, and trust against appearances the wisdom of His counsels and the almightiness of His love—to go, even though, like other children of faith, we but greet the promises afar off, and die in faith not having received them.

A gunner, who had been left standing alone on a knoll in the thick of the fight at Waterloo, was asked afterwards by Dr. Cook, of Belfort, what he saw. "Saw" said the man, "I saw nothing but dust and smoke." "What did you do?" "*Stood by my gun.*" To stand by our guns is our business.

AMERICAN MISSIONARIES IN INDIA.

NOTES OF PROGRESS, 1881-'87.

BY B. H. BADLEY, D. D.,
EDITOR "STAR OF INDIA."

Since the days, now seventy-five years ago, when Judson, Hall, Rice, Nott and Newell—the first of a long line of American missionaries—landed in Calcutta, India has been dear to the heart of American Christians. Each passing decade, with its gifts of men and women and its appropriations of money, has developed in the various Churches of America a deeper interest in and love for this great empire with its idolatrous millions.

Out of 900 foreign missionaries at present in India, representing various lands and peoples, the oldest is an American, the Rev. John Newton (of the Presbyterian Church), the veteran missionary of Lahore, who, at the age of seventy-eight, is still a happy worker in his chosen field. Mr. Newton landed in Calcutta in February, 1835, almost fifty-four years ago; he has labored since in connection with the well-known Lodiana Mission. Four sons born here and educated in America returned to this country as missionaries; one of these, Dr. J. Newton, died in India after twenty-two years' service; the others are still in the ranks; the five laborers have given *one hundred and twenty five* years of service to India. A daughter returned to India as a missionary and afterward married the Rev. Dr. Forman of Lahore, whose two sons and daughter have recently returned to India as missionaries, the first representatives of the third generation in this grand missionary family.

Equally interesting is the history

of the well-known Scudder family of the Reformed Church. Dr. John Scudder, who labored in Ceylon, 1819–'36, and in India, 1837–'54 (he died in 1855), was blessed with fourteen children; four died in infancy; eight sons and two daughters remained; seven sons returned to India as missionaries; another, the fourth son, died in 1849, while prosecuting his theological studies at New Brunswick, New Jersey; he, too, intended to follow his brothers to India. The daughters returned to this country and married English gentlemen. Of the third generation two at least have become missionaries; the records show no less than *ten* Scudders as missionaries, and of these, four are now in the field; the ten have given at least 200 years of missionary effort to India.

The American missionaries in India are being greatly blessed by God, and the work they are engaged in is being crowned with success. After some weeks of correspondence (the statistician in India has no easy task) the writer has compiled the following statistical table:

FOR 1881.

CHURCHES.	Began Work in India.	Foreign Missionaries.	Native Ord'd Preachers.	Native Christians.	Native Communicants.
American Board	1813	25	30	13,316	4,209
Baptist	1813	49	167	127,164	46,537
Presbyterian	1834	30	15	1,743	870
Free Baptist	1836	5	4	1,115	612
Lutheran	1842	9	3	8,595	2,663
Reformed	1853	6	3	5,285	1,484
United Presbyterian	1855	8	2	660	398
Methodist Episcopal	1856	45	17	7,405	3,089
German Evangelical	1868	2	1	291	198
Free Methodist	1880	1	....	1	.....
Deciples	1883	....	....	.....	.....
Others	....	2	....	20	11
Total	....	182	241	169,844	60,071

FOR 1887.

CHURCHES.	Began Work in India	Foreign Missionaries.	Native Ord'd Preachers.	Native Christians.	Native Communicants.
American Board	1813	23	37	14,971	5,068
Baptist	1813	65	188	146,200	58,480
Presbyterian	1834	33	20	2,371	1,060
Free Baptist	1836	6	5	1,266	654
Lutheran	1842	8	5	11,014	5,402
Reformed	1853	8	3	5,508	1,755
United Presbyterian	1855	8	12	6,975	4,571
Methodist Episcopal	1856	86	46	10 180	6,484
German Evangelical	1868	4	....	530	234
Free Methodist	1880	1	....	.....	.....
Deciples	1883	3	1	40	15
Others	....	4	....	127	96
Total	....	249	317	199,182	83,819
Increase	....	67	76	33,348	23,748

An English official once said to the writer: "Why do you American missionaries come to India, a British Colony? why not leave this land to the English, and go to the South Seas, to China, or some other region where there is greater need of your services?" It was not difficult to give a reply; it becomes easier every year. The table given above is perhaps the best answer to such a question. 600 foreign workers, 300 native ordained preaches, and 200,000 Native Christians, with an increase of 33,000 in half a dozen years—surely this is not a failure! besides, this is only one part of our apology. There are other hundreds of unordained native preachers, an army of school-teachers, colporteurs and Bible-women; a still larger army of school children and Sunday-school scholars. Inquirers abound on every hand, and unbaptized adherents are flocking to us in great numbers; there are schools and colleges, theological seminaries, orphanages, publishing houses and hospitals. When all is told more remains untold. There

are influences at work the results of which are incalculable.

Every mission in India needs reinforcements. Almost every month some well-known laborer falls in the thick of the fight, leaving a great gap in the ranks. This year (1888) we have lost the saintly, scholarly Bowen of Bombay, who belonged to the Church universal, mourned by Christians in England and America as well as India; Professor De Regt, and the Rev. J. W. Sibley of the American Board (the former stricken down by small-pox only a few months after arriving in India), and the Rev. L. Hekhuis of the Arcot Mission (who died September 16th, a victim to hydrophobia). The ranks must be kept full. With victory in sight and the enemy falling back discomfited, with all India astir from center to circumference, it is no time to call a halt to withhold reinforcements, to keep back supplies.—*The Independent.*

Lucknow, India.

THE WORLD'S PROGRESS IN MISSIONS.

High missionary authorties affirm that, especially during the past twenty years, foreign fields have witnessed more converts in proportion to the effort put forth than the home fields. Christianity has been established in more than fifty islands of the Pacific. Among the most remarkable instances are the Fiji Islands, 90,000 of whom gather regularly for Christian worship. Madagscar was almost wholly a savage nation twenty years ago, while at present its sovereign queen, with 200,000 of her subjects, are professing Christians. There are over a hundred Christian congregations on the western coast of Africa, and in Sierra Leone over 50,000 Africans profess Christ. The slave trade, bad as it is in the interior, has been surpressed along two thousand miles of sea coast. In China, missions are in operation in forty walled cities and three hundred and sixty villages.

Dr. Abel Stevens, writings from Yokohama, Japan, says:—"I have been inspecting the great Asiatic battlefields, and I report the general conviction of both foreigners and intelligent natives here that the epoch of a grand social and religious revolution has set in India, Burmah, China and Japan—That this old Asiatic heathendom is generally giving way before the continutally increasing power of Western thought and Christian civilization."

In Brahminical India, the increase of native Christians is at the rate of 81 per cent. Contrary to the statistics usually given, which are very fallacious, the Christian religion, as regards the numbers of its adherents, now surpasses any other. A writer in the *Missionary Review*, says: "The ordinary statistics by which Buddhists are made to out number Christians are totally misleading. To call all Mohammedans Christians would be much more reasonable than to consider as adherents of one religion all who call themselves Buddhists. China, is the stronghold of Buddhism; this is only one belief among many."

Too True.—A little girl, who, with a playmate, had been through the town collecting money for missions, reported as follows: "Some were very pleasant to us; some treated us badly, and some gave us money just to get rid of us."

THE CARPENTER'S DREAM.

"If I were rich, then I would give large sums." So people often say, without knowing their own hearts.

So the carpenter said, he was a poor man, and gave out of his poverty; but his small giving was painful to him. He saw the rich about him give but little more than he gave, and sighing, he said, "If only I were rich, I would give largely." But neither did he know his own heart.

One night he dreamed before him was a beautiful pyramid of gold coins, and that it was all his own. An angel stood by and reminded him of his wish for wealth, that he might give more. "All this is yours. Now of your riches give largely."

The carpenter began to feel a little sorry that he had spoken so severely about the rich who gave so little. In fact, he felt uncomfortable before his lovely pile of gold. He walked around it. He looked at it from all sides. It seemed a pity to take away any part, for the pyramid would then be spoiled. "How can I give of this?" he said.

He awoke and found himself the same poor carpenter who went to sleep, but he had learned a lesson. Large giving does not depend upon wealth, but upon will; and riches are a beautiful pyramid which men do not want to break. The human heart is easily hardened by the deceitfulness of sin, and a poor man does not know a rich man's temptations.

"If I were rich." Yes, and if you were, you likely would be like the rich whom you judge. Better is it to give largely of what you have, which is all that God asks.—*Reformed Missionary Herald.*

CHEERFUL WORKER.

REV. J. L. STILLWELL.

The Christian prays that God's will may be done on earth as it is done by the angels in heaven. But are not the angels cheerful in the service of God? Imagine them refusing to obey his behests. Think of Gabriel when sent to earth with some message, complaining that he was tired and asking that some one else be sent in his stead, or Michael asking to be excused from some service on the ground that he had done more than his share of the heavenly work. We do not suppose for a moment this is the kind of service they render to Him. Nor is this the kind of service He expects of us?

The Bible says the Lord loveth a cheerful giver. And if He loves the cheerful giver we may also rest assured that He loves the cheerful worker. Not those who feel as though it were a hardship to engage in His service, from whom everything must be obtained by pressure, but those who are willing to spend and be spent in his service.

"In the eyes of the natives of the New Hebrides," writes Mr. Gunn, "*no white man is great unless he is a missionary.*" When the same missionary was telling the Futunese about Mr. Keith Falconer's work in Arabia, they became so interested that they brought cocoanuts, pineapples, etc., to help his Mission.

Woman's Department.

OUR HOMES, AND THEIR'S.

I suppose there is no one thing which interests a woman, to whom has come the happiness of love and marriage and a household of her own, as much as the house in which she lives, and which it is her chief business, as well as her chief pleasure, to make bright and pleasant for these who share it with her. I say her *chief* pleasure and interest, not by any means her only one, for it needs no words of mine to prove that a woman can have a pleasant home, and keep it pleasant, and yet do God's work outside of it as well.

Still it remains true that few women be their incomes counted by hundreds or thousands tire of their own, or of the management and rearrangement of its contents.

It seems to make little difference whether we have ebony and tapestry treasures of art, and wonders of bric-a-brac, or whether the greatest glory of our best room consists of hair-cloth furniture and ingrain carpet, the principle remains the same.

In view of this, does it not seem as if the especial work of the "W. E. C." should have a very near claim on our sympathy and through that sympathy on our gifts? To make homes for ourselves our loved ones is a worthy and a beautiful work; but to make homes for others and for those who are homeless, surely, if we do this, or help to do it, we may feel fewer pangs of conscience when we open our Bibles and read "*Inasmuch* as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Nor is this all; good old "Aunt Chloe" in the immortal Uncle Tom's Cabin, rebukes each complaint or murmur with an uplifted finger, and the homely counsel, "Finks of yer marcies, chillen!" Would it not make us a little more thankful for *our* "marcies," if we gave more thought, and time, *and money* to those who "In His name" are doing without all these luxuries we prize so highly.

When we feel inclined to murmur that our house boasts of no laundry with "stationary tubs," or no steam heating apparatus, that we have to walk a little further for our hot and cold water than does our next door neighbor, or that our lot is cast upon an unfashionable street, would it not do us good to remember those earth floors, and those sod roofs, those corncob fires, and those wide-rolling, pitiless prairies, with their threatenings of storms, and wanderings, and want. They have so much less than we have, and they are accomplishing so much more for the Master. Surely, it seems as if we should need no other thought than this, to lead us to work, and to pray, and to *give*, until every standard-bearer of our army in the West is blessed with the comfortable home to which he has a right, for surely, "The Laborer is worthy of his hire."

A. L. T. MILLIKEN.

A HINDOO WOMAN'S LIFE.

A Hindoo woman lives in a small room, almost destitute. The floors and walls are of clay, with no ornamentation of any sort and the least furniture possible. Every morning she has to pray—not for herself, as she is taught that she has no soul—but for her husband, for rain and general blessings. Then she spends two or three hours preparing the breakfast. She does not eat with her husband, but perhaps, fans him at his request. During the daytime she either sleeps, gossips with other women, or sometimes a reader reads to them from the lives of the gods. These stories from beginning to end are unfit for human ears. At night they prepare their husband's meal. They are not protected against the weather and dampness, nor are they properly clothed and fed. The rich live the same as the poor. If sick, they are deemed cursed by the gods, and are taken to the stable and left alone. The only food they can get is left by stealth. Thousands die of neglect. The first day that a Hindoo boy abuses his mother it is a festive occasion with his father, who boasts of it to his friends. To be a widow is the sum of unhappiness. She is especially cursed by the gods. As the husband dies, half a dozen barbers' wives rush upon her, and tear the jewelry from her ears and nose. Behind the funeral cortege she follows, surrounded by those fiends, who throw her into the water. If she drowns, they say she was a good wife after all. "She has gone to meet her husband." She is kept in a darkened room fourteen days. At the end of this time her husband's ashes are taken to the river, and, after a peculiar ceremony of prayers, the soul is supposed to be free. It may enter an insect or an animal. The worst punishment the soul can sustain is to enter the body of a woman.—*Missionary Link.*

As late as 1882, mission work was not only forbidden, but prohibited in Korea. A medical mis sionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the Government provided him with a hospital wherein to heal the sick and preach the Gos pel. Now the Queen of Korea em ploys as her private attendant a Christian lady physician at a salary of $1,800 a year. Korea has but one missionary to every 3,000,000 of her benighted and neglected souls.

In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8,000 Protestant communicants, and all the churches are self-supporting. The Queen recently attended the opening of two Christian churches at Ambokinanga. The native Christians of Madagascar have given more than $4,000,000 for the spread of the Gospel during the last ten years. What a contrast to the old state of brutal heathenism in that island.

Missionary Concert.

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

MISSIONS TO THE LEVANT: THEIR RESULTS.

BY REV. EDWIN M. BLISS.

In considering the results of missions in the Levant we note:

1. The development of the agencies employed. 2. The direct effect of those agencies in the establishment of evangelical communities and churches.

1. The development of the agencies employed. The success of an undertaking is often measured in a degree by the amount invested in it. The work of the American churches in the Levant, commenced by the little band who sailed from Boston under the auspices of the then infant American Board, is now carried on by seven organized American societies—six representing the Congregational, Presbyterian, United Presbyterian, Reformed Presbyterian, Southern Presbyterian, and Methodist denominations, and one, the American Bible Society, representing all, and helping to unite all upon the one foundation of the Word of God. There are also two colleges—Robert College at Constantinople, and the Syrian Protestant College at Beyroot—independent in endowment and managment of the societies. Three more at Harpoot, Aintab, and Marsovan, in Asia Minor, with endowments and boards of trustees, but practically under managment of the societies. Two more, at Oroomiah, Persia, and Osiout, Egypt, under direct control of the societies. There is also the Bible House at Constantinople, connected with no society owned and managed by a board of trustees in New York, the income from which goes toward Bible work, supplementing that of the societies. The Disciples of Christ and the Baptist Union are represented by a few native preachers, whose work has been, so far, almost entirely among the existing evangelical churches.

These different organizations are represented by 133 American gentlemen, mostly ordained and married men, and 119 single ladies They are located in 42 central stations, and have nearly 500 out-stations connected with them. Over 1,700 native preachers, teachers, and colporteurs work under their superintendence. There are 185 churches with 15,226 communicants; 763 schools with nearly 33,000 scholars; 43,000 copies of the Scriptures, in whole or in part.

have been distributed in one year. Unfortunately the statistics of religious and educational books are not kept distinct by the different societies. A general estimate of 50,000 books, 100,000 text-books, and 400,000 tracts would perhaps represent the work of a year. Aside from these are the periodicals, 5 weeklies and 6 monthlies, the latter chiefly child's papers. one weekly in Bulgarian reached a circulation of over 4,000. The medical work has assumed great proportions. Here again no statistics are given, but to say that 25,000 cases are attended yearly would probably be within the truth. These all involve an annual expenditure of American funds amounting to nearly $500,000. How much the native communities contribute in salaries of preachers and teachers, tuition, cost of books, and general community and church expenses, it is impossible to say without better data than are furnished as yet. The value of property in land, buildings, school, printing and binding apparatus, stock of printed sheets, bound books, etc., is very great. In Constantinople alone it is over $400,000. These figures indicate the amount of the investment that the American churches have made in evangelical work in the Levant. The question then comes, Is this investment so placed as to secure the widest possible returns? The 42 central stations include nearly every city of size and importance in Bulgaria, Roumelia, Asiatic rkey, North Persia, Syria and Egypt. Attention has been paid especially to centres of population. There is probably no country where the annual shifting of the population is so great as in Turkey. Constantinople, Smyna, Adana, even such interior places as Harpoot and Cesarea, are thronged by men who leave their village homes for a few months or a few years to earn a little and then return. These are the people that are most easily reached, and there is scarcely a hamlet, from the Balkans to the Persian Gulf, from the Caucasus to Luxor, that has not some one or more of those who have been reached by preacher, teacher, or colporteur in the larger cities. There is also a regularly organized system by which the whole field is visited each year. The results are brought into discussion in native presbyteries and unions, and then into annual meetings of the missionaries, where plans suggested on the field are scrutinized most carefully, matured, and put into active operation. In fact, as a matter of business management of the sums committed to their care, the missions of the American churches to the Levant have often won the highest encomiums from those who have taken the pains to examine into the matter.

2. The direct effect of these agencies in the establishment of evangelical communities and churches. The statistics already given show 185 churches with 15-226 communicants. Of these about 1,200 were added during the past

year. If we follow the style of arithmetic in vogue with Canon Taylor and others, this would give a cost to the American churches of about $400 per convert, to say nothing of native contributions. Of course it is easy to say that this cost includes the expense of a vast school system, a large amount of publication, etc. But as all these have for their aim the actual conversion of men, the number of such conversions must constitute, it is claimed, the real test of success. Education, publication, etc., are all *good*, but are legitimate for a *missionary* society only as they have direct results in Christian life. What are these direct results, as shown by open connection with Protestant evangelical Christianity? Are they accurately measured by membership in Protestant churches *alone?* Not in the Levant, any more than in America. Hardly even as much. The position of the evangelical churches there, is not unlike that of the Puritans of two and three centuries ago. Membership in the old Oriental communions is a mere form, even more civil than religious in its character. A man partakes of the sacrament very much as he registers his name as a voter here. This, of course, is not true of all, but it is true to a great degree. When men leave these churches to connect themselves with Protestants, they are actuated by differing motives. Some do it under the pressure of the longing for a closer communion with God than is possible for them in the formalities of the old service; others from intellectual conviction that the Protestant worship is purer and represents a truer faith than their own; others in disgust at the corruption of the priesthood; others in protest against ecclesiastical denomination in civil as well as in church life. Were all these to be gathered into churches and enrolled as communicants, as they would have been by Xavier and the Moslem missionaries over whom Canon Taylor waxes so eloquent, there would be 500 churches, and the communicants would be numbered not by tens but by hundreds of thousands. The missionaries in founding these churches have realized that the acceptance of Christian doctrine, the practice of Christian worship, amounts to nothing without Christian *life*. With the exception, perhaps, of the first class referred to above, most have joined the new community with little or no conception of what Christian *life* meant. They have come, for the most part, with old views, old practices, still in full sway. To bring them at once into the young, uneducated churches would have been to bind all to the level of those around them, with little or no hope of a pure, elevated Christian character. There have thus grown up around the churches large communities with many strong, intelligent men, accepting to the full, evangelical doctrine and worship, but remaining noncommunicants, because the heart does not seem yet to have accepted what is clear to the mind.

They are passing through a process of education, and it is from their number chiefly that the addition to churches come. How to guide the churches so as to admit to them only those who have some conception, faint though it may be, of a true Christian *life*, and a genuine purpose, however weak, to lead that life, has ever been a most difficult task, akin to that of Gideon in his assault upon the Midianites. To gauge the direct effects of Christian missions by the membership of native churches alone would be as incorrect as to claim that Gideon's three hundred represented the whole result of Mosaic teaching.—*The Missionary Review.*

A CHEAP EVASION OF DUTY.

No doubt we have our heathen at home; who denies it? And they need the Gospel; who refuses it? But the shameful neglect of a past duty is no excuse for the cheap evasion of a present one. When the three men besought St. Peter at Joppa to open the door of faith to the Gentiles, all the Jewish people had not received the Word of God. The enthusiasm for Home Missions, which so curiously manifests itself in protesting hotly against Foreign Missions, is usually an enthusiasm of words.—*The Bishop of Rochester.*

Mexico is called a Christian country, yet Bishop Hurst, of the M. E. Church, says that in Mexico 8,000,000 Mexicans have never seen a copy of the Holy Scriptures

Domestic Missions.

TREASURER'S STATEMENT,

AUGUST, 1889.

MISSIONARY DEPARTMENT.

Receipts:		
Churches,	$609 81	
S. Schools,	84 07	
Individuals,	119 50	
Ladies' Aux. W. E. C.	69 90	
	250 00	
	$1,133 28	
Payments,	$697 50	

CHURCH BUILDING FUND.

Receipts:		
Churches,	$141 96	
S. Schools,	58 47	
Church Builders,	83 81	
Individuals,	214 00	
W. E. C. (designated)	800 00	
	$1,298 24	
Payments,	$800 00	
Debt on Miss'y Dept. Aug. 31,'89,		$2,401 81
" C. B. F. " " "		5,149 27
Total Debt,		$7,551 08

Although the receipts for the month of August are not large, yet it is a satisfaction to report that both the Missionary and the Church Building Departments show an increase as compared with August last year.

The receipts for the first four months of the fiscal year as compared with the same period in 1888, show a total increase of $813.38 in the Missionary Department and of $919.86 in the Church Building Department. This is exclusive of legacies and of the receipts by the W. E. C. of D. M.

From the interest everywhere manifested, it is thought that the receipts of the Board will show a gratifying increase during the coming months.

NOTES FROM THE FIELD.

The following letter to the Secretary from the Pastor at Baileyville, Ill., will interest the members of the W. E. C., and others who have shown an active and practical sympathy in the affairs of the Baileyville Church.

My dear Brother in Christ:— Since many months past, I have felt it my bound duty to inform you concerning the welfare of our church at Baileyville; but I have been kept so busy, that I could not find the necessary time.

In the first place I would like, in the name of the church, to express once more our hearty thanks for the aid we received a few months ago from the Church Building Fund, through which, our small and infant church in Baileyville found relief from its pressing burden. We hoped from our own resources to gather enough for the remaining debt, so that we might at some time get rid of our whole debt; but this, however, we have not yet accomplished; $300 still burdens the congregation. However we can easily carry this debt for the present, and I hope it will not be long before this debt also shall be blotted out.

In May, the fire insurance policy on the parsonage ran out, and it was renewed in a policy of $800 for five years. The previous one had been but for $500. In August we painted the church, which in its new coat looks quite stately. A vestibule is now very much needed, and the church plot must also be fenced in. For this purpose, from $250 to $300 are necessary.

Although the growth and the inner development of the congregation is very slow, I nevertheless hope its progress is healthy.

The great obstacle to rapid progress is, that so many as soon as they have saved a little here, emigrate farther west where the land is cheaper, thus enabling them to purchase and found a home. Although this is not very encouraging for the minister, nevertheless it must not be looked upon as a loss to the mission work and the church; because those departing here, strengthen the weak congregations in the far west and also help to establish new ones. As regards our weak work in the church, I can say it is not fruitless. Every Sunday the services are eagerly and numerously attended. That the sermon is not totally barren of results, may be seen during our parish visitings in almost every household, and we hope that the Lord through his Holy Spirt will soon manifest himself to many with great strength.

The relation existing between the minister and the congregation is very pleasant. An example of this, was given the day on which the minister celebrated the fifteenth year of his marriage. During the evening of this day, the minister was unexpectedly waited upon by the youth of the parish who had divulged the secret, and surprised him and his good wife

with handsome and costly presents. During these days another strong evidence of the affection in which the minister is held by the congregation was given. Namely, he had received a call to another church, and now everybody is worried lest he might leave them, and overwhelm him with petitions and prayers to remain. I do not think there is one person old or young, who does not earnestly desire him to stay.

The church is held in esteem by the neighborhood, and is at peace and goodwill with the churches in the vicinity. This was demonstrated by the large attendance at our first Mission Festival on the fourth of September. The collection for the mission was likewise beyond our expectations. I expected hardly $50, but we took in $95. All of the collections taken in the congregation are very satisfactory.

The work of the Lord advances very slowly, but still in a healthy manner; and I hope the church in Baileyville will in years to come, become externally and internally strong.

So we work on, look up to the Lord, await all things from him and his divine grace, and ask blessing for our church from the Lord and head of his church. With hearty brother greeting,

Yours,

G. ZINDLER.

The curio dealers of Kioto, Japan, have decided to open a showroom near the Kitano Temple, where no article will be admitted that is less than 1,000 year sold.

The far-reaching character of the medical work done in China, will be seen by a fact stated by Mr. Peck, of Pang Chuang, that on a recent day fourteen men were sitting in his waiting room of the Dispensary, listening to preaching while waiting their turn; there were found to be representatives from all quarters for treatment. As a means for making this medical work effective, the scheme undertaken by the native brethren at Pao-ting fu, is noteworthy and most commendable. The Sabbath offerings of the church are devoted to meeting the expense of sending ten or twelve of the brethren, two by two, to tell the gospel story in all the region about. They carry them a list of the patients who have been treated at the Dispensary, and according to Dr. Peck, a part of their business is to look up these patients in all the villages to which they go, and seek to confirm any Christian purpose that they may fine in their hearts. These brethren who go out have only their expenses paid; they have no salary, and they lose their time for the temporal support of themselves or their families. There is therefore no danger of fostering any mercenary motive in them. The results of this movement will be watched with great interest.—*The Missionary Herald.*

Twenty years ago evangelical Christianity was not allowed to enter Spain. The whole number of Protestants now in Spain is estimated at from 26,000 to 30,000.

THE BUILDING SIGNIFICANT.

In answer to the question, How should a church be built? the reply was made long ago, "So as to give glory to God and exalt men's souls to sanctify." The psalmist is able to "give unto the Lord glory due his name," because he comes with an offering into noble courts where "honor and majesty are before him. Strength and beauty are in his sanctuary." The royal builder also refused to "offer unto the Lord my God of that which doth cost me nothing."

It comes to pass in all times that a meeting place with God, when it represents an earnest spirit, advances from the convenience of a shelter from the weather into the form of an offering, and the word of God is richer and more impressive because wood and stone are "silent voices which speak for God and his salvation."—*The Church of the Puritans.*

When Dr. Josiah Strong spoke before the Hartford Seminary alumni last week, two socialists were present. After the address, turning to Dr. Graham Taylor, they claimed that the real difficulty was not treated in theological institutions. Dr. Taylor immediately took them to his class room, where he showed them the prominence given to social science in his department. The professor's earnest words softened the men, and led one of them to remark, "We have no quarrel with Christ." A significant admission, indeed' and one that should make the Church all the more anxious to represent Christ fairly to the world.

MONEY AND THE KINGDOM.

(From *The Home Missionary.*)

"'It is more blest to give than to receive'—
So said the Master. Dost thou this believe?"

If the eagerness of the Oklahoma settlers to secure the blest lands possessed the members of the church to gain and to hold the strategic points in every city and State and nation, and if this aggressiveness were supported by a worthy wisdom, the millennium would not be so remote as it now seems to be.—*Advance.*

The case is bad enough when the Church needs a lot of urging to sustain its missions in lands where the people show no readiness to receive the gospel message, but when we see places thoroughly ready to respond, and really responding to Christain effort, and then have to turn away from them, there is a depressing influence in it which I am sure the Church does not, and perhaps it cannot understand.—*Amerman.*

The man who, at a monthly concert we wot of, made a speech urging a special effort for a missionary treasury at a low ebb, and followed it up with putting two cents into the plate— not "all his living," by any means—and was known thereafter among the boys as "Special Effort," has too many imitators nowadays. Talk is good in its place, but what the missionary treasuries need just now is cash, and a good deal of it —*Congregationalist.*

Reference has been made to the method adopted by one of our pastors to secure an increased con-

tribution to one of the seven Societies, namely, by sending a letter during the week preceding the contribution to every family in the congregation, giving information concerning the Society's work. The result was stated to have been an amount double that of last year. Word just received announces that the contributions have continued to come in until it is now *three* times what it was last year. As the pastor significantly says, "It pays to 'farm' your Territory thoroughly, doesn't it?" —*Advance.*

God takes no man's hand and puts it into his pocket against his will, but if we do it, when we come to look back on life at that final hour, then we shall feel that we have exerted, to the extent of our power, the largest influence for good that exists on earth. We have sent the Gospel into which God put his thought, and the Savior put his life, and the Holy Ghost his mighty power. We shall come through that nearest to the heart of Cnrist—not in song, not in sermon; nearest to his heart when we work for his cause, and glorify his name by telling others of his love.—*Dr. Storrs.*

If our Eastern friends, who have comfortable, yea, elegant homes, could look into the miserable shanties in which some of our people live and call their homes, they would be constrained to pity them, and in various ways to help them. As I watch them struggling and suffering, my heart almost bleeds for them. Of course if they have strength, patience, and perseverance, they will come out all right, but in the mean time it is a very hard life.

However, the work is God's work, and we propose to wait, and try, and trust.—*A Home Missionary.*

WHAT HAVE THEY SEEN IN THINE HOUSE?

I like the motto, "OUR LAND FOR CHRIST." It thrills the mind even as it catches the eye. I wonder from how many homes comes the answer, "Here we are, for this same Christ and native land."

A lady had been entertaining friends in her home for a few days. When they were all gone, the good-byes said, she went to her room, a trifle lonely, perhaps, and taking up her Bible her eye fell upon the words, "What have they seen in thine house?" They were all the professed children of the King. Had they spoken *much* of Him during this visit? She remembered they had talked of the last concert and lecture, the newest books, Mrs. A.'s pleasant party, and a thousand and one things delightful and right to talk about, but not a word of the "old, old story," which will outlive them all. They had admired her new carpets, the rare and beautiful paintings she had been purchasing, Mary's new set of diamonds, and the elegant dress just sent home; but the precious things of the King were overlooked or forgotten.

Is this picture an exception? Do not some of us remember, as we sit perchance in the quiet hour of twilight, some friend staying a while with us who was not yet one of the King's own? And yet we neglected to lovingly invite this friend to come to Christ; or we may recall another, sad and weary, to whom we failed to give the "cup of cold water" in His name. Something *more* than wealth, refinement, or culture must we have in our homes, if we would have them for Christ. A *heathen* home might contain all this. God help us that all our homes may be for Him, and so hasten the day when this whole land shall be Christ's. —*Miss L. D. Horton, Woman's H. M. Monthly.*

PLAIN TALK IN DAKOTA.

(From *The Home Missionary*.)

The old adage, "It is an ill wind that blows nobody any good," has been illustrated in the painful experience of debt through which the Society is now passing. The reduction in appropriations has led not a few home missionary fields to canvass anew the possibilities in the way of self-support. A few paragraphs from a recent sermon of a Dakota pastor will be found "profitable for doctrine" not only in Dakota but throughout the land. The sermon is based on the words, "I robbed other churches." While our home missionary pastors preach like this, donors need not fear that their funds will be misapplied. We subjoin the extract:

"The churches in this new country are, very largely, mission churches. Only a very few in South Dakota have become self-supporting, and I believe all have at some time been aided more or less. So far as this help has been absolutely necessary for the building of churches and maintaining of public worship it seems a part of God's plan to carry forward his work in the earth. In so far as it has not been necessary to that extent we have robbed not only God, but other churches. Even this is not the extent of the robbery by any means. We have robbed ourselves of the great spiritual blessing we might have enjoyed.

"It has been clearly demonstrated that those churches planted in heathen countries have been failures where the funds for supporting the public ministry of the Gospel have been supplied by some missionary society. It has become a settled principle of such societies, I believe, that the support of the ministry shall come from the people so far as possible. As a result of all this we find that the 'poor heathen' are so contributing of their substance as to put to shame the so-called Christians of civilized countries.

"Let me make this matter exceedingly practical. Our government officials estimate the annual income of every man, woman, and child to be 55 cents per day, or $175 per year. This does not seem unreasonable, for a common day-laborer can earn this amount in nine months out of the twelve be-

sides paying for his board and lodgings.

"Now I look at our minutes of the Congregational churches in South Dakota, and find that in 1886 our membership was 3,705. Suppose each member to have an income of 55 cents per day, one tenth of this would be 5.5 cents. Multiply this by 313 working days and we have $17.21. Multiply this again by the number of church-members and we have the sum total of $63,763.55. Divide this by 70—the number of ministers here in 1886—and we have for the salary of each $910.90. Instead of receiving this amount the actual salary will not average probably $700; and instead of these church-members paying $63,763, the whole amount of salary raised on the field was reported as $26,308.

"But this is not all. A large proportion of what was paid as salary was contributed by non-church-members, so that the $26,308 can safely be reduced two-thirds that amount. Where are we as church members? Who will volunteer to open for *us* the windows of heaven?

"But *is* $17.25 an unreasonable amount to expect from a church-member on an average? Remember that this estimate is made upon a basis of an income of only $175. Suppose a man's income to be in wheat—say 350 bushels. Even a 'small farmer' or a 'poor man' can raise this amount and the majority of farmers will raise three, four, or five times this amount. If men were to be conscientious in giving one tenth to the Lord's work even small communities could easily support the Gospel.

"Wherever there could be found fifty persons who could pay $17.25 per year for the support of the Gospel a preacher could be called upon a salary of $862.50. But this estimate is made on the basis of one-tenth, which is the very lowest amount that the Bible mentions. If all were to give according as God prospers them the amount would be swelled to grand proportions. It is assumed also that the average income is only $175, whereas many can multiply this amount by four or five."

[The truths embodied in the above apply to other than Congregational Mission Churches. The missionary pastors are not, as a rule, receiving more than is actually necessary, many much less. But not all the Mission Churches are doing what they can do. Some show a disposition to lean on the Board harder and longer than seems necessary. Not a few missionary pastors of the Reformed Church deplore the year-after-year applications for the same amount of help from the Board. The Board is now about $8,000 in debt, because the work has grown faster than the income. But the Board does not wish to cut down any missionary's appropriation because of the debt; still some "plain talk" by some of our missionary pastors to their people, like the above, would not be out of place.

Cor. Sec.]

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY

"As my Father hath sent me even so I send you.'

Resolved,—That we take immediate steps toward the payment of the debt.

That in the judgment of this Synod the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz., $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the collection and payment of the contributions for this subject.—*General Synod, Catskill*, 1889.

FINANCIAL STATEMENT.

Receipts for August, 1889	$4,487 05
Previously acknowledged	11,408 25
Add interest on Bonds	707 50
Total from May 1st	$16,602 80

The statement of receipts for July, in the September number, included only the contributions from churches etc. To this should be added the sum of $707.50 received from interest on bonds belonging to the Security Fund and credited to interest account. This makes the total receipts for July $4,729.64, instead of $4,022,14.

The August offerings are larger than they have ever been in that month, with one exception; nearly $2,000 more than last year and far above the average.

This is encouraging in itself, as showing the early response to the Synod's letter and appeal. It also encourages the hope that succeeding months will bring a still larger increase, as the churches resume their activities after the Summer rest.

Of the $101,000 apportioned among the Classes, there remain $84,400 to be raised. Of the work for which this large amount is needed, a writer in the *Christian Intelligencer* of September 4th, truthfully says:

"The missionary work now in the hands of our Church is a sacred trust, which no man who believes the Bible and is familiar with the history of this most Christian enterprise will deny has been committed to us by God. His hand is evident all through that history. He has called the men and women who have gone as our representatives to the people of Asia. He as indicated by His Providence the fields to be occupied. He has blessed the teaching and preaching, and has opened increased opportunities in and brought fervid appeals from the regions beyond. These missions are what God has given us to do. We are responsible to Him for our care of them. They have the first claim upon us.

The missionaries sent out we are responsible for. They have given themselves to this great business in confidence in the Church. They bear our commission and look to us for support. They have our promise of a reasonable support for themselves and their work. They are God's chosen servants so far as men can judge. Of those commissioned during many years past not one has been solicited by the Church or its Board to engage in this service. They have been called of God, and their offer of themselves has often been a surprise.

The Church has engaged before God and the world to extend help to these missions to the amount of $100,000 yearly. That this pledge may be performed it is necessary that the members of this branch

of the Church of Christ shall give more *per capita* than other denominations of Christians in this country, and more than the majority of churches in other countries. In fact, this high standard must be reached in order to collect $93,000, as was done last year. It is said that the gifts of the Moravian are larger. That is doubtful, for they receive much from Christians outside of their own body, and their missions are agricultural and commercial establishments.

This great, honorable and blessed Christian work is now embarrassed by a debt of $40,000. The first duty of our Church in the field of foreign missions is to relieve this treasury, on which our missions depend and to fulfill the engagements it has made to God, to our missionaries, and to the world."

To provide the needed amount there remain eight months—practically but seven, when these pages are read. Cannot these months be made exceptional in the history of the Church's liberality toward her Foreign Missions?

COR SEC.

NOTES AND NOTICES.

THE RETURN of Dr. and Mrs. John V. N. Talmage from Amoy, was made imperative by the state of the Dr.'s health. Since his return it has somewhat improved, but complete rest will be necessary for him, for some time to come.

Dr. Talmage first sailed for Amoy in 1847. For considerably more than an average lifetime he has labored for the conversion of souls; the building up of the church at Amoy and the evangelization of China. When he began there was a few score, perhaps, of Chinese converts; now there are 35,000 communicants in the Protestant churches, Then, and for twelve years after, no Protestant missionary had set foot upon the shores of Japan. Now there are 250 churches, with 25,000 to 30,000 communicants. Doubtless his utmost faith has been far outrun by the wonders God has wrought before his eyes.

THE COMMENCEMENT EXERCISES of Ferris Seminary, were held July 9th. A report abridged from the *Japan Gazette* of the day following, is given in another column.

On the 17th of the same month Miss Kashi Shimada, the first graduate of the seminary and for some time past a valued teacher in the school, was married to Mr. Yoshihara Iwamoto, principal of the Tokyo Meiji Jo Gakko, and editor of the *Woman's Educational Journal*. The marriage ceremony was performed by Rev. E. S. Booth in the Union Church, Yokohama, in the presence of a large number of her former pupils, relatives and friends. The church was beautifully decorated, and the happy couple received the congratulations of their many friends in the chapel adjoining the church. The hearty good wishes of many in this country will follow one in whom they have been so much interested.

THE DONATION of three church bells to different churches in the Arcot Mission by friends in this country was noticed some months ago in these columns. Their arrival in India seems to have awakened considerable interest. The *Madras Mail* of July 27th, had the following notice of them:

"The Arcot Mission of the Reformed Church in America.—Three large bells have just been landed at the Custom House for this mission, consigned to Messrs. F. Bowden & Co. from America. The bells are presents from the church in the United States as a memento of the work done by the Scudders as medical missionaries in connection with the above cause, as they bear the following inscriptions in raised letters: 1. From the friends in the Reformed Church, Flatbush. 'Who is like unto Thee O Lord among the gods.' 2. From Dr. John Scudder's friends. 'Make a joyful noise unto the Lord all ye lands.' 3. From the Sunday-school, Oyster Bay. 'Gather the people together, men, women and children. The bells are for use in the churches of the mission in this presidency."

REV. E. ROTHESAY MILLER writes from his new station at Morioka, Japan, July 29th:

"A few Sundays ago there were three young men, six ladies and one child baptized.

There are still some six more ladies who have asked for baptism but could not, for various reasons, be baptized with the others. At present there are some thirty-five believers here, but we want them to be stronger in the matter of self-support before they are organized into a church. I suppose the Chukwai would grant us permission at any time, did we ask it."

ARRANGEMENTS are in progress for holding a series of Synodical Conferences, one or more in each Particular Synod, at some convenient time during the fall. Due notice will be given of time and place, when these arrangements are completed. Let the churches prepare for them, and attend them in large numbers, that the work of missions may be greatly set forward by this instrumentality.

IT IS PROPER to call attention thus early to the following action of General Synod in setting apart the first Sabbath in November as a general missionary Sunday:

"Inasmuch as all success in these endeavors, and all blessings on the labors of our missionaries is the gift of God, that the Synod set apart the first Sunday of November next (the 3d) to be observed in common with the great body of Christians throughout the world, as a day for the special consideration of and prayer for the spread of the Gospel and the success of missionary effort among the nations, and for more complete consecration to it on the part of the church at home."

It is earnestly recommended that the entire day be devoted, so far as possible, to the presentation of this subject in its various aspects; the original and imperative obligation; the wonderful progress of these latter days; the increased and constantly increasing opportunities for effort, and the enlarged demands thus made on the faith and liberality of the church. Praise for what the Lord has already accomplished may well be largely mingled with supplication for still greater gifts of power and grace.

THE MANY FRIENDS of Dr. Otte and his medical work at Sio-Khe, will read with great interest the letter from him in another column. It is not surprising that his health should have given way for a time. Pray for him, and have patience with him if he does not write you as you wish. Take this letter as if it were addressed to you. He is doing a great work. Pray for a blessing on it.

WHAT MIGHT BE DONE.

A QUESTION OF SYSTEM.

Now that the real work of the churches is beginning, it is a good time to consider what may be done by system; the frequent and regular giving of comparatively small amounts. The following estimate is given simply as an illustration, the terms of which can be varied indefinitely to suit the circumstances of every church. The total number of churches reported to the last General Synod (in this country) is 523, and of communicants 87,206. This makes the average membership 167. Suppose a system of monthly contributions introduced. Discard 20 of the number as either unable or unwilling to contribute, and suppose the remainder to give as follows:

60,	.05	cents	per month, yearly	$36 00
40,	.10	"	" "	48 00
25,	.25	"	" "	75 00
15,	.30	"	" "	54 00
7.	.50	"	" "	42 00
147 will give annually				$255 00

Multiplying this amount by the number of churches, 523, gives a total of $133,365. This is not a violent supposition of what might be done by the average church without taxing the ability of a single member. The result for the whole church is surprising. Yet it makes no account of the large number of those, who, under system or without system, will always give much more than this, nor of the great body of our Sunday-schools, who, as was said amid applause at Catskill, "could support all our missions alone if they were only organized for the purpose."

The maintenance of our mission work depends upon the introduction and continuance of some such method of contribution in which all shall be sharers. Amounts for mission work that would seem and really be utterly impossible by ordinary collections, would be raised with comparative ease, the work relieved from the burden of debts often recurring, and the churches from the pressure of calls often repeated, and more and more loudly as the end of

each fiscal year draws near. The introduction of such a method will require labor and courage on the part of some one or more in each church. Its maintenance will require care and faithfulness in every instance. It will not work itself But so introduced and so maintained, it will have most blessed results. Is not the experiment worth trying for the support and enlargement of our missionary work, for the comfort of the churches to whom it looks for support and for the glory of our Lord? We believe it to be even more important than the payment of the debt with which the work is burdened it this time.

"What is the matter with that Board of Foreign Missions ?"said a lady to her pastor, —"always getting into debt." "Oh," said her pastor, "the Board is not to blame. The church is afflicted with spasms. It lets its work get behind. Then it has a spasm and pays off the debt and lets it get behind again. Then it has another spasm." "Well," said the good lady, "*I don't think spasms are healthy.*" They are not. But they can be cured, and the above indicates one way to cure them.

FERRIS SEMINARY COMMENCEMENT.

(Reprinted from the "*Japan Gazette*," 10th July, 1889.)

The commencement exercises of this institution were held last evening in the new Van Schaick Hall, whose opening exercises a few weeks ago were fully reported in these columns. The fine chapel showed its complete adaptation for such public receptions by the abundance of space afforded for seating accomodation, while its highly ornamental architectural effects, made other ornamentation unnecessary. The Japanese and American flags draped in pairs at each end of the chapel, with a few plants in pots on the platform, was all that could be observed of special decoration. The number of persons, both foreign and native, who availed themselves of their cards of invitation was very considerable, seeing the evening's character. We observed not a few musical connoisseurs in the audience, who seemed heartily to appreciate the piano, organ and vocal musical entertainment of the evening. One or two voices were distinctly to be recognized above all others, and the heartiness of their song-burst showed their soul was in the music. This was noticeable in some of the older, and particularly in one of the younger pupils. The gentle, cultivated and polite manner of all the young ladies was most favorably commented on by persons in the audience as being in marked contrast, some were overheard to say, with some similar entertainments in the capital. The programme of the evening was as follows:—

Invocation. Anthem "Lift Your Glad Voices" (Mozart); Essay "Tenseki Koke wo Shozezu," Ko Hoshino; Piano Solo "Stephanie" (Czibulka), Miss Tetsu Saito; Essay "The Power of Sympathy," Haru Serada; Original Dialogue "Hana yori Dango," "C" Class; Organ Voluntary "Barcarolle," Miss Ko Hoshino; Essay "Japanese Art," Testu Saito; Piano Duett "Il Desiderio" (Cramer), Misses Yoshie Katayama and Kiku Arai; Address "Warera wa Nihon Jin nari," Hama Hirano; Chorus "Hark to the Rolling Drum" (Bishop); Recitation "Woman," Compiled, Pupils of the Preparatory Department; Piano Duett "Lustspiel Overture" (Bela), Misses Tetsu Saito and Yoshie Katayama; Essay "Have we loss nothing by the Revolution?" Kiku Arai; Chorus "How Softly are Glancing" (Mozart), Pupils of the Preparatory Department; Essay "Our Aim," Mine Hasegawa; Organ Voluntary "Pontifical March" (Gounod), Miss Hama Hirano. Presentation of Certificates. Academic Department: Mine Hasegawa, Hyogo. Grammar Department: Tetsu Saito, Kyoto; Kiku Arai, Gumma; Yoshie Katayama, Kyoto; Haru Serada, Nagano. Conferring the Certificates of Promotion into the Grammar Department: Chorus "Welcome Home." Benediction.

Having expressed our appreciation of the musical part of the entertainment it is with pleasure we pass to the literary part of the exercises. These consisted of five essays, a dialogue, and an address. The first essay by Miss Ko Hoshino, was in the Japanese language, on "Tenseki Koke-wo-sho-zezu," or "The rolling stone gathers no moss." It was read rapidly, but clearly and with a distinctness of utterance that it would be well for gentlemen essayists to imitate. Its reasoning on fixedness of purpose instead of fickleness was said to be highly compli-

mentary to the young lady's mastery of her mother tongue and her perception of individual and national needs.

The closing essay, "Our Aim," in English, by Miss Mine Hasegawa, was very distinctly and beautifully read. It was marked by simplicity and beauty of expression and of thought.

The second essay, "The Power of Sympathy," by Miss Haru Serada, was very well read, and very chaste in lauguage and sensible in sentiment; a subject befitting, as she said, her own sex and, we may remark, her own modest self. Following the second essay, was an original dialogue by four young ladies of one of the undergraduate classes. It was in Japanese, and based on the Japanese proverb, "Hana yori Dango;" or "A dumpling is better than a flower." This dialogue, by its obvious application to the present state of opinion among school girls in Japan regarding their future career of usefulness, brought forth frequent applause from the Japanese portion of the audience. Three of the young ladies had high notions of lecturing and other striking careers, one alone held to the position that carbon in the shape of coal was preferable to its crystallization in the form of the diamonds; or that for common everyday use "A dumpling was better than a flower."

The address, in the Japanese tongue, on "Warera wa Nihon Jin nari," "We are Japanese," by Miss Hama Hirano, a post graduate pupil, was delivered with great ease and rapidity; and by its novelty and earnestness and well reasoned positions commanded the attention and approbation of her Japanese auditors. Frequent expression of "Jozu" in under-tone on their part showed their acknowledgment of her demands upon their assent to the patriotic principles appealed to. A very interesting compilation from the poets and writers of all classes, on "Woman," by the teacher of a large class of girls was recited by them, each quotation by a different pupil, in a way that afforded much instruction and amusement to the audience. They closed in concert reciting Solomon's tribute to the virtuous women—"her price is far above rubies." The presentation of certificates of graduation to the five young lady graduates, and of promotion into the grammar department to about 30 pupils; followed by the reading of the names of a score or more names of pupils who had received above the grade of 90 in all their studies and were placed thereby on the Roll of Honor, brought the literary and commencement exercises to a close.

One special event remains to be noticed. It was the announcement by the Rev. E. S. Booth, the Principal of the school, that he had had the great pleasure of receiving subscriptions amounting to $540 for the benefit of the school from the silk merchants of Yokohama. This, with the sum already received, made the total amount subscribed by the Japanese themselves about $1,700 in all. This announcement was heartily applauded by all. He said his great pleasure on receiving these gifts was that it showed the institution was beginning to be regarded as it was designed to be—a Japanese institution in truth. He also admonished the young lady graduates to persevere in their pursuit of knowledge and in all things be true to self, to country, and to God.

Forty young ladies sang in concert "Welcome Home;" and the Benediction, pronounced by Rev. Dr. Meacham, brought the evening's exercises to a close.

THE AMOY MISSION, CHINA.

DR OTTE writes from the Steamer Oceanic, on his way to Japan, August 5th, 1889:

I would have written long before this had it been possible for me to do so. Before the hospital closed I had my hands more than full superintending the building of our house, and tending to my patients. After this I was very busy for some time settling up the building accounts and answering over one hundred letters which had accumulated while at work on the hospital.

THE NEW HOSPITAL.

Thanks to the goodness of our Heavenly Father both our hospital and house are finished at last and our work has been begun, and though we have as yet done so very little our labor has not been in vain. It would fill your heart with gratitude to an almighty God to see what a neat hospital, nice house and comfortable surroundings we have at Sio-Khe. Hundreds of times

during the last four months I have said, "The Lord is very good to us." Many of my fellow laborers have been here for years, and have not got such a nice hospital as we have. The Lord's name be praised for all this.

Our hospital was opened on the 29th of March. It is true it was not quite finished at that time, but still we were anxious to begin our work, and so, although we knew we would labor under a disadvantage, we could not bear to wait any longer. What made our work very difficult at first was the fact that at Sio-Khe we could not get carpenters to make hospital furniture. But I rolled up my sleeves and set to work myself, and soon had enough to begin work with.

In our hospital we have a chapel, dispensing room, consultation room, kitchen and woman's ward for from 5-7 beds on the ground floor. On the second floor we have one general ward, one eye ward, one surgical ward and two small students' rooms. In all we have room for some thirty or (by crowding) 40 in-patients, and the number of out-patients we can accommodate is only limited by the strength of our endurance and the amount of money we have to spend for medicines.

As our house was not finished when the hospital was opened, Mr. Van Dyck kindly opened his house to us until the hospital was finished, when we moved into the upper wards. This naturally limited the number of our in-patients at first.

Opening Day.

I shall never forget the opening day. Then we realized the hopes and ambitions of a life time. Different circumstances led us to decide not to have any special opening exercises. At about 8 o'clock on the morning of the 29th of March, our native pastor of the church at Sio-Khe in the presence of Mr. Van Dyck, my students, a number of patients and myself, stepped upon an improvised platform in the hospital chapel (the pulpit was not built at the time), and announced a hymn. As there were but few native Christians present, and Mr. Van Dyck and myself are not possessed of any musical abilities, you can readily imagine that the discordant notes of the natives did not remind us very vividly of home music. But though the melody of music was wanting there was no want of grateful hearts. After singing the hymn, Pastor Jap offered prayer, and then read and explained a portion of scripture. These were all the opening exercises we had.

Though both the local Mandarins and we ourselves had issued a circular publishing the time of opening, still there were but few patients present at the opening exercises. At first our hearts misgave us, for we began to fear that the place selected for the hospital was not a good one. But all through that day they came, until, when it was dark, we had prescribed for 80 different cases.

Increasing Numbers.

The next out-patient day there were more, and the next more still, and so they continued to increase until it became necessary to devise means to limit the number. In order to do this we closed the hospital gates at half past eight, and all those who came after this time were not admitted. But now they began to collect before the gates as early as 2 o'clock A. M. I have known of men suffering with consumption standing in the pouring rain from 2 A. M. until 5 A. M., waiting for the opening of the gates. All classes came; the well-to-do and the beggar; the proud scholar, the attache of the Mandarin as well as the untutored toiler of the soil; They came in such numbers that at last my medicines began to give out. Then I bought medicines at Amoy, where the price was double that in England. Then I began to borrow, and still my stock was not sufficient. So if I had not closed the hospital during the summer for any other reason, I should have had to do so for want of medicines.

At first I had no one to assist me except two Chinese boys fresh from our middle school. But Mr. Dyck came to my aid, and has since then compounded many a prescription for me. But for his help I fear I could not have stood the strain.

Blessed Results.

So you see our work has thus far been greatly blessed. In 3 months 1,500 different patients visited the hospital and received treatment 7,000 times. Among these were the lame, the blind and the leper. But what

makes me happier than anything else, is the fact that to all these the Gospel has been preached.

Attached to the hospital is a young evangelist, a young man who would be an honor to any home church. He is full of the love of God and of zeal to win souls for Christ. I intimated in another part of this letter that our work has already borne spiritual fruit. This is almost entirely owing to the untiring zeal of my hospital evangelist.

Exhausting Labors.

It is no wonder that after a year of almost continual travelling between Sio-Khe and Amoy while superintending the building operations, and subsequent overwork in the hospital, my health should have suffered somewhat. Then too we were compelled to move into the hospital while the walls were still very damp. Both Mrs. O. and myself broke down under the strain. Mrs. O. soon picked up after she got back to Amoy; but I, myself, though there was some improvement, did not get on so well. Early in the spring a fellow physician had advised me to go to Japan for the summer; but this I did not want to do. I remained in Amoy until the mission took the matter into their own hands, and by a vote of all members present virtually ordered me off for a change. I obeyed them very unwillingly, and now I am on way to Japan in company with Mr. Fagg. Mrs. O. and baby, who were both very well, remained at Amoy.

THE ARCOT MISSION, INDIA.

Rev. J. W. Conklin, writes July 26th: Next to Coonoor, Madanapalle is the highest station in our mission. My wife and children dwelt under the hospitable missionary roof for two of our hottest months this year and I was with them half the time. The temperature there was from six to ten degrees lower than at Ranipet, and when the minimum is one hundred degrees or more, that difference, like the end on your nose, means much. Yet even there the atmosphere was anything but bracing in May. Rains were absent and the winds were scorching. People at home cannot conceive how heavy a *burden* is the continuous heat of India. It takes several years of residence to realize it fully. If those in Europe and America who are grieved over missionary "luxuries" will give us their climate we will gladly give them the luxuries. I sometimes long for a snowbank with a craving like thirst in a desert.

Dr. Chamberlain being at Kodikanal, Mrs. C. and the *Chinna Iyer* were in charge of the station. Think of the former giant of Rutgers' base ball and foot ball teams being known as the *little missionary*! This cognomen however has reference not to size, but age, and implies that he is younger than his paternal ancestor.

The girls and boys of the boarding schools being away on vacation I could not visit them, but I learned that the prospect for well educated Telugu helpers was growing in brightness aud coming nearer. The Sunday-school work is carried on with much system and enthusiasm. I made two short tours with the aforesaid *Chinna Iyer*. He tried to get me out more but my years, infirmities and the temperature in tents compelled me to decline. My journeys have been many and lengthy, especially for the last two years, but I want a long start if I am to come out "neck and neck" with this fresh man, at the finish. He seemed to think it merely an appetizer to go out to Punganur, fifteen miles and back before breakfast. My advice to future missionaries is—take honors in ball and boating even if you have to slight a comic section or two.

In Camp at Punganur.

Our first camp was at Punganur, where a great feast was in progress. At this same feast, two years before, the native preachers had been much opposed and almost mobbed by the heathen. Last year, in order to let the irritation somewhat subside, they stayed away from the place. This year it was determined to try sowing the seed again It was very zealously scattered—yea, drilled in—yet the opposition caused no serious trouble. This was doubtless largely owing to the mission having taken over two schools in the town, one for girls, the other for boys. The educated people were thus interested in preserving peace and granting toleration. The promise of magic lantern pictures had also a quieting effect. These were my only contribution to the work, as my tongue has not learned to wag

in Telugu. The place of exhibition and exposition was the court yard of the Rajah's palace. This Rajah is a small sized Hindu King who keeps up considerable state and has a good income after paying his tribute to her majesty's government. He dresses in European costume (losing much in picturesqueness thereby) and takes very readily to using western inventions. Dr. Hekhuis was of service to him in procuring a tricycle, rifle, etc.; the latter was provided with a "hair trigger," but the Rajah after exploring it, wrote to Dr. H., that he had been unable to discover the "hair." When we arrived in town a great religious procession was in progress. The Rajah's household god and his family priest were carried in palanquins on men's shoulders; the Rajah himself drove his carriage, and his two sons followed on the back of a mammoth elephant. Quite a civilized brass band enlivened the proceedings with music, many of the airs being English. Our curtain was fastened to one of the buildings at such an elevation that I had to stand on a chair to manipulate the lantern. Thousands of people were gathered in the enclosure. The myrmidons of the court were on hand to preserve order, and after considerable effort induced the multitude to put out their little lamps and sit down on the ground. Our helpers were scattered among them and when a picture appeared each explained to those about him. For two hours we held their eyes and ears.

Beginning with the "wise men from the East" we taught them of Christ even to His appearing to Paul on the Damascus road. The royal family looked on from the upper verandah, but were too distant to hear. The next night we exhibited again in the court yard for a short time, and then by invitation transferred ourselves and our apparatus to the great hall of the palace. Our audience there was only partly visible. The Rajah, his sons and retainers were in the hall, but the female members of the household were in an end room, where through screens they could see and hear yet not be exposed to our eyes. After showing some of our wonders of the western world, and making our royal spectators laugh over some comic scenes, we gave them a plain course of Christian teaching. The helpers were with us there also, and it was something of a triumph for those who had been driven from the streets two years before to preach the same truth to the household of the small Caesar in his palace.

Work at Piler.

That night we went into Madanapalle and the following week "pitched our moving tent" at Piler, thirty-five miles in another direction. This place has been recently taken up by our Mission and is now the headquarters of Catechist P. Souri and a colporteur. It is on a line of railway now building and bids fair to be a station of considerable importance. We wanted to give the newly placed workers a good send off. The chairman of the local union (a municipality on a small scale) came to visit us and seemed very fair minded. Previous to our coming the boys of the Union school desired to buy gospel portions of the colporteur, but were prevented by the teachers.

The boys carried the matter up to the chairman who granted their appeal and the gospel was allowed free conrse. One Mahomedan boy went to his mother for half an anna to buy one of the books. She refused to give it, whereupon he sat down crying and refused to go back to school without the money. His tears and obstinacy prevailed and he became the owner of a book.

Great crowds gathered to the magic lantern preachings in this town also. The helpers delight to explain the Bible scenes shown and their applications are often very searching.

The Catechist was in great glee over the exhibition. He told me that beforehand he had been rather fearful lest the people might think he adored the pictures, and thus find excuses for their own idolatry; or their eyes might be delighted at the expense of their ears and hearts. But afterwards he confessed that his fears had been vain and that his own spirit had been enlarged and his faith strengthened. He found out that the hearers understood much of the truth and grew in respect for it. There was a new fervency even in their "salaams" to him.

The missionary has written me since, that this Catechist's preaching diary shows much more enthusiasm since our visit than before. It will cheer our friends at Hudson, N. Y., to hear that the lantern used on these occasions was that given by them to Dr. L. R. Scudder. It is a beautiful instrument and gives a stronger light than any I have seen out here.

Social Life.

The social life at Madanapalle was a pleasant feature. Several district officials, driven from Cuddapah by the heat, were sojourning there for a time. We joined them in cricket on the Queen's birthday and they afterwards were initiated into the mysteries of base ball. They took to it with heart, hands and legs. Tennis was frequent and the district judge gave a picnic breakfast in the woods. The collector and his wife are both children of missionaries and they "have kept the faith." A remark made to me by this layman, on mission work deserves currency: "The plant is growing rapidly and steadily and would do better, were it not pulled up by meddlers who want to see the roots."

Education.

THE BOARD OF EDUCATION.

At the meeting of the Board held on Tuesday 10th inst., Rev. W. H. Ten Eyck, D. D., presented his resignation as Recording Secretary. After a very pleasant expression of feeling by several members of the Board, it was

"*Resolved*, That this resignation be accepted.

Resolved, That the sincere thanks of the Board of Education be given to the Rev. Wm. H. Ten Eyck, D. D., for his faithful and efficient discharge of the duties of the Recording Secretary during the long period of thirty years."

Rev. J. C. Van Derventer of Nyack, N. Y., was elected Recording Secretary, and Rev. W. H. Ten Eyck, D. D., was elected a member of the Executive Committee in place of Brother Van Derventer.

The following resolutions were reported by a Special Committee appointed in June last, were accepted and ordered published in the MISSION FIELD and in the *Christian Intelligencer*.

"*Resolved*, That in view of the twice given recommendation by General Synod and the constantly enlarging demands of our work, the Corresponding Secretary be authorized to visit churches in the interests of the Board, *one Sabbath in each month*.

Resolved, That the Executive Committee be authorized to make arrangements for additional visitation, when in their judgment special circumstances warrant such effort."

The Corresponding Secretary will be pleased to make arrangements for such visitation, as may suit the convenience of pastors and churches.

HOPE COLLEGE AND NORTH WESTERN ACADEMY.

Since the first of May last I have received special offerings for these institutions as follows: Hope College, Wm. J. Sturges, $40; a friend, Poughkeepsie, $6.00; a friend, Albany, $5.00; a friend, Coeymans, N. Y., $5.00—$56.00; North Western Academy, Rev. N. J. Chapman, D. D., $10.00; a friend, Poughkeepsie, N. Y. $4.00—$14.00; total $70.00.

That is all in four and a half months of the fiscal year. Is this proportion to continue throughout the year? Then where will the amount needed be found? Where is the encouragement to expect a response adequate to the demand? *Are there no more enemies to the accumulation of indebtedness by these institutions, who will contribute promptly and generously to their assistance in this emergency*? I am sure there is more than enough of *the Lord's money* unemployed in his work and enclosed in the pocket books of his sons and daughters, that should be laid on this altar of consideration. Whose heart is large enough to take in these institutions of the church? Whose hands will open wide for their

help? Shall the workers in this field have their hands strengthened and their hearts encouraged by generous offerings from the friends of Christian education, and the lovers of Jesus, "who, though he was rich, for our sakes he became poor, that we through his poverty might be made rich?" Oh! that our churches would awaken to their vital importance and relation to all the interests of the church. Surely then the offerings for them would be so great that there should be no more heard the piteous, plaintive cry for help now heard throughout the church. It would be in these days, as in days of old when King David called for offerings for the temple to be built by his son and successor, King Solomon. That is "a consummation devoutly to be wished." Our eyes long to see it. Our hearts yearn for it.

THE EDUCATIONAL WORK.

Two young men were received on the roll of the Board, beneficiaries, who have studied theology in the Netherlands, but desire to spend a year in our Western seminary and have been admitted to its senior class. One other was received under its care; this is, we persume, only the advance guard of new students who will need the fostering care of the church.

The money received and acknowledged (see below) during August ult., shows an advance of *just* 49 *cents* over the same month last year. Thus far in September the returns have been a little more promising. But we can not see as yet the $13,000 above last year's offerings so imperatively called for by the needs of the work and the voice of the General Synod. At the opening of the educational year we plead with you, dear reader, to make your offering for this work.

We also ask you to remember all our institutions of education, our students and the instructors in your prayers. The heart that prays will open the giving hand and bring blessing to the work.

GILES H. MANDEVILLE,
Cor. Sec.

N. Y. 12th Sept., 1889.

BOARD OF EDUCATION.

Receipts for August.

Caatsban, N. Y.	$25 00
New Hurley, N. Y.	8 08
Clove, N. Y.	7 88
Gravesend, L. I.	29 66
Esopus, N. Y.	5 00
Neshanic, N. J.	11 75
Colt's Neck, N. J.	4 19
Parkersburg, Iowa	10 45
St. Thomas, West Indies	19 00
	$121 01

GILES H. MANDEVILE, FOR R. N. PERLEE,
Treasurer.

In the Turkish Empire there is not the slightest necessity for any Student to come to any American or English College or Theological Seminary. There are seven colleges in Turkey; two of them are of the highest rank,—Robert College at Constantinople and the Syrian Protestant College at Beyroot, the latter is a university fully equipped. The basis of instruction in that university is the English language so that there is not the shadow of a shade of excuse for any student to pass its doors and come to Princeton or Oxford or Cambridge.

REV. G. E. POST, M. D

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipts of the following contributions for the month of August, 1889.

Fordham, N. Y. City	$ 21 46
2d, Raritan, N. J	12 75
Blawenburgh, N. J	4 10
2d Coxsackie, N. Y	28 16
1st, Tarrytown, N. Y	41 00
Schraalenburgh, N. J	21 00
2d, Glenville, N. Y	6 00
Brighton Heights, N. Y	47 38
Claverack, N. Y	12 08
S. S., Holmdel, N. J	10 06
North Holland, Mich	10 00
B'way, Patterson, N. J	3 30
Flushing, L. I	4 38
Women's Miss. Soc., Holland, Neb	15 00
" " New Centre, N. J	50 00
Schoharie, N. Y	21 59
A Pastor	9 00
Parkersburgh, Iowa	30 00
Rev. N. H. Demarest, Japan	10 00
West New Hempstead, N. Y	16 11
S. S. 1st Astoria, L. I., q. c	19 09
1st, Philadelphia, Pa	28 26
Peapack, N. J	4 48
New Bremen, N. Y	2 00
1st, Pella, Iowa	29 26
Northumberland, N. Y	19 38
Rev. C. H. Polhemus	10 00
1st, Coxsackie, N. Y	9 58
Rev. Wm. Brush, Morristown, N. J	25 00
Ger. Ev., Hoboken, N. J	6 86
S. S. Ch. of Comforter, Wiltwyck, N. Y	7 25
Ladies' Aux., N. and S. Hampton, Pa	4 90
S. S., Johnsville, N. and S. Hampton, Pa	7 43
Harlingen, N. J	15 75
1st, Jamaica, L. I	12 24
Gallatin, N. Y	7 00
Amsterdam, N. Y	27 51
S. S. " "	12 00
Children's Mission Band, 2d Coxsackie, N. Y.	15 00
Englewood, Ill	22 68
Vriesland, Mich	12 40
1st, Muskegon, Mich	25 00
Glen, N. Y	23 23
Greenport, Col. Co., N. Y	2 00
Mrs. Sarah C. Deyo, Kingston, N. Y	3 00
Beaverdam, Mich	5 00
Woman's Ex. Com	250 00
Fonda, N. Y	15 44
Neshanic, N. J	3 18
Lansing, Ill	9 50
Silver Creek, Ill	60 00
Chas Mix Co., Dakota	2 00
Total	$1,070 78

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

CHURCH BUILDING FUND.

August, 1889.

S. S., Schraalenburgh, N. J	9 00
Rev. N. F. Chapman, Saugerties, N. Y	5 00
Clarkstown, N. Y., for Dak. Ch. Bldg	40 00
Annandale, N. J	4 00
Village S. S., Gravesend, L. I	4 41
S. S., Oostburgh, Wis	5 50
Alton, Iowa	27 62
2d, Freehold, N. J	23 68
S. S., Flushing, L. I	7 00
S. S., Gardiner, N. Y	2 53
Pleasant View S. S., Harlingen, N. J	17 87
Hurley, N. Y	2 40
A Pastor	9 00
Parkersburgh, Iowa	20 00
Bergen, N. J	11 17
A friend of Missions	200 00
S. S., Branchville, N. J	5 00
Woman's Ex. Committee	800 00
Middleburgh, N. Y	12 00
Tyre, N. Y	2 09
S. S., Shodack, N. Y	7 16
Total	$1,214 43

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

CHURCH BUILDERS.

Church Builders give two cents a month.

S. S.:	
Stanton, N. J	$ 1 26
Pultneyville, N. Y	4 45
Griggstown, N. Y	2 00
4th, Grand Rapids, Mich	11 76
Mission Band, Lebanon, N. J	10 00
Holmdel, N. J	4 98
Washington, Iowa	1 68
2d, Freehold, N. J	16 68
Upper Red Hook, N. Y	6 46
Parkersburgh, Iowa	2 75
Ellenville, N. Y	4 25
Lawyersville, N. Y	5 00
Ger. Ev., Hoboken, N. J	3 26
Cleveland, Ohio	3 32
Rutsonville, N. Y	96
Total	$83 81

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for July and August.

Phila., Pa., S. S. Ass. 2d Ref. Ch., toward buggy for Mr. Pool of Grand View, Dak	25 00
Grand Rapids, Mich., Wom. Mis. Soc. 4th Ref. Ch.	14 18
Hackensack, N. J., Soc. Chris. End., 1st "	10 00
Jersey City, N. J., Ladies' Aux. Bergen Ref. Ch.	35 55
" " Carmel Miss. Band. Central ave. Ref. Ch	3 00
Yonkers, N. Y., Ladies' Aux. Ref. Ch	30 00
" " Miss. Band, Ref. Ch. for parsonage, Cawker City	30 00
Queens, L. I., Ladies' Aux. Ref. Ch	17
New Brooklyn, N. Y., Ladies' Miss Soc. Ref. Ch.	10 00
" Young Peoples' Miss. Soc	4 00
Overissel, Mich., Ladies' Miss. Soc	15 19
Cuddebackville, N. Y., Mrs. C. H. N	2 00
Syracuse, N. Y., Ladies' Miss. Soc	25 00
Flatbush, N. Y., Ladies' Aux. Soc	150 00
Shawangunk, N. Y., Willing Ten of Kings' Daughters to purchase communion set for Castalia, Dakota	25 00
Newburgh, N. Y., Ladies' Aux	55 00
New Baltimore, N. Y., Ladies' Aux	15 00
Grand Rapids, Mich., Ladies' prayer meeting, 1st Ch	5 00
Brooklyn, N. Y., Bedford Ref. Ch	8 55
Spring Lake, Mich., Young Ladies' Miss. Soc. Ref. Ch	2 25
Newark, N. J., Ladies' Miss. Soc. 1st Ch., communion set for Detroit, Mich	27 00
Fishkill on Hudson, N. Y., Ladies' Miss. Soc	25 00
Blawenburgh, N. J., Ladies' Aux. Ref. Ch	15 00
Rocky Hill, N. J. " " "	15 00
Belleville, N. J. " " "	14 00
Staten Island, N. Y., Miss. Band, S.S. Brighton Heights, for Pella, Iowa	25 00
Lawyersville, N. Y., Ladies' Aux	25 00
Yonkers, N. Y., " "	25 00
" " Mission Band	25 00
Franklin Furnace, N. J., Ladies' Aux	19 50
Total	$691 14

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Acknowledgments of the Board of Publication for August, 1889.

Ch. Annandale, N. J	$ 3 00
1st Ch., Somerville, N. J	10 00
" Schoharie, N. Y	4 88
" Parkersburg, Iowa	4 00
" New Hackensack, N. Y	7 55
" The Clove, N. Y	7 19
" Shawangunk, N. Y	3 00
" Guilford, N. Y	6 25

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BOARD OF FOREIGN MISSIONS.

Receipts for August, 1889.

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Miss J. C. Van Schaick, Albany, N.Y	500 00
Wom. Mis. Soc. 1st Ch., Pella, Iowa	30 00
Ch. Neshanic, N. J	14 83
For Dr. L. R. Scudder	11 00
Ch. Catskill, N. Y., m. c	5 00
1st Ch. Flatbush, L. I., m. c	63 06
Ch., South Gilboa, N. Y	5 00
Ch., Queens, L. I	14 00
2d Ch., Coxsackie, N. Y	44 10
" New Brunswick, N. J., m. c	22 60
Ch., N. Hempstead, L. I	10 00
N. Marbletown, N.Y	16 00
Soc. of C. E. " "	5 00
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A friend of Missions, Brooklyn, N. Y	5 00
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Bronxville, N. Y	5 93
Rev. N. F. Chapman	10 00
H. H	5 00
Ch., Aquackanonk, N. J., m. c	27 00
Miss. Band Ch., Lebanon, N. J	35 00
Broadway Ch., Paterson, N. J	30 58
Ch., Piermont, N. Y	20 71
2d Ch., Claverack, N.Y., m. c	9 46
Ch., Waupun, Wis	11 42
Nyack, N. Y., m. c	10 03
South Holland, Ill	100 00
Indiv'l, Suydam St.Ch., New Brunswick, N.J.	25 00
1st Ch., Holland, Mich	5 10
Ch., Hillsboro, N.J	21 65
Marbletown, N. Y., m. c	11 00
Bergen, N. J., m. c	12 31
Wom Miss. Soc. 1st Ch., Orange City, Ia	30 00
Ch., Pompton, N. J	15 00
Fairview, Ill	14 49
New Lots, L. I	75 00
2d Ch., Freehold, N. J	30 05
Ch., West Leyden, N. Y	12 00
Wom. Mis. Soc. Ch., Holland, Neb	15 00
Ch., Upper Red Hook, N. Y	19 68
Mrs. Chas. Aycrigg, Passaic Bridge, N. J	10 00
Ch., Schraalenburgh, N. J	59 45
Kiskatom, N. J	4 00
Church of Deer Park, Port Jervis, N.Y., m c.	42 00
Ch., Coopersville, Mich	4 25
A member of 2d Ch., New Brunswick, N. J	7 00
1st Ch., Somerville, N. J., q. c	43 25
A family 1st Ch., Kingston, N. Y	60 00
Rev. N. H. Demarest	30 00
Ch., N. Blenheim, N. Y	5 00
Breakabin, N. Y	5 00
Simon Toussaint, Milwaukee, Wis	12 50
A Pastor, "A Tithe"	18 00
Individual Ch., Middletown, N. J	60 00
Ch., Parkersburgh, Iowa	20 00
M. M. J., Philadelphia, Pa	1 00
1st Ch., " "	28 29
Ch., New Utrecht, N. Y	67 35
New Paltz, N. Y., m. c	15 81
Zeeland, Mich	140 00
Ch., Clover Hill, N. J	10 00
Ladies' Miss. Soc., Clover Hill, N. J	4 05
Ch., West New Hempstead, N. Y	16 11
Hishatown, N. Y	17 75
Mrs. Esther Graham, Vischer's Ferry, N. Y.	20 00
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Colt's Neck, N. J	5 54
Newkirk, Iowa	30 00
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John Beon, Alto, Wis	2 89
Two aged members of R. D. Church	10 00
Ch. Clove, High Falls, N. Y	17 19
2d Ch., Grand Haven, Mich	12 60
Point Rock, N. Y	6 00
Ladies' Miss. Soc., Point Rock, N. Y	5 00
Miss Maggie Rhodes, Flatbush, L. I	80 00
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Wom. Miss. Soc. 1st Ch., Pella, Iowa	10 00
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Palisades, N. J	6 42
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Saddle River, N. J	15 00
Rev. Wm. Brush, Morristown, N. J	25 00
Ch., Clarkstown, N. Y	24 95
Asbury Park, N. J	17 00
Silver Creek, Ill	196 84
Port Ewen, N. Y	26 00
Mrs. S. R. Brown, Cleveland, Ohio	10 00
Ger. Evang'l Ch., Hoboken, N. J	7 84
Trinity Ch., Newark, N. J	10 00
3d Ch., Pella, Iowa	20 00
Total	$3,037 53

CHILDREN'S MISSION FUND.

S. S. Ch., Fort Plain, N. Y	$ 45 00
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S. S. 2d Ch., Tarrytown, N. Y	5 75
S. S. Miss. Boxes, 3d Ch., Grand Rapids, Mich.	71 00
C. Dosker's Class 2d Ch., Grand Rapids, Mich.	35 00
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Ch., West Leyden, N. Y	3 00
Ch., Schraalenburgh, N. J	9 00
Ch., Schodack, N. Y	19 50
1st Ch., Astoria, L. I	19 09
Ch., Colts Neck, N. J	6 46
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S. S. Ch., Chatham, N. Y	42 25
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Ch., Wynantskill, N. Y	10 00
Ch., Closter, N. J	4 25
Total	$524 50

FROM THE WOMAN'S BOARD.

Aux., Belleville, N. J	$ 14 00
Willing Workers 1st Ch., Bethlehem, N. Y	15 00
For Schools generally	412 16
For School at Sio-Khe	127 84
Miss. Circle 1st Ch., Newark, N. J	270 00
Kings Daughters, 1st Ch., Newark, N. J	6 02
Aux. Ch., Yonkers, N. Y	25 00
Miss. Band, " "	25 00
Individual, Aux. 2d Ch., New Brunswick, N. J.	10 00
Aux., Utica, N. Y	30 00
Total	$925 02

RECAPITULATION.

From Churches, etc	$3,037 53
" S. Schools, etc	524 50
" Woman's Board	925 02
Total	$4,487 05
Previously Acknowledged	$12,115 75
Total Receipts from May 1st	$16,602 80

New York, August 31, 1889.

JOHN M. FERRIS, *Treasurer*,
35 Elm Street, N. Y.

VOL. 2. NO 11.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.

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·NOVEMBER, 1889·

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THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. NOVEMBER, 1889. No. 11.

Editorial.

We make no apologies for publishing the excellent paper of our Superintendent of Western missions, Rev. R. H. Joldersma. It appeared in full *The Christian Intelligencer* of October 9th. The place should be tried at once. The conferences should give it a practical test and we believe its simplicity will go a great ways toward seeing its success.

***

It is with extreme regret that we part with the efficient member of the Woman's Executive Committee having in charge that department of the MISSION FIELD. Mrs. Emma C. Gray has done the work so promptly and well that we are very loath to part with her services, and we are sure that our readers will be disappointed if we do not receive from time to time contributions from her pen in the interests of our Home and Foreign Mission Work.

***

The missionary cause has had a good hearing in New York City during the past month. The general convention of the Episcopal Church held a mass meeting in the interests of its missions of which our correspondent, Rev. A. H. Demarest writes in another column

The American Board meeting also in the Broadway Tabernacle was a powerful argument and a convincing appeal for the cause of foreign missions. Meetings of this kind representing the consecrated talent of two foremost bodies of Christians ought to go a great way toward silencing the cries of the secular press that missions are a failure.

***

In another column will be found the hearty words of our returning missionaries to India, China, and Japan, spoken at the farewell services on October 1st in the Synod's Rooms. It is essential to good work that the workers shall be full of courage as they enter upon their work. Brothers Kip, Scudder and Demarest have been in the field before and so their words have in a great measure the ring of experience. Surely the church should heed their farewell words and respond to their expressions of confidence with an adequate support to all their missions. It seems hardly fair to send brethren to the ends of the earth to do the Lord's work and then by a lack of financial support to indicate that all evidences of successful work will be met by the cry, of

"retrench." If we do not want our missions to grow, let us stop sending missionaries. But if we will persist in sending men, surely we must advance the means of support which a growing work always supplies. We think the Board is warranted in refusing to send new men as long as the Church withholds the support of these men. For so many new workers means so much additional expense, not only for sending them out and paying their salaries, but for the proper maintenance of the work which they under the hand of God shall be able to do.

***

"For a praying Church a dying world is waiting." These are the closing words of a powerful article of Dr. A. T. Pierson on "The Prayer Basis of Mission Work" in the September *Missionary Review*. We have suspected for a long time that too much emphasis has been placed upon giving and informing and too little upon praying. The supernatural power of missions is reached only through prayer. It is the supernatural evidence that every mission field needs for the establishment of Christ's kingdom. Not means, nor men, but God is the source of missionary power. Prayer is the capital of every saint, and the most available for use and usefulness. We must bring something down by our prayers before we can expect to bring something up by our gifts. Ask of me and "I will give thee the heathen for thine inheritance." Petition proceeds possession in the mediatorial kingdom of Jesus Christ. "The silver and the gold are mine," saith the Lord. "Knock and it shall be opened unto you." The unconverted pocket book, and the unconverted heart are equally difficult to enter by human persuasion or persistence. But the spirit of God in answer to prayer can always find a way inside, and upon entering always leaves the door open for constant and blessed use. Prayer first, last and all the time is the power of missionary effort that will prevail.

***

The presence of Chinese in the Sunday-school gives an element of missionary interest, which has a decided influence on the work in China. The fact that a live heathen is being taught the Gospel in the class next to yours, creates a point of contact with the 300,000,000 of heathens in the Chinese Empire. That contact creates interest, prayer, sympathy, giving. Are not these the very things our missionaries are asking for? Moreover some of the difficulties in the way of teaching which makes the work on China so slow and trying to the patience of the Church at home, may be practically grasped by any one who teaches a Chinaman in an American Sunday-school. Again the actual effort to save a Chinaman's soul in America, is a kindling fire to create a burning zeal to save a world. soul winning is the forerunner of world winning. The conversion of the Chinese in America is a mighty

lever for the conversion of the Chinese of China. That mighty empire of immobility can only be moved by a mighty movement from within its very heart. And what is more important than all in the present state of our relations as a government with China, due to the passage of the Chinese Exclusion Act, it is the duty of the Christian Church by every means possible to show the Chinese at home, and through them those abroad, that the religion of Jesus Christ is not the inspiration of any such unjust legislation. To reach out a helping hand, to save the Chinaman who lives in your town is a double argument of purest Christianity and a righteous love of fair play. Just try to get the Chinese in your school. They will come gladly in most cases, and bring others with them.

In Rev. A. J. Gordon's Sabbath-school, Boston, may be seen a class of one hundred men who were all born in China. They are all interested in the Gospel, and think their people should have it. They support three of their countrymen as preachers in their native land. Do they not do nobly?

***

As ministers and Christian people generally are considering the matter of subscribing for peridodicals for the coming year, we suggest that one or the other of two great missionary periodicals find a place on the list. Of course every loyal member of the Reformed church will take the MISSION FIELD for a monthly account of our own work. In addition to this, either *The Gospel in All Lands* or *The Missionary Review* should be taken. These are necessarily broader in scope than a small magazine can be. The former is the official organ of the Methodist Church published monthly at 805 Broadway, N. Y., and costs $1.50 a year. Its articles on the various missionary fields and peoples, are very valuable in making a missionary talk interesting and instructive. The *Missionary Review* is the foremost of missionary magazines. Its articles are full of fire and force, and its editors are not only abreast but ahead of the church in trumpet calls to service. The articles of Dr. Pierson are alone worth the price of the magazine many times over. This review is really in touch with the workers of the mission world, and to read it from month to month is almost equal to a trip around the world of Christian missions. Funk & Wagnall's are the publishers, 18 and 20 Astor Place, and the price is $2.00 a year.

***

A History of the Reformed Church in the United States will soon be issued by our Board of Publication. It has been prepared by Professor Demarest, of the Seminary at New Brunswick. It will contain a great deal of very interesting matter, together with several illustrations. We are glad that such a work is almost at hand to fill a need so often felt by those interested in the story of the past of our church in this country. Orders may be sent to R. Brinkerhoff, 26 Reade Street.

WHEN SHALL COME THE CONSUMMATION?

BY J. E. RANKIN, D. D.

When shall come the consummation?
When gleam forth Messiah's sign?
And in garments of salvation
He set up His royal line?
In His purple vestments glorious,
Mighty as a king to save;
Treading down His foes victorious,
And redeeming from the grave?

When His people shall be willing,
In the great day of His power;
Glad the solemn vows fulfilling
Of their first espousal hour.
When they as their Lord adore Him,
Bring their silver and their gold;
Lay their prayers and gifts before Him,
And His dying love unfold.

When they consecrate their daughters,
Bring their sons within their arms;
Send them heralds o'er the waters
To proclaim the Saviour's charms;
When His name is daily spoken;
For the poor His table spread;
When the bread of life is broken,
Till His hungry all are fed.

In the dew, then, of the morning,
With the freshness of His youth,
Zeal like raiment Him adorning,
Shall He gird His thigh with truth.
Then shall come the consummation,
Then His reign on earth begin;
And full rivers of salvation
Flood this world of woe and sin.

—*The Missionary Review of the World.*

CLOSE OF THE FINANCIAL YEAR OF THE AMERICAN BOARD.

One month ago we were obliged to report that the receipts for the first eleven months from legacies were about $26,000 less than those for the corresponding period of the preceding year. We then supposed that a considerable deficit on the legacy account at the end of the year was inevitable. But quite unexpectably there came into the treasury, during the month of August, a single bequest from the State of New York of over $34,000, so that, instead of a deficit on that account, we are permitted to report an increase in legacies for the year of about $7,000; making the total from legacies $153,653.72.

The donation account, which at the beginning of last month was about $9,000 behind that of the preceding year, we are also permitted to report at the end of the year as a few hundred dollars in advance, so that our August report is for his favor unto us. The total receipts for the last month were over $106,000, making the receipts for the year from these two sources, $548,698.62; a gain over those of last year of nearly $8,000. —*Missionary Herald.*

A PRACTICAL PLAN

In view of the present need of our Foreign Missions Rev. R. H. Joldersma in an article in *The Christian Intelligencer* offers the following plan:

What then must be done? Is it the time for meditation or congratulation? Verily not, for it might well be called a day of lamentation. A fast and prayer day might well be called, that our entire church might invoke divine pardon and receive such a baptism of the Holy Ghost that we shall once and forever learn that we are but stewards of what the Lord has entrusted to us.

Our credit, the salvation of souls and the honor of God are at stake, and woe be to us if we do not acquit ourselves like servants of God, redeeming our pledges so solemnly made, and so loudly proclaimed to the world.

Every member of our church, from the child to the gray-haired sire, should be made to feel his personal responsibility in this grave matter, and the united prayer of the Church should be backed by liberal offerings.

To the mind of the writer it is evident that we have reached a time in the history of our missionary work, when missionary sermons, however fervent and necessary, when articles in our periodicals, however heplful, cannot accomplish what must be done at this time to rescue our foreign cause from a lasting disgrace. A *united*, organized, well directed effort is demanded; the application of sound and strenuous business principles, seasoned with fervent prayer, is the crying need of the hour. No collections taken at our public meetings, however well the cause be presented and the collection urged, can be equal to the task in hand. Something more direct and more personal is needed. A thorough canvass of every congregation, home and individual of the entire Church should be made, when the cause, need and obligation should be clearly presented and a subscription, or gift or both, taken.

Let pastors and consistories take this matter in hand, and have a house to house visitation, heading the list with a liberal donation of their own, and we feel assured that the church will be astounded at the result. In large congregations this task would prove too much for pastor and consistory., In such cases let the pastor in consultation with consistory and Sunday-school superintendent appoint committees to do the work. To visit the children, appoint a committee of children; for the youth a committee of their own, etc. All these committees should be fairly posted and warm hearted, and the territory should be carefully divided among them. Before these committees enter upon their missions, let the pastor preach a clear cut missionary sermon, appealing to his people for aid, and then announce that every individual of his charge will be visited by a committee for the purpose of gathering their special offerings at this critical time. Let these committees do their work prayerfully and faithfully, gathering the widow's mite and the child's penny just as gratefully as the larger gifts of the wealthy.

The writer has tested the above method to raise funds for church purpose at different times in different times in different congregations, and always with surprising and gratifying results. Through the above, or a similar plan, all can be reached and brought face to face with this grave and alarming *fact.*

God grant that our beloved Zion may rise up in the strength of the Almighty, erasing forever this disgraceful debt, and filling the treasury of the Master, thus saying to the dying heathen, "We love you;" to our missionaries, "We stand by you; and to our Master." 'We honor Thee."

Chicago, Ill., Sept. 27th, 1889.

A GREAT MISSIONARY MEETING.

Those who were present at the Academy of Music, Thursday afternoon, October 10, will testify to the interest and profit that characterized the missionary meeting held in connection with the Protestant Episcopal Convention at that time in session. When the hour arrived for the meeting to open the building was crowded to the doors and the sight of so many gathered on such an occasion and engaging universally and with such evident interest and devotion in the simple service prepared for the day, was in itself something all who were there will be likely to remember, In the absence of the Bishop of New York, Bishop Dudley of Kentucky presided; and his manner in so doing contributed not a little to the success which attended all the exercises. The first speaker introduced was the Rev. Dr. Courtney, formerly of St. Thomas Church, and now Bishop of Nova Scotia, whose remarks were in the line of home missions. He pointed out some of the conditions which distinguish life in the far West from our own surroundings in the East; dwelling especially upon the danger, which attaches to the loss of a religious environment. The fact that many among us are kept straight by the power of associations was forcibly illustrated; and then by way of contrast he showed what it meant to have this restraining and uplifting force removed, as it is in some parts of our land.

The second speaker, the Rev. Dr. Phillips Brooks, was received with applause and throughout his address he held the interest and sympathy of the great audience. His rapidity of speech as well as the character of his thought demanded the closest attention on the part of his hearers, and it was significant to see how alert they were to catch every word. In speaking upon foreign missions he referred to certain phases of the work that had come under his own observation in the course of travel, and then went on to emphasize as the message of the missionary, the Gospel of Christ in its simplicity. He drew clearly the distinction between the machinery of the Church and the power behind it, behind the forms of Christian thought and life which are peculiar to certain lands and the simple truth itself regarding the human soul and Christ, in order to show that the truth should be carried unencumbered by our organizations and modes of worship and be allowed to develop according to the conditions where it may be planted. The address was eminently liberal in spirit, and both instructive and inspiring. No one could have listened to Dr. Brooks without having a clearer and more exalted idea of what missionary work is in its very essence. Bishop Talbot, of Wyoming, followed with an address which abounded in incidents gathered from his own experience in the West. He has the talent to present very vividly the situations a Western mis-

sionary may expect to encounter, and while these were amusing, they also tended to awaken new interest in the religious needs of the people there. The impression he gave was that with all their disregard of Christian practice and principle; they are ready to receive in a kindly spirit those who come to proclaim the unsearchable riches of Christ. All of the speeches were calculated to have a lasting effect, and indeed the character of the entire meeting was such as to render it memorable to all who were privileged to attend.

A. H. DEMAREST.

SEVEN WAYS OF GIVING.

1. THE CARELESS WAY.—To give something to every cause that is presented without inquiring into its merits.

2. THE IMPULSIVE WAY.—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. THE LAZY WAY.—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. THE SELF-DENYING WAY.—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. THE SYSTEMATIC WAY.—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

6. THE EQUAL WAY.—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. THE HEROIC WAY.—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*Dr. A. T. Pierson.*

MUSCULAR MISSIONARIES.

Whatever may be thought of Bishop Taylor's self-supporting methods in Africa, there is no question that the bishop himself is a hero. As we read the accounts of his work given by his co-laborers and himself, we find him at one one time in a surf boat off the coast north of Cape Palmas, beating about all night, rejecting the proposal of the captain to return to port, narrowly escaping an awful storm of thunder and rain, drenched at last by a heavy sea which swept over the boat, and reaching his destination with his clothes dried, as he says, by the heat of his body. At another time we see him with his coat off digging wells and "stoning" them up, or cutting underbrush and preparing the soil for a garden. Again, he is at work day after day making a canal a mile long to bring water to a new station on Stanley Pool. "At present," writes the Rev. Mr. Kephart, "he is making brick in the primitive way, tramping the mud with his feet, moulding the brick with his own hands, and drying them in the sun; then he will lay them up." All this is va-

ried by negotiations with the native chiefs, preaching, baptizing, organizing churches or building school houses.

The bishop is always ready to live off the country. "Any man is Africa," he says, "can grow a living out of the ground," but to do this and "to live on what is grown are two different things." One of his missionaries wanted a supply of butter sent up to his station. The bishop informed him that butter was seventy-five cents a pound, and that God had "provided palm oil for the requirements of this country on that line—much more delicious and nutritious than the imported stuff called butter." At another station the supply of flour was exhausted, and the missionaries were reduced to the necessity of using "quanga," a native bread made from the casada root. "I can't eat this stuff," said one of the brethren, "I wasn't brought up on anything like this." "It is the bread of the country," replied the bishop, "and I would eat it if it was as bitter as quinine." The fastidious brother went on a "bread-fast" for three days, then sat down before a plate full of "quanga," sliced and toasted brown, and found it, says the bishop, "the most nutritious food that ever passed between his grinders."

The editor of the *African News* illustrates that while there has been constant sickness and death among Bishop Taylor's missionaries, they have lifting in general enjoyed much better some parts than the missionaries previously sent out by the Methodist Episcopal Church, or than those of other missions now working in that region. The reason given for this is that the Bishop's missionaries work. His opinion is that the best "liver regulator" for men and women in Africa is the use of the hoe. After establishing a station at Sastown, on the Kroo coast, he writes, "A month of hard manual labor in building a house for church and school purposes was, usual in this climate, improving to my health and vigor of body"

Honor is due to this sturdy veteran.—*The Missionary.*

HOW TO GIVE.

If we can but get the image and superscripton of Christ upon our coin, what value they will have in heaven's receiving house! That visage so marred, more than any man's, and that signature written in the blood of the cross—if God can see these upon our contributions, who can tell what interests they will yield in ransomed souls? In a word, we want the church to give for foreign missions from adoring love to our Redeemer, and in deepest fellowship with his passion, and in pity for lost souls. We believe the greatest danger to which our missionary enterprises are exposed to-day is, that they become automatic, accommodating themselves to our dead spirituality instead of being emblematic of our Saviour's cross and sacrifice. Have we not seen these self-operating vendors standing in our railway stations, so

constructed that you may drop a penny into a slot, and have a package of confectionery presented from an aperture? Well, may God preserve us from turning our churches and boards into automatic missionary machines, into which we may drop our annual contributions, and then take out for our consciences a year's discharge from all personal responsibility or heart anxiety for a perishing world! Better a penny with prayer than a pound with indifference. Therefore, we plead with Christians, not simply to give much, but to baptize the offering, be it great or small, with the tears of adoring gratitude to him to whom we owe it, that we are not this moment heathen instead of Christians. So may we give, that God shall see in our missionary coin the image of his beloved Son, and not the effigy of our wordly and selfish souls.—*Dr. A. J. Gordon, in Missionary Magazine.*

A POWERFUL SERMON.

The following story was told of Dr. H. N. Barnum, of Harpoot. "When he was traveling along the Euphrates he was attacked by a company of Koords and robbed of everything. When they had stripped him of all he began to preach the Gospel to them. After he had talked a little while one of Koords, who had his watch, came and gave it back to him, and then another who had his coat, came and gave that back. At length they returned his horse and every other article, down to the minutest thing. They said as they parted from him, "We give you into God's keeping."

Ten of the principal churches of Boston, including the largest and the strongest, spent last year nineteen thousand dollars for church music, and gave six thousand dollars for foreign missions. Is that what we have been redeemed for, that we should call in the minstrels, the singing men and the singing women, to enable us, at such sumptuous expense, to be at ease in Zion, when a thousand million of heathen are perishing, and calling for our utmost help to rescue them from eternal perdition? "Where your treasure is, there will your heart be also," says Christ. And there is no denying the solemn law which our Saviour here lays down.—*Dr. A. J. Gordon.*

A YOUNG CHRISTIAN banker long ago took old Jacob's pledge, "Of all that Thou shalt give me, I will surely give the tenth unto Thee," and opened an account with O. P. J. (Old Patriarch Jacob), crediting to it a tenth of all the commissions that came to his office. His alms are very large, and when asked how he can afford them, he says, "It don't cost me anything. It is the Lord's money I give."

There are 11,230 members or total abstinence societies in connection with the railway system of England and Scotland.

For the Young.

HOW ONE BOY BECAME A MISSIONARY.

Dr. Cyrus Hamlin told us one morning in a five-minute speech how it was he came to be a missionary. He said, "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panpolist* and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution box, a cent box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution box in Mrs. Farrar's porch on the common.' So I began to think as I went along, shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years afterward that I was going to be a missionary she broke down, and said, 'I have always expected it."

FREDERICK STANLEY ARNOT.

In 1864 a young Glasgow boy, a mere child, heard Livingstone upon one of his returns from Africa and his heart was fired with a purpose to devote himself to that same land. In 1881 young Arnot was on his way to Africa as an ambassador of the Cross, though commissioned by no Society and absolutely without companion. In 1888, his heart's desire having been fulfilled by the arrival of two English fellow-workers, he entrusted to their care the missionary enterprise which he had begun and nursed single-handed in a wild part of Central Africa, and went home to consult a physician and visit his friends and get the ear of the churches in behalf of the Dark Continent. Last April Mr. Arnot went back to renew his labors, other brethren with him, and the future development of their mission among the Garenganze will be watched with sympathy and prayer by Christians all over the world. For their leader is a marked missionary; all devotion to Christ and to the heathen; able to endure hardness; winning to the black people and yet with good Scotch sense so adroitly prevent their imposing upon him; appreciative of their good traits and toward the little children so pitiful that he maintained quite a family of those he had rescued from slavery and death.—*Woman's Work for Woman.*

Woman's Department.

THE GOSPEL TENT ON THE PRAIRIE.

While travelling summer before last through the Western States we found ourselves, on account of some detention on the railroad, with a couple of hours at our disposal and we determined to spend these in exploring the little town in which we were detained.

It did not require much time to do so. We passed the post office, a small hotel, some shops, lager beer saloons and some buildings belonging to the railroad company, and then we found ourselves among the straggling little cottages in the suburbs on the open prairie. We were about to return to the cars when a large tent attracted our attention.

A boy to whom we applied for information told us that "a great and wonderful revivalist preacher" was holding there a series of meetings.

Of course we turned our steps towards this Gospel tent, for in the spirit of the Psalmist we felt that we were glad when they said unto us let us go into the house of the Lord.

The preacher was a middle aged man. A strange mixture of shrewdness and simplicity marked the expression of his face; he was thoroughly in earnest, but he was uneducated and fanatical. He was devoting all his energies to a statement of the fulfillment of prophecy. He explained undoubtingly "the time and times and the dividing of time" of which Daniel wrote. He could tell exactly what was meant by the prophetic beasts and he had reckoned to a day when the accomplishment of all these things should be. He knew all hidden meanings and all mysteries had been revealed to him. We did not care to remain long in the tent and we left sadly feeling that if these people had come for the bread of life they had only been given a stone.

As we took our seats in the cars again we could not help thinking of the necessity of domestic missions in just such places as this. Never before had we more deeply realized the need of earnest Christian ministers, such as would preach the Gospel in its purity and simplicity to these scattered towns in the West. And we rejoiced also over the work of the Woman's Executive Committee which would provide one among these little cottages as the home of the minister, where a pure family life should be an example and a help to the congregation, so that, as one has pleasantly expressed it, God's house and His ministers should stand side by side among the homes of the people.

A curious device forms the heading of an old newspaper in my possession, bearing the date of 1777. It represents a pillar surmounted by a liberty cap. It is not planted in the ground, but it is upheld by many hands clasping it to support it in place. I dreamed of this pillar that night, but instead of a liberty cap the Bible lay upon it and myriad outstretched arms were reaching towards it to hold

it up. Like "the great and wonderful revivalist preacher" I felt called upon to explain the vision and it was not very difficult, for in the pillar I saw our Board of Missions and the hands that upheld it were the helpful ones in all our churches. What a privilege to have a hand on the pillar that upholds the Bible.

Remembering that tent on the prairie is there not need that we should support the word of God, for "how shall they hear without a preacher? And how shall they preach except they be sent?"

That is the practical application of our subject, for failing in this, ours are not among the hands that uphold the pillar, and we leave the people to the chance preaching of such men as this one whom we heard in the tent on the prairie.

GERTRUDE L. VANDERBILT.

CHRISTMAS MESSENGERS.

A SUGGESTION.

Many of the readers of these words will doubtless soon be occupied preparing Christmas boxes to be sent to missionaries' homes, hospitals, schools or sick rooms; perhaps the following suggestions will be of assistance to some Any box, no matter how complete already, will fulfill its mission much better if it is supplied with a few cards appropriate to the season and to the particular circumstances of the recipient. Many business firms give away pretty advertisement cards having little or no print on the face of the picture. These can be readily utilized for this purpose. Take any odd pieces of silk you may have and cut into strips of about an inch in width. Then draw out the threads of the length till you have a fringe one half inch or more deep, depending upon the size of the card for which it is desired. Take two cards of the same size—if necessary use the scissors judiciously to make pairs—and touch a little common mucilage or gum arabic along the edges on the back. Carefully lay your fringe around the edges of one card and then complete by laying the other card in place; in large cards the effect will be better if the fringe is doubled. Now place the card under pressure till dry; a few heavy books will answer for a press.

A little taste will enable you with the aid of lettered cards in your possession, to place some appropriate word, motto, or Scripture verse on the card. While ordinary writing ink will do, India ink is better for this purpose. On some cards you may have to use a fine brush instead of a pen in order to avoid spreading.

With a little time and patience, we succeeded last year in making some picture cards, the value of which would have cost from one to two dollars a dozen in the stores. Let me say also that when our own stock ran out, we found no difficulty in getting cards and silk from friends whom we interested in our plans.

J. B.

VALUE OF A PARSONAGE.

From the church's side, it is difficult to overestimate the value of a manse. It is probable that no one thing causes more anxiety to a minister in entering upon a new charge than the question of a home for his family.

If young and unmarried he has, to be sure, a much less difficult problem to face, and may be measurably comfortable in his bachelor way in a hotel, a boarding-house or as an inmate of the family of a parishioner; but only a small percentage of our ministers are entering their first pastorate, and fortunately for the welfare of our

churches only a small percentage of these are unmarried. It cannot be doubted that the minister *and his family* are in this country and in our Church to be considered together.

To find a home at an expense within the limits of a salary none too large is hard enough in our older towns at the East; in the new cities and villages of the great West, where lies the stress of the conflict, it is in most cases impossible. There the population is always pressing hard upon the accommodation. Homes are not built as an investment and to be rented. Each new-comer must provide his own home—larger or smaller according to his means.

Thus it comes to pass that church after church is left without a pastor for the simple reason that there is no place wherein he and his family can be sheltered. How manifest the advantage of the church that owns a manse! However small the house may be, the people can say to the man whom they call, "You shall have a home from which you cannot be expelled. It is not all that we could wish it to be, but we own it, and year by year we propose to improve it.

Come to us, and whatever discomforts you have, you will not need to be rushing from one end of the town to the other seeking a house you may hire; nor will you need to be startled by every ring of the bell lest the coming stranger is intent upon inspecting your home with a view of buying it over your head."

A church that gives such assurance will hardly fail of securing its pastor.

A word too in regard to the borrowing from the manse fund in order to complete the payment for the manse.

Remember that a church that would be very imprudent to run in debt for a church edifice may without risk incur a moderate indebtedness upon its parsonage.

There is a wide difference. The church edifice is in no sense *productive* property, but this is just what a manse *is*. It means either an addition to the minister's salary equal to the supposed rental, or it means just that amount of saving of expense to the parish.

Thus at the East, where interest is low, it may be even wise to borrow money, as a matter of business, to build a manse, provided the congregation already owns the land to be occupied. But in the case of borrowing from the manse fund, there is no interest for which provision need be made, and ordinarily the outlay is not so large but that, if the amount needed to rent a similar house were set aside annually, it would be sufficient to provide for the annual repayments to the Board. As a matter of fact, payments have in some instances been provided in this way by the pastor himself—an expedient that was virtually the same as paying rent for the first three years, with the promise of having afterwards a home rent free.

It is evident, however, that the plan adopted by other churches is wiser and better. A subscription is secured adequate to meet the entire expense, but with, if need be, a provision that half the amount or more is to be paid in cash, and the balance in equal sum at the end of one, two and three years.

Then application is made to the Board for the amount needed to complete the house aud pay the entire cost, with the pleasant and comfortable assurance that, in the subscriptions falling due at the end of one, two and three years, full provision is made for the annual repayments to the Board.—*Ch. at Home and Abroad.*

Missionary Concert

SUBJECTS FOR 1889.

January.....The World.	July.....The Islands
February.....China.	August.....Roman Catholic Lands
March.....Mexico.	September.....Japan and Korea
April.....India.	October.....Turkey and Persia
May.....Burma.	November.....South America
June.....Africa.	December.....Syria

SOUTH AMERICA.

MISSIONS TO THE NATIVE TRIBES.

The world was startled in 1851 by a tale of Christian heroism that will never die. The death of Allen Gardiner and his five companions, of starvation on the beach of Spaniard Harbor, Tierra del Fuego, was the sacrifical offering for the evangelization of the degraded Indians of South America. Such sowing to the Lord has the promise of harvest from the Lord. Mr. Alfred Pite of the South American Missionary Society, gave a very interesting account of the continuation of the work so gloriously begun by Gardiner at the London Conference from which we quote:

"It is to be noted that peculiar difficulties confront the operation of all Protestant Evangelical Missions in South America from the mixed nationalities, whose independent government are the outgrowth of European colonization. Taking a comprehensive view of the land which we are all called upon to possess for Christ, we observe that there are no less than fourteen nationalities, viz., the three Guianas (English, French and Dutch), Venezuela, Grenada, Ecuador, Peru, Bolivia, Chili, Brazil, Paraguay, Uruguay; the Argentine Confederation with Patagonia and Tierra del Fuego. The population considering the variety of climate is comparatively small, being estimated at twenty-seven million, three-fourths of whom are professed Roman Catholics, the remainder heathen."

The work among the Roman Catholics is necessarily slow and difficult. A degraded Roman Catholic is in some respects a less inviting subject of missionary effort than an out and out heathen. Up to the present time several of the governments have allowed freedom of religious worship, but the missionaries who are laboring in South America know that this does not mean the cessation of opposition by any means. The Roman Catholic Church never yields its preempted territory without a bitter struggle. The South American Continent has been too long a paying vassal of the Roman hierarchy to allow it to be taken for a purer Christianity without a determined resistance. There is some Bible work done in all the countries of South America.

The word of God is being circulated by colporteurs, and agents of the American Bible Society. Isolated missions also are to be found in several of the nationalities. Perhaps the most advanced work is to be found in Brazil. The missionaries have an organized work there and fifty churches with three thousand members makes the beginning of a new era in the history of that empire.

With regard to the mission work in the South American countries, it is to be hoped that the present conference of representatives from all the Americas, with a view to facilitating commercial and industrial intercourse, may in the providence of God be a means of the propagation of the Gospel. If the interests of trade calls for conference, surely the eternal interests of souls call for prayer and action of the Christian Church.

The work among the aboriginal tribes of wandering heathen, is carried on by the South American Missionary Society which was organized as a result of Allen Gardiner's self-sacrifice and his heroic death. Mr. Pite after recounting the difficulties of the work arising from the nomadic habits of the Indians and also from the bloody policy of extermination pursued against them in the Southern provinces, gives the history of the work to the present time.

"The Fuegians are the people for whom the pioneers laid down their lives. These people are a feeble folk. They have attracted considerable attention from their apparently helpless and hopeless condition, being considered by many as beyond the reach of the Gospel; but all their hasty conclusions have been displaced by the mighty power of the Gospel. The second volume of this mission is a dark one because of the massacre of the missionaries in 1859. But the work was not given up, for in 1863 another effort was made and the banner of the Cross was planted anew on the soil of Tierra del Fuego. We see now the people raised from their degraded condition to one of wondrous contrast. At the present time, not only a Christian mission station exists with daily services and well attended schools, church and orphanage, but the wigwam life has given way to substantial dwellings, surrounded by well cultivated gardens, a maik of Christian civilization. Moreover the Yahgan language of these Indians, altogether unintelligble a few years ago, being denominated as a succession of grunts without articulation, has been reduced to writing and embalmed in the "Word of the living God." Such is the story of a work among the Indians of South America, that must carry the same conclusion to many minds, as it did to the mind of Charles Darwin, who upon witnessing the marvelous changes wrought in a people whom he by personal observation deemed beyond the reach of civilization, became a supporter to the mission that accomplished such a result.

Emigration is setting toward South America. The missionaries are hoping that among the colonists may be found many earnest Christian workers, who like the great apostle may be self-support-preachers of the Gospel of Christ.

The most reliable returns show that Christians and the dark races under their sway, are increasing at a much more rapid rate than outside nations, and that the Churches, since 1858, do far more than keep pace with the growth of the human race. "A hundred years ago, in all the non-Christian world of 570,000,000, there were not 300 evangelical converts; now there are 3,000,000." South American missions at present offer a very difficult field for evangelistic work; but in Chili the cause is hopeful. In Turkey and Persia, missionary work is prosecuted with vigor and success. The general results recorded have been, of course, attained through methods now being revised and amended, and thus do not afford accurate data in forcasting the future. When we reflect upon the new ideas and the greater desire for co-operative mission work which has been infused into missionary effort since the recenconference in London, we may well anticipate much more glorious results in the near fnture. Medical science, and improved railway and telegraphic communication, are now being pressed into the service with far greater speed and effect; and they will lend wings to the consecrated zeal which has renewed Christian missionary effort through out the world. We may expect to see more progress made before the close of the present century than has been made since the century began.—*The Church Record.*

Domestic Missions.

REV. C. H. POOL, Secretary.

Resolved. That the General Synod express their conviction that the Reformed Church is both able and bound to raise at least $75,000 for Domestic Missions during the ensuing year, and that they instruct the Board to base the appropriations to the field upon that amount looking to the churches for loyal support.—*General Synod, June,* 1888.

TREASURER'S STATEMENT.

The following is a comparative statement of receipts for the first five months of the years 1888 and 1889.

MISSIONARY DEPARTMENT	1888.	1889.
Churches	$ 3,152.21	$ 4,016.90
S. Schools	1,066.67	1,386.77
Individuals	504.14	574.05
Total	$ 4,723.02	$ 5,977.72

BUILDING FUND DEPARTMENT.		
Churches	$ 915.00	$14,65.52
S. Schools	80.06	503.61
Individuals	261.50	524.50
Church Builders	457.56	525.61
Total	$ 1,714.12	$ 3,019.24

Although the above statement shows an increase over last year in the gifts from the usual sources, yet how far it is short of the proportion of the needed $75,000 which the first five months ought to furnish. The necessity for the arrears in which the Board now finds itself is apparent. Where lies the fault, with the Board or the Church?

NOTES FROM THE FIELD.

HELP APPRECIATED.

The following extracts from a letter to one of our Ladies' Auxiliaries will show how their Christmas Box Mission is appreciated:

"Dear Madam: When we received your Christmas box I sent you a postal card stating that I would write you a letter, which promise I gladly fulfill. We had no public meeting about it because

we are so scattered that we were afraid, if the weather was not fine, that only a few could attend, so we sent the articles directly to the various parties. We feel very grateful for the comfort and happiness the good things have afforded us. These tokens of good will from the Eastern churches should entirely wipe out the foolish notion of the West breaking loose from the East; but I believe very little of that element remains in the western part of the Reformed Church. * * *

We are breaking in this virgin soil, and meet many disadvantages and inconveniences of which people in the Eastern cities and towns can form no idea, who have all privileges that society, the school, and the church afford; but we also have many advantages, such as cheap living, and cheap material for shelter for man and beast (the sod), freedom from the galling bands of fashion, and above all a bright future.

We most sincerely thank you for the many presents the box contained for us personally; also the package sent by mail for myself. We did not keep all for we thought some were more needy than ourselves. Hoping you will find abundant joy and blessing in your noble work, we remain,

Yours gratefully."

The above is from an elder in the sod church in Dakota. The Corresponding Secretary, last summer, had the pleasure of being entertained in the home of that good elder, and can bear witness to the cheapness of the material with which the home is constructed (sod), and to the entire freedom from the "galling bands" of fashion in that home. The elder's wife lived there a long time before she saw the face of another woman. She, in a letter of her own to the same society, adds her thankfulness for the box.

"My husband has written to you but I do not feel satisfied or as though I had done my duty till I write personally to you to express my thanks for the many presents to us. I should have done this before, but have been very busy. We live on a road which leads from the railroad to the settlement, a distance of forty to fifty miles, or more, so we are obliged to keep a good many travellers over night sometimes, which makes a good deal of work.

We had no Christmas tree, as we intended at first, for our people live far apart. A committee was appointed and the goods were divided at our house, and sent in time before Christmas so that every family could make merry about it as they pleased. We have not kept all that was marked for us as there were those that were more needy than we, but the *baby quilt* was too good to give away, so I kept that. Our children were also delighted with their presents, and they, too send many thanks."

HAVING FREELY RECEIVED THEY FREELY GIVE.

The following letter from the pastor at Parkersburg, Iowa, speaks for itself:

Dear Brother: I would like to write you a few words, and I know that what I write will gladden your heart as well as mine. Yesterday was to us a grand day. Having had the interior of our church edifice renewed, and it being now completed, it was resolved a few weeks ago to dedicate it again to the service of God on August 11th, and at the same time the needs of our Boards should be remembered and collections taken.

It was a fine day and the roads in good order, so that our people could gather from far and near. Arrangements were made, and invitations sent to different ministers to meet with us. Four of these were present in the forenoon and three more in the afternoon, to tell the story of Jesus and His love. Four belonged to the Presbyterian Church and three to our own.

After the service in the forenoon a collection was taken, and also in the afternoon. When the two were added we found we had over $82, more than was ever before collected here at one time. Of this amount you will find enclosed $50. Please take $30 for Domestic Missions and $20 for the Building Fund. You will also find a draft for $2.75 from our Church Builders.

TWO DOMINIES' FAMILIES TO BE HOUSED IN NEW PARSONAGES.

The pastor at Hospers, Iowa, writes:

"With many, *many* thanks to you and to the Board of Domestic Missions and the Women's Executive Committee, I would hereby acknowledge the receipt of $800 for building of a parsonage for the Reformed Church of Hospers. Indeed we are thankful for the donations. We hope now, with what we have subscribed to be able to build a good substantial house, and hope to get it finished before cold weather. We are also greatly encouraged to know and assure you that the Lord's work is prospering here, and also at Le Mars where I minister. Last Sabbath we had five more to join on confession and one on certificate. That makes eight new members at Le Mars and seventeen at Hospers."

The pastor at Cawker City, Kansas, who has been living in an old, leaky house, also wrote under date of Sept. 12th:

"We are topsy-turvy, as we have torn down part of the old building (parsonage). It will take about a week before the new building will be ready for plastering, but we are all looking forward with a great deal of pleasure to see the new house completed. We feel so happy, and the people all seem pleased and grateful.

The crops are very good this year, and there is hope for the farmers. Most of them have debts and interest to pay. Prices are low, because the supply is far greater than the demand, so money is scarce at present. Under these circumstances we cannot expect much from the people just now; but the future is brighter, and they truly appreciate the aid they receive.

A HAPPY LETTER.

The pastor at Greenleafton, Minn., out on the prairie, is proud of a renovated church, and why not, since his people paid for the work themselves? He writes:

"I am very glad to be able to inform you that we have succeeded fully in renewing the entire inside of our church building at an expense of some over $500. It has been quite a heavy pull, but we have now got there; and by the aid of an abundant harvest it has still been comparatively easy. We now can worship without blushing, for we look decent and bright in our new suit. We can worship with *comfort* too, for these are our warm woolen under-clothes such as we never knew before.

We have secured platform room for our new cottage organ, and have a good player, and good singing.

Last Sabbath we returned to our regular Sunday evening *English* services for the winter. All of which gives us much reason to thank God and take courage.

These things have, of course, for the time being, absorbed our interests and finances, but I am sure our people are determined not to let our collections fall below any of our past years. And by and by I still hope to be able to personally secure you some more subscribers for our church and Board organs."

SUDDEN DEATH OF A WORKER.

From another of our Western missionaries came a sad letter some time ago. The wife of the pastor at Lennox, Dakota, was so burned from the explosion of a gasoline stove that she died soon after the accident. The sorrowing pastor wrote:

"I received your letter. It is hard for me in this way to lose my dear good wife who worked with me in the gospel work. She was always happy to go with me where I go to preach and visit the people. She, with me, gathered the new churches of Lennox village and South Lennox, recently organized by Committee of the Classes of Dakota. She died in Jesus, as she lived for Him and worked for Him. I lose a dear good companion in home and church, and the Sabbath school a good teacher.

I try to take up the work again next Sunday. My hands which were burned, are better, but I have hardly any power in them yet. The Lord bless you. I thank you for your letter, and I thank the Board of Domestic Missions for help."

MEETING OF THE WOMAN'S MISSIONARY UNION.

The Woman's Missionary Union, of the Classis of Schenectady, held their first annual meeting at Vischer's Ferry, Sept. 17. Although the weather was unpleasant it did not dampen the ardor of the ladies, for a goodly number came a long way in the storm and made the meeting a success, notwithstanding the obstacles to be overcome. Owing to the limited time on account of meeting the

train, only a morning session was held, but that was crowded full of good things.

After devotional exercises, a few words of welcome were spoken by the Secretary and responded to by the President, Mrs. H. M. Voorhees. Then followed some earnest words of greeting by the Vice-President P. S. A., after which Miss F. C. Paige read a most instructive paper on "Missions in Holland, Mich.," which showed a great deal of research and gave much interesting information.

A most excellent paper was read by Mrs. Ditmars on "Missions at Home." This touched all hearts and made all realize that the call of duty came from those around us, as well as in other lands. The election of officers followed: Mrs. H. M. Voorhees, President was re-elected; Mrs. I. W. Dunham, Vice-President; Mrs. A. Van Vranken, Secretary, re-elected; Mrs. A. C. Sewall, Treasurer, re-elected. Committees were appointed and the session was closed with singing.

A bountiful collation was served in the Sabbath school room, and duly appreciated.

The afternoon meeting of Classis was attended by the ladies and highly enjoyed, especially the sermon by Rev. H. M. Voorhees.

A short session was held by both bodies, and among other resolutions offered by the ladies was the following:

Resolved, That we deeply regret the departure of our loved Vice-President, Mrs. Rhinehart, and that we miss her cheerful presence and wise counsel. That we hope and pray that God may strengthen her in her new field of labor and that she may be a happy gleaner their.—*Schenectady Union.*

GLEANING FROM LUXURIES AND INDULGENCES.

"Brethren, I didn't come here to talk," said old Matthew Steadfast, "but while I kept silent the fire burned. It never seem to me like sound economy to split wood with a razor when you had a good ax ready to your hand; it's a hard, slow way, and it spiles the razor. And it don't look to me like good common-sense to sweep up the crumbs as if they were so much gold-dust, and throw away the whole loaf. Now, if I had my way in this church, I'd agree to pay off the debt in two years and have a good round sum left for missions, and not a soul of you should be worried or overworked, or even know that you had made any sacrifice."

"Brethren," continued the man, coming out of his corner, and raising his voice in his earnestnesss "you've heard me talk till you've got kind of tired of me, and some of you think I'm a sort of fanatic about my ideas: but I tell you, brethren, when ideas have got the word of the Lord and 'rithmetic to stand on, they'll bear a good many hard knocks. I won't be hard on ye, brethren; I won't say a word agin yer idols, or ask ye if ye don't think ye could glorify the Lord Jesus better if ye should throw 'em to the moles and bat

altogether. I know some of ye would be'mazin' bad off without 'em, and so I'll forbearing with your infirmities, but I want ye to consider a fair proposition."

"I've calc'lated that there are at least twenty men in this church who smoke, who could get along just as comfortably with one cigar less a day; in fact, not know the difference—and there's a clear income of over a thousand dollars a year just from those twenty men. Then there are at least twenty more that smoke cheaper cigars who might do the same thing at a saving of over seven hundred more. No hard work, you see, brethren; nobody's comforts taken away so far. Then I'm sure there are thirty families in this church who could save a dollar a week from their table expenses, and never miss it. Why, it's only a matter of a loaf of cake and a couple of pies less, and a plainer sauce for a pudding or even no dessert at all for a few days. There are plenty of families that could cut off five times as much, and be all the better for it but I'll only ask for the dollar a week, and there you have fifteen hundred more from just those thirty families."

"Now it does 'pear to me, brethren, it wouldn't be so hard on the women folks as wearing out their souls and bodies making fol-de-rols, and trying to sell them to folks that don't want 'em. Then there are fifty people who could save five dollars every year from their own and their children's clothes, just by putting in a little less cloth or a little less trimming or saving a few cents a yard on the goods, and nobody on earth be the wiser, unless they happened to think their children looked less like French dolls and more as if they might be related to the little one the Lord Jesus took in his arms. Why, brethren, I hope it isn't sacrilegious, but I've sometimes thought the Lord wouldn't have dared to touch one of the little creatures they call children nowadays, with their jewels and flounces and furbelows.

"But I was talking about saving, brethren, and here you have $250 more; and you haven't begun to touch this matter of dress. Add to this, twenty people who spend on amusements and entertainments for themselves and their families an average of a dollar a month that they could profitably dispense with, and you have a total of over $4,000 a year that this church might apply toward the payment of its debt without laying the smallest burden upon any of its members, but simply by gleaning a little from luxuries and indulgences.

"I tell ye, brethren, I'm just amazed when I think about it. There it is, all figured out, and nobody can say it isn't a moderate showing of the case; but you will all go away shaking your heads over the debt, and if you remember anything I've said it'll be the $250 the women folks might save on their dress, and not the $3,000 for cigars and high dinners. Human

natur', brethren, is perverse and perplexin'."

The old man paused to wipe his forehead, and the five committees looked at each other.

"It is worth trying," said the chairman, "and we might appoint a committee."

"Let us have no more committees," said Father Steadfast; "they'll be like that mixed multitude that went up to fight the Israelites, and turned every man his sword against his fellow until they made an end of each other. If the pastor will present this matter to the church on Sunday, I'll undertake to put a mite-box in every household and let the people give, day by day, with thanksgiving in their hearts as did the Jews of old."

The brethren wavered a little, but finally decided to command the plan for trial, and Father Steadfast instantly pledged five of the official board to give up the one cigar per day.

On the following Sabbath the pastor presented the subject in such a plain, forcible manner, that every one present was convinced of its reasonableness, and Father Steadfast followed up the work by a lay sermon in every family where he established his mite-box. When people really turned their attention to it, they found a multitude of things that were not in any way essential to their comfort, and day by day the enthusiam to increase the fund grew stronger.

"We have no dessert or cake th-cept on Sunday," said Mrs. Smart; "and really we do not miss it. I lay aside a dollar a week on account of it, but I am sure it saves us more. Then since my husband has become accustomed to one cigar less a day, he he finds he can spare two about as well, and we devote the cost of the second one to books. Just think of a new book every week or two, and we scarcely ever felt able to buy one before."

"I made my baby's dress with a plain hem and tucks," said Mrs. Dimple, "and he looks sweeter than ever. I got two dresses for the price of one, and so I felt that I could afford to have them made, and that gave my poor neighbor a lift. I had set my heart on a couple of lovely sashes for him, but, dear me, what is the use? Sashes are only a bother to a baby, so I put that five dollars into the box with a clear conscience."

The First Church of Acadia is out of debt, and has adopted the saving plan as the best and easiest method for meeting its regular benevolences. The women are radiant with satisfaction, the brethren congratulate themselves that "*we* did it," and Father Steadfast rises above all clouds of care on the wings of his rejoicing soul.—*Home Missionary.*

"In Thy presence is fulness of joy." We must not hand the precious passage over to the future, and say it applies to heaven; for such is the joy of every one that walks with God.

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY

"As my Father hath sent me even so I send you."

Resolved,—That we take immediate steps toward the payment of the debt.

That in the judgment of this Synod the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz., $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the collection and payment of the contributions for this subject.—*General Synod, Catskill*, 1889.

FINANCIAL STATEMENT.

Receipts for September	$3,053.78
Previously acknowledged	16,602.80
Total from May 1st	$19,656.58

The receipts for the month, were not as large as there seemed good reason to anticipate, nor, by $1,096, so large as in September, 1888. There is, no doubt, a better time in store for this long and painfully depleted treasury, on which so much depends. But it had need come soon or there is danger that it may come two late.

The situation is so clearly set forth in a circular just sent to every pastor, and which equally concerns every member of the Church, that it is printed here that all may see it, and without further remark except the prayer that the Lord will make it effectual for the purpose for which it was written.

October 14th, 1889.

COR. SEC.

APPEAL TO PASTORS AND CHURCHES.

The treasury on which our Foreign Missions depend has never before been in as great need of relief as at present. The receipts of the fiscal year, beginning May 1st to September 1st, were $16,600; those of September will probably amount to about $3,500, making total to October 1st of a little more than twenty thousand dollars. The expenditures have been in round numbers $52,000. It has been necessary to borrow $32,000.

The only addition made to the force supported through the Board has been a lady, to become the wife of a devoted missionary. No other additional expense has been assumed. The outlay has been upon the basis, approved by the General Synod, of $101,000 for the year. The necessity of adhering strictly to the amount authorized has been appreciated and has controlled the action of the Board. The Synod voted an additional ordained missionary for Nagasaki. He has not been sent, and will not be unless the condition of the treasury shall be decidedly improved, and the financial situation clearly warrant it.

Our present concern is respecting the outlay of the year, and the deficiency in this year's income. It is in the highest degree important to prevent an increase of the deficit. To accomplish that end an immediate increase in contributions is necessary. The ability to borrow is nearly exhausted. Unless relief is soon received serious disaster must follow.

It surely is not necessary to add that the foreign missions dependent upon us, are our part in the Divinely appointed duty to evangelize the world. They are prosperous and useful. The blessings of God rests upon them continually. Their existence is imperilled by the grave embarrassment of the treasury, which is their sole dependence.

The Board has made it the duty of the undersigned to endeavor to obtain relief in this day of trial. Our first obligation, it seems to us, is to make known to the pastors the extremely critical position of affairs, with a request that they in their own way may make it known to the 83,000 members of our communion. Will you kindly present the matter to your charge?

We have said nothing of the debt under which the year was begun. The great and pressing need is an adequate provision for the expenses of the present year and the

removal of the deficit in the income of the year. The church is asked to sustain the work of this year. If every member of our communion will give as God has prospered him, and without neglecting any other interest legitimately appealing to him, the present burden will be taken away and the work of our Lord will be maintained.

Respectfully yours,

JOHN M. FERRIS.
HENRY N. COBB.

NEW YORK, SEPT. 28TH, 1889.

NOTES AND NOTICES.

DEPARTURE OF MISSIONARIES: Rev. and Mrs. N. H. Demarest of the South Japan Mission, started October 2d, on their return to Nagasaki after an absence of about eighteen months. On their way to San Francisco, Mr. Demarest addressed the students of Hope College and the Theological Seminary at Holland, Mich., and also a union meeting of the churches at Holland on Sunday, October 6th.

Dr. and Mrs. Kip began their journey to Amoy on the 8th of October, expecting to sail from San Francisco, together with Mr. and Mrs. Demarest, per Steamer Belgic on the 17th.

Rev. and Mrs. E. C. Scudder, Jr., were passengers on the "Anchoria" for Glasgow, leaving New York October 12th, whence they hope to proceed with little delay, to join the Arcot Mission. An interesting farewell meeting for these missionaries was held at Synod's Room, Tuesday, October 1st, of which an account will be found in another column.

MISSIONARY CONFERENCES, as intimated last month, will be held in at least two of the Particular Synods. That for the Synod of Albany, will convene in the Reformed Church of Cohoes, N. Y., Rev. J. Paschal Strong, pastor, on Wednesday, October 30th, at 2.30 P. M., and continue in session till the evening of the 31st. A ladies' meeting will be held on Thursday, 31st, from 2 to 3 o'clock, P. M.

The Conference of the Synod of New Brunswick will be held in the 1st Reformed Church of Hackensack, N. J., on Tuesday and Wednesday, November 12th and 13th. Entertainment for those who desire to attend will be provided, and those who wish it are requested to notify the pastor, Rev. H. Vanderwart.

It is hoped that these conferences will be interesting, stimulating and largely attended. The encouraging state of our missionary work in the fields of operation, combines with the discouraging condition of its sources of supply to make these conferences of very great importance at this time. If an earnest spirit of consecration should be there manifested and thence extended through the churches, it would make short work with the difficulties which now environ our work, and threaten its permanence and prosperity.

A NUMBER OF STUDENTS at New Brunswick, who have the work of missions at heart, have associated themselves into a "Student Volunteer Workers' Band," for work during the coming year. Their desire is, as opportunity offers, to present the cause to thehurches, and thus bring more directly to their notice the great work of missions to which they look forward, as well as that "Student movement" which is one of the most significant features of the time. They represent, in our own institutions, more than 3,000 young men and women in this country and in Canada, in various stages of preparation, who have pledged themselves to personal service in mission fields, if not providentially hindered. It is every way proper and most desirable, that the members of our churches should come into contact with them and with the movement they represent. The plan of operation is in direct sympathy and connection with the Board of Foreign Missions, and has its cordial approval.

Pastors and churches who desire or are willing to avail themselves of the services of these brethren, will please address Mr. E. W. Thompson, secretary, P. O. Box 323, New Brunswick, N. J., who will make all necessary arrangements.

DR. G. F. VERBECK is making a tour o the Western churches, to extend through the months of October and November. His ability to speak in the Holland language gives our Holland brethren a peculiar claim on his services, and will, no doubt, give peculiar interest and effectiveness to his addresses. On his return to the East, he will

be ready and happy to visit and speak to the churches here.

THE REV. J. G. FAGG of the Amoy Mission was married at Tokohama, Japan, on September 25th, to Miss Margaret W. Gillespie, formerly of Jersey City, N. J. Miss Gillespie left New York early in August. Those who have seen and heard her at missionary meetings in this neighborhood, will follow her with deep interest and anticipate for her a life of great usefulness. Mr. and Mrs .Fagg will make their home at Chiang-Chiu.

REV. JAMES CANTINE, of the "Arabian Mission," was ordained as a missionary by the Classis of Kingston in the Fair Street Church, Kingston, on Tuesday evening, October 1st. The sermon was preached by Prof. J. G. Lansing, of New Brunswick Theological Seminary, and the services were of a very interesting character.

THE MACHINES AND TOOLS asked for, two years ago, by Dr. Hekhuis, for his Industrial School, and for which sufficient contributions were received from generous friends have now been purchased. Others also have been added, and all have been shipped to India for use in the "Hekhuis Industrial School." The amount received was $161, to which are to be added the proceeds of sale of rugs made by the boys of the school, amounting to nearly $150. The school will probably be under the care of Rev. E. C. Scudder, Jr., who takes a deep interest in it and in its success.

THE REV. A. OLTMANS asks for $150 from some benevolent individual, to provide "philosophical apparatus for the Steele Memorial School at Nagasaki." Read his report of the opening of the new school year in another column, and see how worthy it is of such a gift.

"FOREIGN MISSIONS: Their place in the Pastorate, in Prayer, in Conferences." We should like to call the attention of pastors especially and Christians generally to this excellent volume by Rev. Augustus C. Thompson, D. D., for many years a member of the Prudential Committee of the A. B. C. F. M. Its style is admirable, its positions scriptural, its logic convincing. Its chapters on "The Ministers' Sphere," "Missionary Obligation," Ministerial Prayer and Missions," and "Missionary Concerts," if read and heeded, would work a revolution in the thoughts and practice of multitudes of ministers, and will give both instruction and stimulus to any who already desire to be more efficient in developing the interest and liberality of their churches in this direction.

FAREWELL MEETING.

A very interesting farewell service, on the occasion of the departure of our foreign missionaries, the Rev. Dr. Kip and the Revs. Scudder and Demarest, and their wives, to the China, India and Japan fields of our church, was held at the Synod's Rooms on Tuesday, October 1st. The room was filled with a representative gathering of those most interested in the missionary work of our church. There was a delightful spirit of sober earnestness born of the importance of the interests involved. The Rev. W. J. R. Taylor, D. D., a member of the Board of Foreign Mission, presided. The meeting opened with singing "Coronation," in which all joined heartily, after which our veteran missionary to China, the Rev. Dr. Talmage, offered a fervent prayer for the work and the workers. Dr. Taylor then made a few remarks as a starter. Dr. Cobb followed with a description of the last meeting of a like character, held two years ago, when Dr. and Mrs. Chamberlain and his son W. I. Chamberlain, and the Rev. J. G. Fagg and Dr. and Mrs. Otte left us for their fields of work, and also stated the circumstances under which those now present were returning. He expressed his own regret and that of the Board of Foreign Missions, that *no new missionaries* were now going out, solely through want of means with which to send them. After the Secretary had finished, the missionaries gave in turn short addresses full of courage and cheer. It was by no means a funereal gathering, but rather an occasion of Christian joy.

Dr. Kip, of the Amoy Mission, was the first speaker among the missionaries present. His text was, "I will thank God and take courage," which is surely borne out in beholding the work that has been wrought, and its increasing power every year. I am very glad also to have had the privilege o-

this sojourn in a Christian land. There is inspiration for the missionary in a land of church spires and schools and colleges, in the cordial sympathy with which our work is regarded, and the evident interest in hearing about it. The missionary needs a vacation at home not only for rest of body, but for refreshment and strengthening of soul and spirit. In returning to our work, we want your constant prayer and help. We want to feel that we have the Church at our backs.

The Rev. E. C. Scudder, of the Arcot Mission, India, said: "I am glad to be at this meeting. I do not like the word 'farewell,' for there is an association of sadness with it; I rather like 'Godspeed and a prosperous journey.' I think the greatest hindrance to the progress of the Gospel in India is caste. It seems to be yielding, however, for the attitude of the hearers is indicated in such expressions, 'I will come out for Christ if I can find nine men to come with me.' It used to be, 'I will not give up my caste on any condition.' The greatest fear of the missionaries in India is not the cry of caste, but the cry of 'retrench' from the Church at home. We don't know where to retrench. Last year was a good year for missions in our church. We trust next year will be better. We will not say farewell, but simply '*Adios*,' which means "good-by for a little time."

After singing two verses of Heber's famous missionary hymn, "From Greenland's Icy Mountains," the Rev. N. H. Demarest, of Nagasaki, Japan, spoke as follows: "I came to listen, not to speak. I am exceeding grateful for the good will of so many in the Church, and the warmth of their reception of the missionaries. I can only attribute it to the fact that you realize that we are doing your work, and therefore you are deeply interested in us. With regard to the matter of home support of the work, if the Church at home should give as the Japanese Christians gave last year, there would be an abundance of funds. The average gifts of all the church members of Japan, including in the estimate women and children as well as men, was ten days' wages a year. If this were equalled in the home Church, what a result to all our mission fields."

Dr. Talmage was then called upon to , but declined on the ground of a physician's orders, and called on Dr. Verbeck to speak in his stead. When Dr. Verbeck finished, the Rev. E. C. Scudder, D. D., the father of one of the departing missionaries, spoke of his joy in having his son taking his old field in India. Dr. Wells then spoke for the Board, assuring the missionaries of the help of the church; and after prayer by the Rev. J. A. Davis, formerly a missionary in China, the hymn "Blest Be the Tie that Binds," was sung, and the meeting closed with the benediction. Then a general handshaking took place, and hearty good wishes were heard on every side.

THE ARCOT MISSION, INDIA.

A SABBATH'S WORK AT MADANAPALLE.

DR. CHAMBERLAIN, writes July 27, 1889.

Yesterday was my first Sabbath at home after several months absence on duty elsewhere. I was so much interested myself in all the multiform efforts to make Christ known that I am moved to write of the day's doings while fresh in mind. This I am the more free to do as many of yesterday's forms of effort were not originated by myself, but by Rev. William I. Chamberlain during my absence, and by Miss M. K. Scudder during her fruitful period of service here for Telugu women.

At 6 A. M. the rising bell for the pupils of the Girls' and the Boys' Boarding School was rung, the bell being a beautiful church bell sent out by the young ladies of the Congregational Church of Glastonbury, Conn., as a token of their love to Miss Scudder. Soon the voice of song and worship was heard coming from both schools, the one a little east, and the other as far west of the Mission House.

At 8.30 the same bell rang to summon us to the house of God, which is built on the main street front of the Compound, next to the Government Cutchery or Court House. As you approached the church you would have seen that it was Communion Sabbath, for its wide open doors showed the long Communion table spread, reaching the whole length of the church, with a double row of seats on each side for communicants, for we observe here the old Dutch custom of having the communicants seated around the table. The church was filled, as was

also the vestibule, every seat being occupied and numbers being seated also on the floor. The Communion service was preceded by the baptism of two children of members of the church. Seventy-two members partook, where a few years ago it was all rank heathenism. The service was an uplifting one, I think to all.

At 2 P. M. the Sunday-school campaign began. There are four Sunday-schools maintained here, three for heathen and one chiefly for Christians. I went first with Miss Scudder and Mrs. Lewis R. Scudder, who is just now visiting us, to the Sunday-school for Hindu girls. It is held in the heart of the town in the building occupied by the Hindu girls' day school, supported by the ladies of three Reformed churches in Albany, N. Y. I was surprised and delighted to find 52 heathen girls there studying God's word and learning and singing Christian hymns. The hymn that first caught my ear was the Telugu translation of "Jesus Loves Me This I Know, for the Bible Tells Me So," and this sung by the daughters of heathen who spat upon us Christians if we entered their streets when we first began our work in Madanapalle.

From there we went to the Sunday-school for heathen boys and men in the mission Free Reading Room in the town opposite the Post Office. The classes were in full operation, and a busy roomful it was. There are two Hindu day schools near by which hold sessions on Sundays as well as other days. Finding that a large propor tion of their pupils would like to attend the Sunday-school at the Mission Reading Room the teachers of these schools courteously arranged to give a recess to their schools from 2 to 3 P. M. on Sundays, and the pupils come on the run through the street to the Sunday-School. As I sat in the reading room watching the exercises I could not keep my mind from running back to the three years' fight I had had, years ago, before I could get a square foot of ground n the town to build the reading room upon, and all the people cursing me for doing it; and now here were 250 in the Sunday-school, in that same reading room, and in the verandah listening through the wide open windows as God's word was explained, or joining with more voice than melody, it is true, but joining in the songs of Zion. An illuminated card with a Bible verse in Telugu is given to each one at the close, and these are carried and nailed up on the walls of scores of heathen homes.

Next we went to another Sunday-school for heathen boys in the neighboring village of Basanakonda. It was held in the village *Chavadi*, or rest house, which was cordially given by the villagers for the purpose. This is the newest of all the Sunday-schools, and numbers about 50. But more than 100 were assembled to listen to the preaching at its close, and to see the large colored Scripture pictures displayed and hear the explanation. Here I could not but recall the fact that Dr. Ezekiel Scudder and myself were actually driven out of this village the first time we attempted to preach Christ there, for the people were determined that they would not hear a word about any God but their ancestral ones.

We had barely time to drive home and take a cup of tea and a little lunch before Sunday-school for Christians in the church began at 4 P. M.

The body of the church and the vestibule were filled with classes as near together as they could be well worked. The bright faced, neatly clad Christian children in the classes, answering the questions put to them on the lesson by their teachers so promptly, was a pleasing and inspiriting sight; but what interested me still more was the "Strangers' class," occupying some ten seats nearest the door, and listening with fixed attention to the Catechist as he was explaining and enforcing the "True Véda.' More than 40 Hindu and Mohammedans and non-Christians were in this class. The existence of this class for non-Christians taught by our best Catechist, into which they can come and sit by themselves and quietly listen to and consider what is said and be free to ask such questions as occur to them is well-known, and the weekly attendance of good numbers of, as yet, non-Christians is a hopeful sign. The roll of the Sunday-school for the day numbers 184, and the lessons with the lecture at the close on the colored wall pictures (sent by the 2d Collegiate Church Sunday-school of Harlem for the day's lesson, will fill the hour or a little more devoted to it.

But the four Sunday-schools did not monopolize the whole work force for the after-

noon. At the close of the morning service bands of workers were named for open-air services during the afternoon. Each band was led by a Catechist or teacher or other experienced worker, with whom were associated some of the senior pupils of the boy's boarding school, some who could preach, some who could sing well being in each band.

One band held a service at the gates of the Taluk offices ; another at the hospital ; another at a Sudra village a mile north ; another at an Odde village a mile south, and the other at Basanakonda spoken of above at the close of Sunday-school. All these bands reported in the evening the work that they had done, and there seemed to have been universally good attention and fair audiences.

At 7.45 P. M. we started out again, en masse, for a Magic Lantern Exhibition of Bible Pictures, etc. with preaching in explanation of the pictures, in the western-most Main street of the town, next to the chief Hindu Temple of this region. It was a dark night and some sprinkles were falling but not enough to do any harm. We marched through the chief street of the town with lanterns and singing Christian songs, and inviting all to follow us. Across the end of the street and just in front of the heathen temple was stretched a big sheet, and on this the Bible pictures were thrown so that they could be seen far down the street. One after another took turns in explaining the pictures, from Moses to Christ but the chief stress was on the life of Christ and his death on the Cross. His entombment. His resurrection. His ascension, and His opening the gates of Heaven to all who believe in Him and follow Him. Some 450 persons gathered to look and listen, and at the close many requests were made for a repetition of the display and the talk.

This closed a day of busy and blessed work for Christ. The word was proclaimed to, and heard by nearly 1,000 Hindus and Mahommedans, besides our Christians. Seed was sown and watered, and as God is true we look for a harvest.

NORTH JAPAN MISSION.

REV. HOWARD HARRIS writes :

Tokyo, Sept. 19th, 1889.

The Meiji Gaku Inn opened on the 12th inst. All who were with us at the close of the college year, with a very few exceptions, have returned. The students seemed glad to get back and are heartily engaging in their studies. Many of the young men were engaged during the summer telling the story of the Cross, and they tell us of interesting meetings held, and of many precious souls converted. They went forth to their chosen fields earnestly desiring to make known the way of salvation, and God's blessing has rested upon their efforts. To-day we can go to parts of this country where there are no Churches, Sunday-schools, Young Men's Associations, preachers, or anything of the kind, but in a very few years it will be hard to find such places in Japan.

TRAINING SCHOOL FOR EVANGELISTS.

A school for the training of young men for evangelistic work has lately been opened, and up to this date there have been seventy applicants for admission. Much good can be affected by this class of men in the interior of the country, which has hitherto been much neglected. As the country is now, there are thousands of villages containing millions of men and women who can only be effectively reached by those Christian young men.

A CHAPEL NEEDED.

We are greatly in need of a chapel, and since part of the cost of its erection has been given we have reason to believe that some friend of the educational work, as now carried on, will send us the deficiency.

DISASTROUS STORMS.

There was a great storm in the vicinity of Sendai last week. The river rose ten feet in less than an hour. All the bridges are down. One new bridge was carried down stream with eight soldiers on, three were drowned. Some few houses were swept away and many were flooded. Thirteen persons were drowned in Sendai Large trees were torn up by the roots, and many large ones were snapped in two. The rice crop was very much injured. The price of rice has gone up already.

SOUTH JAPAN MISSION.

REV. A. OLTMANS writes :

Nagasaki, Sept. 16th, 1889.

We are very sorry to hear of the large

and constantly increasing burden of debt under which the Board is compelled to labor. God grant that the Church may see its bounden duty to discharge this *her* debt forthwith. I suppose no missionary on the field would like to see retrenchments in his work. I am sure, here, we all look for quite the opposite. Our field is enlarging as it naturally ought to, and though no great additional force from home may be called for any more, still it never before was so important to "hold fast that which we have," lest some one "take our crown" as it is at the present time.

So if retrenchments should prove to be the final and only resort left to the Board, please begin to cut off from the other end of the rope. I hope I am not selfish in this matter, but the idea of throwing up that for which not only we but the whole Church has been laboring and praying for years, and that for the lack of a few *thousands* of dollars, of which the Church possesses *millions*, is simply intolerable. The Lord incline the hearts of us all to appreciate duly His numerous blessings, and to respond by consecrating our all to His cause.

OPENING OF STEELE ACADEMY.

I am glad to be able to say that Steele Academy entered upon a new school-year propitiously. Last Thursday the regular recitations began, the thing that encourages us most is to see such a large percentage of last year's students again in the school this year. Anyone acquainted with the peculiar migratory habits of the present Japanese student class, will surely appreciate the above fact.

Another encouraging feature is the readiness with which the boarding house is again sought. We have room for just about *sixty* boys, and *sixty* there are in the house already, on this fifth day of the first school term. Where to put others who are almost sure to come from time to time, will again be a vexed question. The whole number of students is seventy-eight in the Academy, and six in the theologic classes. Of these, nineteen are new students. Some of our old boys have not yet returned, but will be here in a few days. By a little change we now devote every morning from 8.15 till 9 to Bible study. The school is divided into two English and three Japanese Bible Classes, and attendance upon these is compulsory, the same as upon any other recitation.

THE AMOY MISSION.

A NATIVE PASTOR'S LETTER.

The following is an extract from a letter of Rev. Iap Han-chiong, pastor of the church at Sio-khe, dated Kong-su 15th year 7th Moon, 1st day [July 28th, 1889], to Dr. Talmage :

"During the five years which have now elapsed since I removed with my family from Tek-chhlin-Kha [second church of Amoy] to this inland place, I reflect that God in his care has increased my strength of body, and has enabled me to preach the word in all directions, managing the affairs of the church in the several places, so that there has been gradual progress. The Rev. Mr. VanDyck by removing his family to Sio-khe has been a great assistance to the work in the opening of the girls school here and of the two chapels at Soa-pi and E-che. Although this has added to my labor, it has given me much joy, and in the various troubles that have come upon me, the reflection that the Church is making advancement, brings consolation.

GIRL'S SCHOOL INDISPENSABLE.

" Now in reference to the girl's school, if, for want of a suitable place, and also for want of a teacher, and of proper care, we shall not be able to open it during the latter part of the year, this will be very sad, because in the former part of the year there were fifteen pupils, and we expect there would be still more in the later part. It will be a waste of labor and expense to allow the school to cease after having been established only a year, for if the pupils do not continue to receive instructions they will forget that which they previously learned. The brethren and sisters who are parents in this inland region cannot themselves read, and are ignorant of the truth ; and many of their daughters and betrothed daughters-in-law, unless they can be sent to school when young will not obey the truth when they grow up, for in consequence of living so far away from the church it is difficult for them to attend, and very few of the parents properly est

mate the importance of their daughters attending church. Attending church is more difficult here than in Amoy. Please pray earnestly for this inland church, that the girl's school soon again be established.

THE HOSPITAL.

"In reference to the hospital, you are fully aware of the fact, that in the former part of the year the patients were very many. Since the temporary closing for the hot weather, people are constantly coming and asking when the hospital will again be opened. I think there will be very many more patients during the latter part of the year than there were during the former part. My hopes are exceedingly strong, that the hospital will be very useful. But, alas, that at present there should be such deficiency of laborers. I hope that you, teacher, will most earnestly exhort the Board to send forth more missionaries to engage in the Lord's work, and to enter on the labors of those who have gone before. I also have great hopes that your youngest son, Edwin, when he leaves the Theological school next year, will come to Amoy to do the Lord's work."

Through the kindness of the Woman's Board, provision has been made for a suitable place in which to carry on the Girls' School at Sio Khe.

"There is no missionary method used to my knowledge which, with more Holy Ghost power would not bring abundant returns to the praise and glory of God."—*J. Hudson Taylor.*

The success of an Italian version of the Scriptures published by a newspaper proprietor of Milan, has induced the editor of a paper in Oporto to issue in a similar way the Bible in Portuguese. These are not religious enterprises, but business ventures made by men of the world. But the Lord may use them for his glory—*Missionary Herald.*

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipts of the following contributions for the month of September, 1889.

2d. Claverack, N. Y.	$ 5 00
New Hackensack, N. Y.	20 00
Marbletown, Stone Ridge, N. Y.	8 00
Woman's Soc., Oostburgh, Wis.	9 00
New Paltz, N. Y.	21 35
Naumburgh, N. Y.	2 00
Rhinebeck, N. Y.	17 52
S. S. Riverside, Paterson, N. J.	3 13
S. S., Schoharie, N. Y.	10 00
A member R. C., Holland, Neb.	5 00
S. S., Clarkstown, N. Y.	4 00
Jamestown, Mich.	12 40
Sayville, L. I.	7 60
Monroe, Iowa.	35 00
3d, Grand Rapids, Mich.	12 85
S. S. Herkimer, N. Y.	3 56
Rev. A. J. Beekman, Allentown, N. J.	10 00
S. S. Emanuel Ch., Castletown, N. Y.	11 65
Blooming Grove, N. Y.	15 21
S. S. Oyster Bay, L. I.	12 67
Nyack, N. Y.	7 50
Hudson, N. Y.	17 25
South Branch, N. J.	19 00
1st Grand Haven, Mich.	8 76
Washington, Iowa.	35 00
Willow Lakes, Dakota.	6 00
Gallupville, N. Y.	8 21
S. S. Keyport, N. J.	5 25
Keyport, N. J.	9 75
Hageman's Mills, N. Y.	12 16
A friend, New York City.	75 00
S. S. New Paltz, N. Y.	10 00
2d Coxsackie, N. Y.	14 22
Christ's Ch., Ger., Buffalo, N. Y.	3 50
Free Grace R. C., Iowa.	13 75
1st Astoria, L. I.	25 83
2d Poughkeepsie, N. Y.	37 68
2d Jersey City, N. J., Wayne Street.	15 45
Cherry Hill, N. J.	13 00
Roxbury, N. Y.	7 00
Centreville, Mich.	13 54
Farmer Village, N. Y.	21 12
Ramsay, Iowa.	29 00
Grove R. C., New Durham, N. J.	25 00
Grandville, Mich.	5 00
Middletown, N. J.	4 66
A. T. Clearwater, Esq., Kingston, N. Y.	100 00
Alto, Wis.	24 07
S. S. Central Ave., Jersey City, N. J.	9 54
S. S. Germantown, N. Y.	2 54
Le Mars, Iowa.	5 88
Highlands, N. J.	7 67
Millstone, N. J.	12 04
Cherry Hill, N. J., adl.	1 00
S. S. Cherry Hill, N. J.	2 00
3d, Holland, Mich.	14 60
Rev. J. L. Stillwell, Bloomingburgh, N. Y.	5 00
Bergen, N. J.	19 24
Gibbsville, Wis.	13 68
S. S. Clinton Ave. R. C., Newark, N. J.	25 00
Belmond, Iowa.	20 00
1st, Bethlehem, N. Y.	8 09
Ladies' Soc'y Knox Mem'l, N. Y. City.	10 00
" " Manor Chapel, "	20 00
2d, Paterson, N. J.	10 18
Stuyvesant, N. Y., 2 mos.	18 34
Fonda, N. Y.	6 30
Marion, N. Y.	11 10
Spring Lakes, Mich.	10 70
S. S., Passaic, N. J.	18 01
Glen, N. Y.	13 48
Pultneyville, N. Y.	11 55
Ladies' Miss. 1st R. P. D. C., Jamaica, L. I.	15 69
Queens, L. I.	17 13
S. S. Collegiate, N. Y. City.	62 50
Total	$1,261 69

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

CHURCH BUILDING FUND.

September, 1889.

S. S. Oradel, Schraalenburgh, N. J.	$ 17 00
2d. Grand Haven, Mich.	5 00
S. S. Riverside, Paterson, N. J.	1 0
Holmdel, N. J.	10 71
Hudson, N. Y. (Special)	35 00
Keyport, N. J.	5 00
Hageman's Mills, N. Y.	1 66
Belleville, N. J., adl	1 00
1st, Poughkeepsie, N. Y.	81 89
1st Dutch Ch., Catskill, N. Y.	33 37
Grandville, Mich.	10 00
Claverack N. Y.	15 79
Syracuse, N. Y.	14 04
S. S, Germantown, N. Y.	5 16
Greenport, N. Y.	2 00
Jerusalem, N. Y.	2 40
Unionville, N. Y.	1 13
Fishkill Landing, N. Y.	22 36
S. S., Fishkill Landing, N. Y.	78 64
Fonda, N. Y.	21 40
Germantown, N. Y.	4 14
Gallatin, N Y	1 14
Deer Park R. C., Port Jervis, N. Y.	24 92
Queens, L. I.	4 05
Total	$398 82

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

CHURCH BUILDERS.

Church Builders give two cents each month.

S. S.:	
Centreville, Mich	$ 4 52
North Branch, N. J.	6 00
48th St. and 5th Ave., N. Y. City	5 72
Grove R. C., New Durham, N. J	8 00
Altamont, N. Y.	2 25
Class of E. S. Depue, North Newark, N. J.	1 00
Highwoods, N. Y.	2 77
Plattekill, N. Y.	3 58
Peapack, N. J.	1 32
North Branch Depot, N. J.	4 58
Hurley, N. Y.	3 01
Clove Ch., High Falls, N. Y.	13 68
Shwangunk, N. Y.	4 32
Breakabin, N. Y.	4 01
2d, Paterson, N. J.	18 00
2d, Pella, Iowa	6 00
1st, Kalamazoo, Mich.	26 50
Total	$115 25

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City

Woman's Ex. Com. $900 00

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for September, 1889.

Astoria, N. Y., 1st Ch., Ladies' Aux.	$ 16 00
Schraalenburgh, N. J., " "	15 00
Cuddebackville, N. Y., Mrs. A. H. N.	1 00
New Hackensack, N. Y., Ladies' Aux. for Cawker City	52 00
Upper Red Hook, N. Y., Ladies' Aux. for Cawker City	81 00
Gibbsville, Wis., Ladies' Aux.	10 00
Tappan, N. Y., " "	6 09
New Brunswick, N. J., 1st Ch., Ladies' Aux. for Palmyra, N. Y.	100 00
Poughkeepsie, N. Y., 1st Ch., Ladies' Aux.	20 00
Total	$301 09

MRS. ISAAC J. GREENWOOD, *Treasurer*
216 W. 14th St., N. Y. City.

Contributors will please remit by check, or registered letter, not by post-office order.

BOARD OF FOREIGN MISSIONS.

Receipts for September, 1889.

Ch., Stuyvesant, N. Y., m. c.	$ 31 64
Ellenville, N. Y	34 44
of Gallatin, Mt. Ross, N. Y.	6 40
Bedminister, N. J	100 00
Forreston, Ill.	14 00
Flushing, L. I., m. c	9 50
2d Ch., Claverack, N. Y., m. c.	12 85
Ch., Shawangunk, N. Y.	6 50
Bacon Hill, N. Y.	19 37
Overisel, Mich. (Harvest Home)	31 20
East Overisel, Mich.	1 28
Sam'l H. Williams, Glastonbury, Conn.	100 00
1st Ch., Flatbush, L. I., m. c.	87 00
Ch., Westwood, N. J	15 50
Piermont, N. Y., m. c.	8 14
Ladies' Miss. Soc., Middletown, N. J.	60 00
Ch., Rhinebeck, N. Y.	79 16
3d Ch., Raritan, N. J., m. c.	15 45
Ch., Hawenburgh, N. J., m. c.	7 06
Holmdel, N. J	24 91
1st Ch., New Brunswick, N. J., m. c.	24 36
Ch., Bergen, N. J., m. c.	20 76
Fonda, N. Y., m. c.	6 30
West Copake, N. Y	17 75
Rev. A. J. Beekman	10 00
Ch., Warwick, N. Y	97 94
2d Ch., New Brunswick, N. J., m. c.	30 10
Ch., Fulton, Ill.	14 72
Stone Arabia, N. Y.	5 75
Sprakers, N. Y.	4 71
Amsterdam, N. Y	23 25
Alton, Iowa	36 58
Ch. of Deer Park, Port Jervis, N. Y.	5 61
Mrs. N. H. Dosker, Grand Rapids, Mich.	5 00
Ch., Millbrook, N. Y.	33 61
Two members Ch., Holland, Neb	10 00
2d Ch., Philadelphia, Pa., m. c.	3 50
Ch., Catskill, N. Y. m. c.	4 20
Trinity Ch., Newark, N. J.	2 00
H. H.	5 00
Ch., Acquackanonk, N. J., m. c.	22 00
Ch., Monroe, Iowa	15 80
Spring Valley, N. J.	2 25
Hudson, N. Y., 2 mos.	17 25
A friend of F. M., Hudson, N. Y.	150 00
A foe to F. M. Debt	50 00
Ch., Branchville, N. J.	19 00
Vreisland, Mich.	10 50
Currytown, N. Y.	42 00
Hageman's Mills, N. Y.	9 28
Union Ch., High Bridge, N. Y.	91 85
1st Ch., Somerville, N. J., q. c.	45 00
Y. P. S. C. E., Irving Park, Ill.	15 00
East Newark Mission	8 66
Ch., Washington, Iowa	18 70
Lafayette Ch., Jersey City, N. J.	45 00
1st Ch., Long Island City, N. Y	8 00
Ch., South Bergen, N. J.	2 90
Macon, Mich.	8 58
South Macon, Mich.	8 02
Keyport, N. J.	30 00
Cash	8 00
Free Grace Ch., Sioux City, Iowa	18 75
Ch., Gibbsville, Wis.	16 07
Mapletown, N. Y.	5 00
2d Ch., Coxsackie, N. Y, m. c.	14 23
Ch., Nishaynana, N. Y.	70 88
"G. H. M." East Williamson, N. Y.	25 00
Ch., Pultneyville, N. Y	7 00
Centreville, Mich.	17 69
New Paltz, N. Y., m. c.	20 72
1st Ch., Hackenesack, N. J., bi. m. c.	100 60
Ch., Belleville, N. J.	14 61
Free Ch., Jersey City, N. J.	13 62
Ch., East Millstone, N. J.	11 28
1st Ch., Holland, Mich.	4 27
Jas. Ball, Dec'd, Kalamazoo, Mich.	3 51
1st Ch., Ridgewood, N. J.	10 00
Ch., Castsban, N. Y	20 00
A Friend, Toledo, Ohio	100 00
1st Ch., Claverack, N. Y.	116 00
Wayne St. Ch., Jersey City, N. J.	15 45
1st Ch., Astoria, L. I.	18 21
L. P. C., Flushing, L. I.	4 00
Grove Ch., New Durham, N. J.	25 00
Ch., Roxbury, N. Y.	7 00

Ramsay, Iowa	25 00
Middletown N. J	4 66
2d Ch., Grand Haven, Mich	7 00
Ch., Syracuse, N. Y	56 35
Pascack, N. J	23 52
New Hackensack, N. Y., m. c	6 86
Metuchen, N. J	16 63
East New York, L. I	5 00
Mamakating, N. Y	5 00
2d Ch., Holland, Mich	22 80
Students' Miss. Asso., New Brunswick, N. J.	23 00
Ch., South Bushwick, N. Y	22 76
Bloomingburgh, N. Y	20 00
Rev. J. L. Stillwell	5 00
Broadway Ch., Paterson, N. J	3 84
Total	$2,556 95

CHILDREN'S MISSION FUND.

Children's Service, Ch., Holland Mich	$ 7 54
S. S. Ch., Yonkers, N. Y	25 00
Riverside Ch., Paterson, N. J	3 18
S. S., Ch., Fulton, Ill	5 28
" Cuddebackville, N. Y	25 00
" Clarkstown, N. Y	8 00
" Herkimer, N. Y	7 13
" South Bergen, N. J	7 00
S. S. Emanuel Ch., Castleton, N. Y	11 63
" 1st Ch., Long Island City, N. Y	1 57
" Gibbsville, Wis	21 33
" Miss. Boxes, Ch., Tyre, N. Y	4 75
" Central Ave. Ch., Jersey City, N. J	9 54
" Ch., Queens, L. I	130 00
" Ch., Cherry Hill, N. J	2 00
Total	$268 92

FROM THE WOMAN'S BOARD.

Aux. Ch., Overisel, Mich	$ 12 01
" N. and S. Hampton, Pa	4 90
For Schools	100 00
Mrs. H. N. Cobb	2 00
Aux., Montville, N. J	20 00
" Newkirk, Iowa	15 00
" Gibbsville, Wis	40 00
A member of 4th Ch., Grand Rapids, Mich	4 00
"F. R. M."	30 00
Total	$227 91

RECAPITULATION.

From Churches, etc	$ 2,556 95
From Schools, etc	268 92
From Woman's Board	227 91
Total	$ 3,053 78
Previously Acknowledged	$16,602 80
Total receipts from May 1st	$19,656 58

New York, September 30th, 1889.

JOHN M. FERRIS, *Treasurer*,
85 Elm Street, N. Y.

WOMANS' BOARD OF FOREIGN MISSIONS.

Receipts from Sept. 10 to Oct. 8th, 1889.

Aux., Montville, N. J	$ 20 00
Mrs. Henry N. Cobb	2 00
Aux., Newkirk, Iowa. $15, Young Ladies' Miss. Circle, Newkirk, $20	35 00
Shining Light Mission Band, Jerusalem, N. Y.	12 23
Aux., Tappan, N. Y	5 10
A	10 00
Aux., Mahwah, N. J	25 75
A member 4th Ch., Grand Rapids, Mich	4 00
Aux., Gibbsville, Wis	40 00
" Neskayuna, N. Y	15 25
F. R. M	30 00
Aux., Blawenburgh, N. J	18 00
" 1st Ch., Jamaica, L. I	15 69
" High Falls, N. Y	31 14
Miss Alice Dockstader	60 00
Aux. 1st Ch., Tarrytown	18 00
" South Ch., Brooklyn, L. I	30 00
" Fonda, N. Y	45 08
" North Ch., Passaic, N. J	40 00
" 1st Ch., Bethlehem, N. Y	14 50
" Greenville, N. J. R	74 09
" Rhinebeck, N. Y	40 00
" 1st Ch., Hackensack, N. J	63 00
" Greenport, Col. Co., N. Y	5 00
" Mt. Vernon, N. Y	25 00
Total	$673 83

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

MRS. PETER DONALD, *Treasurer*,
39 W. 46th St., N. Y. City.

BOARD OF PUBLICATION.

Acknowledgments of the Board of Publication for September, 1889.

Lafayette Ch., Jersey City, N. J	$ 5 00
Keyport, Ch., N. J	5 00
Walden, " N. Y	10 56
1st Astoria Ch., N. Y	10 37
Fordham, Ch., N. Y	14 68
Total	$45 61

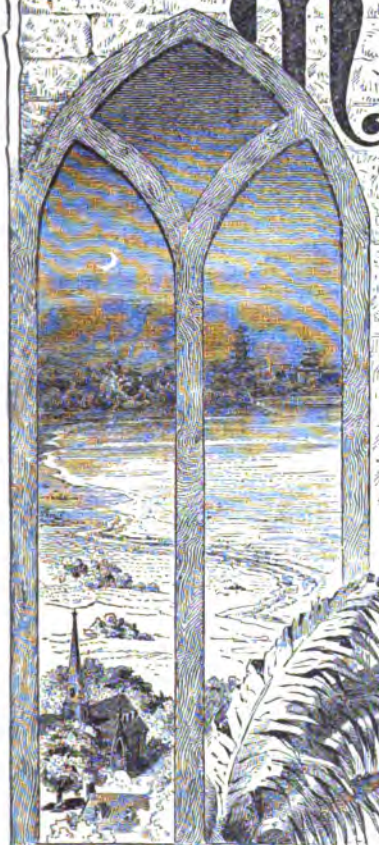
HENRY VAN BUSKIRK, *Treasurer*,
26 Reade St., N. Y.

VOL. 2. NO 12.

The Mission Field

of the

REFORMED CHURCH IN AMERICA.



·PUBLISHED·MONTHLY·
BY·THE·BOARD·OF·PUBLICATION
·26·READE·STREET·N.Y.

·DECEMBER, 1889·

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N. B.—The payment of fifty dollars at one time constitutes an individual a LIFE MEMBER of the Board of Foreign Missions.

The payment of twenty-five dollars at one time constitutes an individual a LIFE MEMBER of the Woman's Board.

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The Mission Field.

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Editorial communications should be sent to Rev. I. W GOWEN, Weehawken P. O., Town of Union, N. J.

THE MISSION FIELD.

Rev. I. W. GOWEN, Editor.

VOL. II. DECEMBER, 1889. No. 12

Editorial.

The Missionary Conferences are over. The usual fervor and fire has marked these meetings. Living words have been spoken, and still more powerful facts have been presented. Now for the quiet, steady work in every church, the work of prayer and giving that shall be felt to the ends of the earth. Let every one who has attended the Conference scatter the fire and may the whole church be kindled into such a flame of missionary interest as shall not only light, but also warm the world.

***

The present indications are, that a determined effort will be made to lift the debt of the Board of Foreign Missions before Christmas. A letter has been addressed to every pastor, Consistory, and member of the Reformed Church, asking for an expression of their will with respect to the abandonment of one of our missions. Returns are coming in and all favor holding our ground. To do this, every church is expected to send into the Treasury its pledge for the full amount of its apportionment, and one-third of it in cash before Christmas day. This looks like business, and the sooner this business of the Lord is done by our churches, the sooner will the Board be relieved from its heavy burden. Let us give the Board a Christmas present of a cancelled debt.

***

A new feature of the magazine for the next year will be found in the Woman's Executive Committee's department. Mrs. Horton has promised to send every month a programme for the monthly missionary meeting, with helpful hints on the conduct of meetings; what reading to choose for them in course, and also some bits of our latest letters from the Western field. We are sure that this feature will make THE MISSION FIELD more helpful even than now to the ladies of our church who are interested in mission work. We trust that all auxiliaries will lend a hand in securing subscribers for THE MISSION FIELD for 1890. Why would it not be a good thing for your society to have one of its number appointed to secure subscribers for the magazine. The premium might be put into the Treasury, or into the pocket of the canvasser for her trouble.

We give gladly the space this month to the consideration of the plan and work of the Arabian Mission. Born in the seminary at New Brunswick, our Reformed Church must claim a most intimate relationship to it. We believe that although not an acknowledged child of the church, and that it must go into the world under the title of "undenominational," yet that it will hold a place very near the heart strings of the church of which its founders are members. The first of its missionaries, Rev. James Cantine, is already at Beyrout, preparing to enter the field. The hearty welcome of the Foreign Board of the Free Church of Scotland to co-operation with them in their work through the Keith-Falconer Mission in South Western Arabia, is also an encouraging sign of progress towards a permanent establishment in this so needy a field. We give this mission the place in our Missionary Concert department, and trust that it may be remembered in earnest and prevailing prayer.

***

As members of the Reformed Church, we should be interested in the history of that church in this country. If we are not already interested, the reading of a recently published volume will make us so. Rev. D. D. Demarest, D. D of the seminary at New Brunswick, has republished his book, "The Reformed Church in America." He treats of its origin, its development, and its characteristics, in nine chapters. Under the first subject of origin he deals with the rise of the Reformed Church in the Netherlands, the settlement of its doctrine and polity there, and its planting in the American colonies with the settlement of New Netherland. In the two chapters on the development, he treats of its early struggles for very life with a hide-bound conservatism, and its subsequent growth as manifested in its flourishing institutions, both of education and world wide missionary enterprise. The third division which treats of its characteristic deals with its doctrinal standard, its liturgy, customs and usages, and its government and discipline. This subject is well treated and ought to be broadly circulated in these times of unsettlement in many quarters both in matters of faith and of order. As a church we have a splended heritage in our constitution and government, and the church world is beginning to seek for the very things, which as a church we have always enjoyed.

We are sure that this work of Prof. Demarest's will be of great value to our church.

THE MISSION FIELD FOR 1890.

THE MISSION FIELD will enter upon its third year with the next issue. In accordance with a resolution of the General Synod, special efforts will be made to extend its circulation. It is to be hoped however that everyone interested at all in the circulation of the magazine will "lend a hand"

in getting it into at least one new family this year. The members of Woman's Auxiliaries will find THE MISSION FIELD a positive help in keeping up an interest in their meetings. The members of the churches will find material every month to aid in preparation for a missionary concert, as well as intelligence from the wide field of the Lord's kingdom. In addition to the general scope of the monthly for the past two years it is the purpose of the editor to have a series of papers by representative ministers on living topics of church work. Greater prominence will be given to the work of the Board of Publication and a list of good books to be found at Synod's Rooms will be given from month to month. Any items of intelligence from the local Churches, Sabbath-schools, Young People's Societies, Woman's Auxiliaries, or Mission Bands, will be cordially welcomed, and a department of church news especially of a missionary character will be opened to all.

The purpose of the Board is to make this periodical a representative of the progressive and aggressive spirit of the Reformed Church. If any church or minister is reaching out in a practical and powerful way to meet the needs of the world, let us hear of it. We believe our Church has something of power in it that is worth publishing to the world; we believe that our ministry have enough of ability and power to write that which the world will be glad to read. Let us have it, and if the present size of THE MISSION FIELD is not sufficient to hold it, we will make it larger. Brethren, for 1890, lend a hand to making the magazine worthy of our church, both in the character of its contents, and in the extent of its circulation.

MISSIONARY HYMN.

Dedicated to the Arabian Mission.

There's a land long since neglected;
There's a people still rejected;
But of truth and grace elected
In His love for them.

Softer than their night-winds fleeting;
Richer than their starry tenting;
Stronger than their sands protecting
Is His love for them.

To the hosts of Islam leading;
To the slave in bondage bleeding;
To the desert-dwellers pleading,
Bring His love to them.

Through the promise on God's pages;
Through His work in history's stages;
Through the cross that crowns the ages
Show His love to them.

With the prayer that still availeth;
With the power that prevaileth;
With the love that never faileth
Tell His love to them.

Till the desert sons now aliens;
Till its tribes and their dominions;
Till Arabia's raptured millions
Praise His love to them.

J. G. LANSING, D. D.

MISSIONARY CONFERENCE

PARTICULAR SYNOD OF NEW BRUNSWICK.

The historic church of Hackensack entertained for the first time in two hundred and three years a Synodical gathering. Why the fathers neglected such a pleasant place we do not know, but we are sure that the sons will find their way there again before another bicentennial of the church rolls around. In accordance with the direction of General Synod the Synodical Missionary Conference met on Tuesday, November 12, and 13, in the "Old Church on the Green." At 2.30 P. M. Rev. J. P. Searle, the President of the Particular Synod of New Brunswick, opened the meeting with devotional exercises. The service

was characterized by a deep spiritual fervor which is so essential to the success of a good missionary meeting. The address of welcome in Pastor Van Derwart's hearty words, full of spiritual fire, was just the thing to warm every heart. It was evident that the Conference had fallen into a lively missionary church with an enthusiastic missionary pastor; two things which are always linked together as effect and cause. President Searle responded with a historical allusion to the work which the *Vorleeser* of this church of Hackensack, Bertholf by name, did in establishing the Dutch Churches in the Raritan valley before the days of modern missions.

The Secretaries gave two good addresses on the present condition of the Boards. Dr. Cobb's speech was full of encouragement and gave a hopeful turn to the convention that did much to secure its success. Notwithstanding the burden of a great debt, the glorious thought was that success in the field was the cause of this temporary embarassment. Brother Pool gave an equally interesting statement concerning Home Missions.

Prof. M. N. Wyckoff followed the bad example of the ministry, and *read* an address on "The Work in Japan." He introduced the male workers, and gave a personal sketch of each in respect to their attainments in the Japanese language and their sphere of work. Then he gave an account of the branches of the work of the Japan mission in evangelization, education and translation. The address was full of good things, especially as seen by a layman.

On Tuesday evening a general meeting largely attended, was addressed by Rev. Wesley R. Davis, D. D.,of Brooklyn, N. Y.,on "The New Man in Christ a Missionary." He introduced his subject by an allusion to the discovery of a tablet in a graveyard in Jerusalem. This was formerly hung on the screen which separated the court of the Gentiles from the Jewish court in the Temple, and bore the inscription, "Gentiles not allowed to pass here under penalty of death." This was taken as a type of the spirit of Judaism when Christ came. But in the language of Paul in Ephesians II, 14, the middle wall of partition is broken down forever in Christ, and of twain one new man is made, who by this very constitution in Christ Jesus is a missionary. Christ's humanity is a world wide humanity. He is the Son of man, and therefore man everywhere needs Him, and men in Christ Jesus must by their very relation to Him give Him to the world.

Mrs. Horton also gave one of her interesting addresses, bristling with points, and made more telling by a series of illustrated scenes of Western mission life. If the Missionary Conference should be held at the close of another bicentennial in the church at Hackensack, no doubt allusion will be made to the fact that Mrs. Horton, the parsonage builder of the Dutch churches of Dakota and Kansas, made an address.

On Wednesday morning the Conference proper began. A paper was read by the Rev E. G. Read, of Somerville, N. J. "The Classical Missionary Agent; Possibilities of His Office." The paper abounded in telling points, and the one that was most frequently alluded to in the subsequent discussion, was a suggestion that the Particular Synod be turned into a Missionary Conference, thus giving it something to live for. The paper provoked a lively discussion in which Elder Winants and Revs. Welles, VanDeventer, Strong, Gowen, Seibert, Duryee, Buckalew, Wright, Jones and Searle took part. The discussion favored the office, and pointed out some of the difficulties as well as hinted at the possibilities of it. Mrs. Cushing read a report from the Woman's Board of Foreign Missions and the Woman's Executive Committee presented printed copies of their report.

After a pleasant lunch and opportunity for social intercourse, in spite of the pouring rain, a large audience of ladies, with a sprinkling of men, met for the woman's hour. Every man ought to take advantage of the Woman's meetings. It is always a safe rule to attend, and if your presence is not wanted you will be asked to retire. But we have attended several meetings and have always been permitted to stay. A women's meeting is always an inspiration. The ladies get at things directly by the straight road of sentiment; Mrs P. D. Van Cleef presided with he accustomed ability. A number of sentence prayers were offered. Then an address of welcome from Mrs. Van Derwart; Mrs. P. T. Pockman read a paper on "Incentives to Work." She spoke of three great incentives, Love to Christ, Previous Success, Great Opportunities. Mrs. M. E. Sangster then gave a simple practical talk on "Enthusiasm," abounding in telling incidents clustering about the three conditions of enthusiasm, belief in self, belief in the cause, and intense love for the leader.

After this, the ladies entered upon a conference on "The Best means of keeping the interest in our auxiliaries." Mrs. I. W. Gowen opened with a talk on personal effort in the local society. Miss Duryee of Jersey City, spoke of the help to be received from the literature of missions; Mrs. Pool emphasized prayer, work and giving. Mrs. DuBois spoke of the mother's power in the training of the children.

After the ladies' meeting the Conference listened to a carefully prepared plan showing "How to systematize and permanently increase our missionary giving," by Rev. W. H. Vroom. The plea was for a direct intercourse between the Boards and the source of income, the families and individuals of the churches; the sitting down and counting the cost before appropriating the money for missionary building. The discussion however did not seem favorable to the plan, the prevailing idea, seemed to be

that less planning and more pushing to the utmost the present machinery was the needful thing. This discussion was carried on by Revs. Pockman, Gowen, Van Derwart and Waters.

The Conference passed resolutions sustaining the Boards, and also urging the Particular Synod to give more prominence to the consideration of missionary work at its annual meeting; and the Classes to hold classical missionary meetings.

After resolutions of thanks to the church and choir, offered by Dr. Waters of Newark, N. J., the closing prayer was offered by Rev. Arthur Johnson, of the 2d Church of Hackensack, and the benediction was pronounced by the President.

The Conference was in every respect inspiring and helpful.

THE CHINA ISLAND MISSION.

BY PROF. HOMER B. HULBERT, SEOUL, KOREA.

It is quite natural that missionary interest among the people of America should be largely confined to those fields which are manned by missionaries from that country. At the same time it must not be forgotten that there are vast missionary movements which have not as yet drawn upon America for workers or funds to any considerable extent, and so have not been brought forcibly before the Christian public of that country.

Such an one is the "China Inland Mission," the very principle of whose organization, which I am about to give, is of such a kind as to keep it rather out of the public eye than conspicuously in it.

In order to set forth the subject with fairness, we must look back to the year 1865, in which the mission was founded. Rev. J. Hudson Taylor first went to China under the "Chinese Evangelization Society," of England as a medical worker in 1853, but because of ill-health was obliged to return in 1860; yet it was with a deep determination to stir up active interest among Christians at home.

His efforts led to the founding of the new movement, the one of which we are speaking. A prominent feature from the first was the desire and determination that it should not encroach upon fields already provided for, and that it should not divert men or means from any of the previously existing societies. These fundamental principles were laid down and have been strictly adhered to ever since. They were as follows:

(1.) Duly qualified candidates for missionary labor should be accepted without restriction as to denomination, provided there was soundness in the faith in all fundamental truths.

(2.) All who go out as missionaries should go out in dependence upon God for all temporal supplies, with the clear understanding that the mission does not guarantee any income whatever; and knowing that as the mission does not run into debt, it can minister to those connected with it only as the funds sent in from time to time may allow.

(3.) There shall be no collections taken up on behalf of this mission and there shall be no personal solicitation of money.

These principles are widely different from those adopted by large majority of mission societies, and for that reason the working and the results under them ought to be carefully examined by all interested in the foreign work.

In 1885 it was seen that in the whole empire of China, with its 300,000,000, souls, there were 97 Protestant missionaries, and these were confined almost entirely to the sea-ports. Eleven out of the eighteen provinces were without a single resident missionary. It was this melancholy fact which led to the inauguration of a new movement.

In May, 1866, Rev. Mr. Taylor sailed again for China, accompanied by fifteen laborers, funds having been sent in by individuals throughout England, though unsolicited. We have seen already that in the selection of these men there was no recognition of denominational differences.

Episcopalians, Baptists, Presbyterians, Methodists, Congregationalists, were all looked upon as followers of Christ, and their distinctions ended. Education and culture were not considered qualifications in themselves. The university graduate was a no more acceptable candidate than one who had enjoyed only a common school education. But *capacity* for attainment was an indispensable qualificatiou. The organization itself was prepared to give a man just the kind of education that would fit him for the best and most thorough work on the field. But above and beyond all other things, the *spiritual* condition and attainments of the candidate were examined into. The question was raised "How has this person used the opportunities for spiritual development which have been at his command?"

Also, "What are the evidences of his deep and thorough consecration?" Of course in answering these inquiries evidence was gathered from various sources; and right here the objection may be made that this is a questionable way to do—to hunt up a man's record so carefully and pry into his affairs. But any one who has followed up the history of missions, through its dark as well as its bright phases, and has marked the injury done in times past through neglect in this particular—the retrogressions that have followed unconsecrated labor —will say that too great care in the selection of workers is impossible. As to theological beliefs, each applicant is required to satisfy the committee as to his belief in the following points: (1.) The inspiration of the whole canonical Scripture. (2.) The Bible the ultimate and only rule and guide for the Christian. (3.) The Trinity. (4) The pollution of the whole race through the fall of Adam. (5.) The atoning merit of the death and resurrection of Jesus Christ. (6.) Future re-

wards and punishment. (7.) The limitation of probation to this life.

The applicant subscribing to these few propositions as being his settled belief, gives a solemn written guarantee that should his belief in any of them undergo a change he will immediately retire from the work. Then with the assurance that he will be put where there will be plenty of work for the Master, and that his physical wants will be provided for as well as possible by the organization, but without guarantee of definite salary he goes forth to Inland China. And now another peculiarity of this work comes out. As the person reaches China he or she immediately adopts the Chinese dress, and so far as possible, Chinese customs. Living in native houses, eating native food, using native methods of transportation, but all this without any attempt to disguise his nationality or his intentions as regards evangelization.

We have said that this work began in 1865, and from that time until the present day, the results have confirmed the founders in their adherence to the principles which were adopted at first, the first and all-important one being *entire dependence upon God.* Hundreds of men and women have thrown themselves body and soul into the work, piercing to the remotest corners of the empire, overcoming every obstacle. Repulsed, baffled, persecuted, they struggled on with heroic perseverance until out of eleven provinces which in 1865 contained not a single missionary, nine have to-day resident misssionaries and the other two are entered and traversed from time to time in itinerant work. When I say the work is comprehensive I give no idea of the vast area covered by the Inland Mission. Its laborers may be found from the borders of the Mongolian desert and the boundry line of Siberia on the north, to the banks of the Bramapootra river and the valleys of the Himalayas on the south, from the Pacific Ocean on the east to the borders of Turkestan and the unknown plateau of Thibet on the west.

And there lies the lofty plateau of Thibet, a *terra incognita*, almost mythical, which for a hundred years has hardly been pressed by a foreign foot; but to-day the workers of the Inland Mission are on its borders and have been offered by local Thibetan officials the opportunity of entering the country of the Grand Llama quietly and without danger of molestation. It is only a matter of months before Christianity will be knocking at the doors of Llamaistic faith. so long left unassailed.

To-day there are 300 workers under this mission, with an income, all told, of $170,000 a year. I will give no statistics of the work further than to say that it has been wonderfully prosperous in almost every province. Those who are won to Christ in stead of being made to feel that their becoming Christians will prove of pecuniary benefit to them, are from the very first made to feel the importance of *giving* of their substance for the support of native workers. This is a most severe test of the sincerity of the convert and leads one to believe that the result will be lasting.

Missionary Concert

SUBJECTS FOR 1889.

January	The World.	July	The Island
February	China.	August	Roman Catholic Lands
March	Mexico.	September	Japan and Korea
April	India.	October	Turkey and Persia
May	Burma.	November	South America
June	Africa.	December	Arabia

A NEW MISSION TO ARABIA.

The manifold, definite, and glorious promises given to Ishmael and his descendants in the Bible still await their fulfillment. For many centuries Ishmael has been neglected and rejected by those whom God has made the stewards of his gospel and grace, until three years ago when that noble nobleman, Ion Keith Falconer, of Scotland, inaugurated work at Aden. Arabia has been a field destitute alike of workers and sympathy.

And in our day when each field hitherto neglected is being occupied is there not a call to this field?

For three reason Arabia has a special claim upon missionary effort: *Destitution*, *Location*, *Promise*.

Destitution: With a population of about 10,000,000 it has only three missionaries. The nearest mission station is a thousand miles distant from Aden; and that station is at the extreme southern end of the field.

Location: Arabia is the cradle, the centre, the stronghold of Islam. The Arab holds the key to the solution of the problem of the African slave trade. (See the June number of Scribner's). The Arab race will always prove a strong factor for or against Christianity in the final conflict because of their language, literature and civilzation. This very race is now at work all through the continent of Africa as the herald of Islam.

Promise: To no other race or people are the promises of God in Scripture so numerous or definite as to this race. (Gen. XVII: 20; XXI: 20; Is. LX: 6, 7, etc.) And these promises have in time past found their fulfillment as an earnest of the future. (Acts, II: 11). The wonderful success of the first effort at Aden cut short by the death of Falconer adds encouragement to plea and promise.

In response to this plea, depending upon this promise, and to help occupy this field of neglect, a new mission has been organized and has sent out its first missionary.

It was organized August 1st, 1889, by those who expect to enter upon its work. It is undenominational in character and its plan is briefly as follows: The work is especially in behalf of Moslems and slaves in Arabia and the adjacent coast of Africa.

The affairs of the mission are to be controlled by a committee of

advice and a Treasurer. There are to be no salaries paid to other than missionaries and no debt is to be incurred. The sum of money needed to carry on the work is to be raised on the syndicate plan, by which pledges of from $5—$200 are made annually. These pledges are not to interfere with the contributors' regular contributions to the cause of Foreign Missions through the Boards of his denomination.

When the Rev. Moule stood at the funeral of Keith Falconer at Cambridge he used these words: "What to us says the silence of his grave? When forty years ago the immortal Krapf buried his wife at Zanzibar and stood alone beside her open grave, he said, "Now is the time come for the evangelization of Africa from the eastern shore, for the church is ever wont to advance over the graves of its members. That omen is fulfilled now; so shall it be for old Arabia shut so long against the cross."

May the prophecy of Cambridge find fulfillment by means of Hertzog, and the Arabian mission continue to find friends in the future as it has in the past.

A more recent item of interest in regard to the Arabian Mission may be added to the above.

Sometime ago correspondence was opened with the Foreign Board of the Free Church of Scotland in regard to the possibility and advisability of uniting with them in their work in the Keith-Falconer Mission in Southwestern Arabia. The matter was most cordially considered and welcomed by the Free Church Board. In view of the correspondence, and in view of Mr. Cantine's proposed interview with them on his way out to Syria, the following action was taken by the Free Church Board:

"Read letter from Rev. Dr. J. G. Lansing, professor of Hebrew and Arabic in the Theological Seminary of the Reformed (Dutch) Church, New Brunswick, N. J. U. S. A., stating that the Arabian Mission (undenominational) recently organized there had resolved to send out two of the ablest graduates of that seminary, Rev. James Cantine (ordained) and Mr. S. M. Zwemer (about to be ordained) to do pioneer mission work in connection with the Keith-Falconer Mission, and to be in all respects part of the mission, save that their support will come from America. The Foreign Missions Committee of the Free Church of Scotland resolved at this stage to express their grateful sense of the generous friendliness of this offer, and having learned that it has been approved of by the Right Hon. the Countess Dowager of Kintore and the Hon. Mrs. Keith-Falconer, appointed the following special committee to meet with Rev. James Cantine on his arrival in Edinburgh, and to report to next meeting, viz.: Convener, Vice-Convener, Secretary, Rev. Professor Laidlaw and Dr. Melville, Messrs. J. D. Inglis, D. Simpson and Rev. W. Stevenson."

Woman's Department.

THAT BOX FROM BASCOM.

Well, it's a story I don't like to talk about much, for it makes us look miserable mean, and we ain't meaner'n most folks, I guess; but if you won't say anything about it I'll tell you just how it was.

You see we'd been sort of wrought up on the subject of missions, our minister talked so much about the great work to be done, that we felt he really expected us to do something to help along.

Mrs. Levi Smith is always the head one when we are going to get up a fair or church festival, so we all rather looked to her. Her husband keeps the store in our village and they are both smart go-ahead folks; why the've got a brussels carpet on their sittin' room floor, while most of us in Bascom are glad enough to get rag carpets; but then you see Mrs. Levi ain't got no children to tramp over things and muss 'em up. She is the most particularest mortal; why she had weather strips put on the door opening out of the store into the sittin' room, to keep out the tobacco smoke, and I can't blame her much, for it is *blue* in there sometimes in the evenings, when the men all get sittin' about the stove talkin' politics.

Well, as I was sayin', we kinder looked to Mrs. Levi Smith, and she asked us all to come to her house one afternoon to talk it up, and there we decided we'd make up a box to send to one of the home missionaries out West.

We was to meet in two weeks time to pack the box, and each bring what we thought we could spare.

As it happened the day we was to meet was stormy; it didn't rain hard,but just enough to keep folks home if they didn't want to go out. There was about a dozen of us women from the village met in Mrs. Smith's sittin' room and there we sot and waited to see if any more'd come. We each had a bundle or box with us, but we kinder waited till all got there to open 'em.

By and by Aunt Peggy Fowler came drivin' up in the buckboard. She can help herself most as good as a man, and drove with one hand and held her umbrella with the other.

She hitched her old yeller horse in front of the store and came in a fluster, fetchin' her wet umbrella and settin' it right down in the corner where it dripped a lot of black drippin's all over one big bunch of calla lilies in the carpet; you see the pattern is all calla lilies with roses twined about 'em.

Mrs. Smith didn't see it and I didn't tell her for there is no use in makin' people uneasy when it will do no good.

Well, it got on to half-past three and no more folks seemed to be comin', so we began to talk business. Mrs. Levi said that her husband would furnish the box, as there were quite a lot of dry-goods boxes accumulatin' in the garret; then she got out two boxes of bakin' powder that I knew by

the brand on 'em were as old as the hills.

Five years ago (the summer Samantha Wood, my niece, boarded with us because Jothem, the baby, was teethin', and the doctor said he must have pure country air and livin') I got a box from the store of that same bakin' powder and there was no raise in it; it wouldn't even raise pancakes. I guess other folks found it the same for that row of boxes stood and *stood* on Levi Smith's shelf; but Levi will sell things if there is any sell in 'em, and if there ain't then he sometimes give 'em away.

As I was sayin', Mrs. Smith brought out them two ancients and sot 'em on top of the dry-goods box; then Aunt Peggy Fowler gave a dress waist of her Jane's that she had outgrown; the skirt Jane could wear yet with the tucks let out.

Besides the waist Aunt Peggy gave a pair of steel bowed spectacles that were too young for her eyes now.

One of the others had an old fashioned cloak worn pretty bad about the seams; another gave a pair of feather pillows that the moth had got in; another a glass butter dish that came as a prize with a pound of tea.

I had brought two volumes of the Patent Office Reports that had been sent to Joseph; I had heard folks say the Westerners were lackin' in books, and these had real good readin' in 'em; all about cabbage worms and hoof rot, and pictures too, that folks who never had had nothin' would think splendid.

After we had 'em all set out we began to be kind of ashamed of 'em, they did look *so* measly: there wasn't a fresh nice thing among 'em unless it was Mary Hasting's bunch of paper roses. She is the dressmaker you know, and the poor thing enjoys miserable health; I guess sittin' bent over sewin' all the time don't agree with her. But she is a terrible laugher and always sees anything funny, and now when we had all laid out our offerings and her roses last of all lay on top of the pile she just burst out a laughin' and laughed an' laughed till the tears rolled down her cheeks.

We all had to join in, kind of shamefaced like, for we knew what she was laughin' at and our collection *did* look funny, almost as if Mrs. Smith were goin' into the old clothes business. As soon as Mary could catch her breath and stop laughin' and coughin' she told us that she had thought there would be so much given that her bunch of roses would answer for her, and she guessed we had each felt the same about our things.

"And now, says she, it comes over me that we are not really giving to some poor fellow creeter that will be glad enough of our cast-off things, but that now is our chance to give to the Lord, and if Master were here in this room would we dare to offer Him *such* things; it looks as if we were givin' the lame, the halt and the blind. Don't you remember his "Inas-

much," and to think that the Master will remember what we give and count it as given to himself, why it almost frightens me." And here she just began to cry as if her heart would break, and Mrs. Smith got very red in the face, and old Aunt Peggy sniffed and wiped her eyes. We all sat very still for almost five minutes and then Mrs. Smith said we'd wait to pack the box till next Saturday as it was gettin' late now. We each took our packages and went home feelin' kinder, mean and as if we'd rather get in the house by the back door without bein' seen.

Next Saturday came and was ever so bright and pleasant, the folks turned out real good too, and Mrs. Smith's front room wasalmost full.

We that had been there before felt a little foolish about bringin' out our things, but by and by Mrs Smith began by layin' a purse with five dollars in it on top of the box; I brought seven yards of dark brown flannel that I had meant to make a house dress out of for myself; but my old one looks pretty good yet. Mrs.Briggs brought all last year's St. Nicholases and a pretty knit hood. Mary Hastings had made a real nice merino dress, all but finishin'; the seams were only basted up as she didn't know the size. Old Aunt Peggy brought a pair of fine linen pillow cases that she had spun and woven when she first began to keep house.

Then there were lots of pretty fresh books and clothing, and when we had got all the things together it didn't look much like the rag fair of a week ago.

Well, we packed our box and sent it off, and by and by we got such a letter of thanks from the West as made me feel smaller than ever to think of them Patent Office Reports.

But do you know I never had such solid satisfaction out of my dress as I have had out of that brown flannel that I didn't even make up.

MISS MARGARET S. BEVIER.

THE GOSPEL TRAIN.

MRS. P. S. DANFORTH.

Having just passed through the gladness and cheer of a golden wedding, its sunshine rests upon my heart. After years of happiness and blessings innumerable our motto should be "The Love of Christ constraineth me." To do what? To *consecrate* our *all* to Christ and the advancement of His Kingdom.

The Gospel train is rolling on. "Lift up your gates, O nations that sat in darkness, that the King of Glory may come in."

When our names were enrolled on the church book of membership, we received the ticket and pass on the Gospel train. Out of the selfishness and frivolity that once surrounded us, we started on a tour around the world, with Christ Jesus as our infallible guide and conductor; the Holy Spirit as engineer kindling a flame of sacred love, and feeding the fire of zeal and devotion, propelling this triumphal car. You all know the byways and highways of our road

the tangled wilderness; the dense unbroken forests, calling for John the Baptist to "prepare the way of the Lord; to make His paths straight." But as John the Baptist came to an untimely end, he did not leave many male descendants to work in our crusade; the lack of whom, I am glad to say, has been substituted by a noble army of women now, *manning* every Gospel train and enterprise.

All honor to the elect women. To their efficient executive ability, the church at home and abroad owes much of its present success.

To send the Gospel to the earth's remotest bounds, we want money; we want consecration of all we have and are; no hiding of a talent in a napkin against the time of our Lord's coming, but the earnest, heartfelt cry, "Lord, what wilt thou have *me* to do?"

Every good word and action, suggested and perfected in the love of Christ is a brick placed on a sure foundation; a coin added to your treasure laid up in heaven; a gem to shine in your crown of righteousness; another string in your golden harp.

In conclusion, let me give you a thought to go with you in your missionary service. On this Gospel train, there should be no sleeping cars. Some members of our societies start well, but soon seem to "weary in well doing." Oh, let not the engrossing world sing a soft lullaby in your ears—"Rest for the weary;" "Here are pillows and lounges for the tired travelers." Turn away from this temptation of Satan. Be active and energetic as men in a rough construction train, or rouse your drowsy powers by the manual exercise of a hand car, working your passage with mental and physical powers a wake, alive!

Oh, may all we contributors to missions be a living power, *not* sleeping-car passengers, paying their money, but seeking ease and repose on pillows of listless indifference. After the conflict and victory, having gathered in all nations, then may we hope to enjoy "sweet rest in heaven."

RESOLUTIONS AT PARTING.

At a meeting of the Domestic Missionary Society of the Reformed Church at Hudson, New York, held October 21st, 1889, the following Preamble and Resolutions were adopted:

Whereas, The Rev. Dr. Gleason has found it necessary to resign his place as our Pastor, and

Whereas, His resignation and departure with his family deprives us of our beloved President, Mrs. W. H. Gleason,

Now therefore be it Resolved, That we the ladies of the Domestic Missionary Society of the Reformed Church at Hudson, New York, have by the resignation of the Rev. Dr. Gleason sustained the loss of an encouraging, sympathizing friend, and an esteemed counsellor; and

Resolved, That with the departure of Mrs. Gleason we lose an able leader, a devoted co-worker, and a valued adviser; and

Resolved, That a copy of these Resolutions be sent to Dr. and Mrs. Gleason to express not only our deep appreciation of their work with us in the past, but also our prayerful hopes that their coming journey may be a health-giving one, and all their future life prosperous.

And further be it Resolved, That these Resolutions be spread upon the Minutes of the Society and a copy of them forwarded to THE MISSION FIELD for publication.

MARGARET MULFORD COLLIER,
Secretary.

Domestic Missions.

Resolved. That we emphasize the absolute need of at least $75,000 for our Home work for the present year, and that we encourage the Board to spare no legitimate effort in the direction of raising that amount at the same time exhorting and entreating the churches to heed the demands of the times and the exigences of the Domestic cause.—*General Synod, June*, 1889.

THE TREASURY.

The following is a statement of receipts for the first six months of the present year as compared with those of the first six months of last year:

MISSIONARY DEPARTMENT

	1888.	1889
Churches	$ 5,569.06	$ 6,660.51
S. Schools	1,587.72	1,800.84
Individuals	616.14	683.05
Total	$ 7,772.92	$ 9,144.40

BUILDING FUND DEPARTMENT.

Churches	$ 1,199.93	$1,767.44
S. Schools	166.77	507.16
Individuals	717.67	677.65
Church Builders	266.50	564.50
Totals	$2,348.87	$3,486.75

It will be seen from the above that for the six months ending Nov. 1st. the increase in contributions as compared with the same period last year is as follows:

Missionary Department,	$1,371.48
Building Fund Dep't,	1,142.88
Total increase	$2,514.36

This does not include money received from legacies, or the amount received by the Woman's Executive Committee.

The above statement shows an increase from every source of income except the "Church Builders;" these give us less this year than last, so far. Either the Church Builders are not increasing in number, or they are holding back their contributions and not sending them quarterly as requested, or there is a decrease in interest and activity in the "Church Builders" plan. It promised so well at first that it is a great disappointment to find receipts fall off so soon. Our work of church building continues most important and pressing; indeed the most important of the Board's opportunities, and it would greatly cripple our work to have the children lose an interest in it. We plead for increased interest and effort in the "Church Builders" plan. "The children can do the work if they will."

The Domestic Mission account began the month of October with a debt of $1,976.19. The receipts for October were $4,156.15, while the disbursements to missionaries (including a large part of the pay to students for vacation work) amounted to $8,975.17. Thus the debt has been increased to $6,615.21.

The Building Fund account began October with a debt of $6,125.20. The receipts during the month were only $627.51, while the payments were $984.08. This leaves the debt in this account Nov. 1st, $6,481.77.

The debt of the Board of Domestic Missions therefore stands Nov. 1st, 1889 thus:

Missionary Account,	$ 6,615.21
Bld'g Fund "	6,481.77
Total Debt,	$13,096.98

The reason for the debt is that the Board has been compelled to appropriate more money for a *growing* work. The increase in receipts is gratifying; but a still larger increase is needed. Will the church respond promptly with means to pay for its own work?

COR. SEC

MISSION CHURCHES IN CITIES.

By Rev. D. Broek.

The work of preaching the Gospel is essentially the same all over the world; the command of our ascended Lord is, "Go ye into all the world and preach the Gospel to every creature," hence the work of Foreign and Domestic missions has the same object in view,—the extension of Christ's kingdom and the salvation of immortal souls; and yet there is a vast difference between these two agencies in spreading the Gospel. The foreign missionary goes to his field and finds there a people wholly ignorant of the existence of the true God and his revelation to man; in the domestic field the people, however ignorant they may be, are presumed to know something about God and his truth. The manner in which the people have to be approached and in which the work has to be performed is therefore vastly different. And even in the domestic field the work is not the same everywhere; each field has its own peculiarities, and it requires a great deal of wisdom, prudence and tact, as well as love and zeal, on the part of the missionary to find out the peculiar condition, wants, and circumstances of his field and to adapt himself to it.

Thus, it must be evident, that there is a great difference between domestic missionary work on the Western prairies among new settlers and the missionary work in arg e cities; the missionary working among the sparsely settled pioneers on the frontiers has doubtless his peculiar trials and difficulties; but the missionary working in large cities is by no means exempt from his peculiar difficulties; and both are equally in need of the sympathy and fostering care of the church at large.

I intend in this article to say a word in behalf of mission churches in cities, and especially in behalf of mission churches among the Hollanders in Western cities. It may not be generally known, but it is a fact nevertheless, that the poorer classes of Holland emigrants generally congregate in the large cities, many of them are too poor to go to the Western prairies and settle on a homestead; they have no means to buy farming implements, and they cannot wait a year for a harvest; they need immediately upon their arrival in this country their daily wages to obtain bread and butter. Frequently friends or relations have advanced them money for their emigration to this country, which they are expected to pay gradually back as as soon as possible. It can be easily imagined that these people can do very little towards the support of the Gospel among themselves, and yet according to their means they give generally a great deal more than those who are placed in better circumstances. The poor people are often the most appreciative listeners to the Gospel message; their earthly poverty seems to make them hunger for the bread of life; many souls have thereby

been brought to a saving knowledge of the truth, and have been led to rejoice in the blessed hope of eternal life, and have thus become valuable accessions to the communion of our church. The church should consider it a precious privilege to supply these people with the means of grace.

Another difficulty in establishing mission churches in large cities consists in the fact that it is more expensive. It costs the missionary with a family more to live comfortably in a large city, than in a small town or in a country place. Besides it costs a good deal to obtain a proper location and suitable buildings; it is impossible to hold religious services in a log cabin or sod church in large cities; it often requires a large out-lay of money for suitable grounds alone, the grounds sometimes costing nearly as much as the buildings to be erected. In the country and on the prairies, the grounds for church and parsonage are often obtained for nothing. Moreover in the present condition of things in large cities, in order to make any church or mission a success, it becomes an absolute necessity to erect suitable and attractive buildings; otherwise it becomes a difficult task to attract the people and to retain even the young people of the Hollanders.

Then in large cities the young people especially are exposed to peculiar temptations, by which the unwary may be easily led astray. Not only are they in danger of the temptation by which their moral character may become poisoned and ruined, but frequently they come in contact with persons of all kinds of belief and sometimes with blatant infidels. Against all these dangers they need to be warned and the pastor must see to it that they become thoroughly rooted and established in sound doctrine, so that their moral principles may become firmly established, and that may become permeated with the truth as it is in Jesus, and thus be able to "contend earnestly for the faith which was once delivered unto the saints."

Another difficulty in connection with mission church among the Hollanders, especially in cities, consists in the fact that we are living in a transition period; in most of our churches it has become a necessity to use both the Hollandish and English language. This requires a great deal of wisdom, thought and prudent management on the part of the pastor, and frequently extra labor in order to satisfy both the old and young people in the same church. In some places, like Kalamazoo and Rochester the difficulty has temporarily been solved by organizing from among the young people of the church a purely English speaking congregation; this is for the present a happy solution of the question, but it does not entirely remove the difficulty; for the time is coming when the mother church with her young people, which she retained, will have to pass through

the same process of Americanization. In many places however a division of the congregation is utterly impossible, since it would result in two small dependent churches, who would have to lean on the Board of Domestic Missions for many years to come. And in places where there are only mission churches the thing is still more impracticable.

What then should be done? Simply that which is already done in a good many places—make a kind of compromise—let the service be conducted partly in Hollandish and partly in English. This, it is true, involves in many cases additional labor for the pastor who has his hands already full. Frequently the Holland minister after having preached two sermons in Dutch on the Sabbath, follows them up in the evening with an English sermon expressly for his young people. The Holland minister who has a congregation in this process of Americanization has no easy burden on his shoulders, and then he generally carries this burden all the year around with hardly any vacation. Yet this seems to be the only possible solution of the question, for this process of Americanization is a matter which must be prudently directed and guided. It cannot be hastened, and it should not be needlessly retarded. We may take our fingers and prematurely help the rosebud to open; but by thus hastening the unfolding we spoil the rose. Thus this process of Americanization may be spoiled by undue haste; but if in its natural development it is wisely guided and directed, it will manifest itself in a beautiful flower which will spread its fragrance and beauty all around.

In the mean time the main work for which the Gospel ministry was instituted will be accomplished, the ingathering of immortal souls into the Kingdom of our Lord; and thanks be to God, that does not depend on language. The true minister of Christ will always bear in mind that this is the first object of his mission. Preaching the Gospel to lost sinners is the paramount duty of every faithful servant of God; and it matters not whether it is done in Dutch or English, in German or French, in Chinese or Japanese, for in this work "there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond or free; but Christ is all, and in all."

Detroit, Mich.

HOME MISSIONARY WORK AMONG YOUNG PEOPLE.

The importance of an intelligent appreciation on the part of the young people of our churches of the great missionary enterprises in operation in our own land—their aim, their scope, their needs—is too obvious for argument.

It is largely they who are to meet and solve—if solved they are to be—the terrible problems in government and morals which crowd upon us. In the warfare with evil we believe the Gospel of Christ in the heart and life of men

to be the most powerful and the surest of weapons.

It is the work of our various home missionary organizations to spread that Gospel throughout the land, and to persuade men to accept and live it. The burden of this work must soon fall upon our young people. Should they not grow up with a love for it, an ever-increasing knowledge and appreciation of its claims?

To this end it is urged that societies be formed among the young people for the study of missions, and it is regarded as highly desirable that the whole range of missionary operations should be considered; for the work is one, and the field is the world. Should this be found impracticable, the Societies of Christian Endeavor will often be glad to give one meeting in the month to home missionary topics, and to contribute to the home missionary treasury. Should neither of these plans prove available in the more scattered communities, it is advised that more time be given in the Sunday-school for the study of home missionary subjects.—*From the Home Missionary.*

WOMAN AND MISSIONS.

The Rev. Dr. Richard S. Storrs said in a recent address: "The introduction of the feminine life and heart into this missionary work brings in the force that fires and intensifies its onward progress. This intensity of the purpose in women does not work only in the direction of filling up treasuries, but it consecrates men and women to the cause of God. Wheresoever there is that spirit of consecration which says, 'I give my money, I give my sons and daughters,' there Christ will be glorified. When that spirit of consecration reaches the great heart of humanity then the missionary work will go forward with a velocity that we have never dreamed of. The work is in its infancy to-day. What will it be one hundred, two hundred years hence? The promises to women are vital of celestial blessing, which give to them the powers that men sometimes lack. It is a woman's hand that is scattering subtle poison through the delicate pages of books such as 'Robert Elsmere,' and in many other ways; but the height of Christian purpose can never be attained until all womankind have given their hearts to Christ and Christian work."—*Home Missionary.*

"Responsibility," said an eminent writer, "is all the greater because we are left to assess ourselves. The blank form is sent to us, and left to our honor to fill up. Do not tamper with the paper, for remember there is a recruiting officer who will examine your schedule, who knows all about your possessions. Do as you, who have received everything from the Lord, are bound to do."

People here need to be instructed in the things that belong to Christian life as much as in a pagan land. But the Gospel is adequate to work out the problem of lifting them up.—*Nebraska.*

Foreign Missions.

REV. H. N. COBB, D. D., SECRETARY

"As my Father hath sent me even so I send you."

Resolved,—That we take immediate steps toward the payment of the debt.

That in the judgment of this Synod the same apportionment of the sum total necessary for the support of the Foreign Missions during the last year, viz., $101,000, should be made by the Board for the present year, and that the missionary agents of the several Classes be instructed to use their utmost endeavors to secure the collection and payment of the contributions for this subject.—*General Synod, Catskill*, 1889.

FINANCIAL STATEMENT.

Receipts for October	$ 7,888.80
Previously acknowledged	19.636.58
Total from May 1st	$27,494.88

It is a pleasure to be able to report a substantial advance in receipts. Those for October this year are $3,376 in excess of October last year, and for the six months show an advance of $4,392. The great increase in October is due to the generous contribution by the Woman's Board of legacies amounting to $3,000. But for this help the Treasurer would have been compelled to borrow $3,000 more.

These facts give ground for encouragement, but none whatever for relaxing any effort now actually made or purposed. It must be remembered:

1. That the appropriations and the action of the Synod alike call for $101,000.

2. That half the year is gone and but little more than one-fourth of this amount has been received.

3. That in consequence of the inadequate receipts the debt has grown from $2,500 on May 1st, to $57,200 on November 1st. In other words, it has been necessary to borrow $33,700, simply to carry on the work of this year. This deficiency is yet to be made up. Not quite so much has been borrowed this year as last. The great volume of debt is due to the deficient income of last year, resting as a burden on this.

4. If this deficiency in annual income continues, it will show plainly that the church is not up to the point of maintaining all its missions and one of them must be given up.

OF THIS THERE IS NO REAL NEED.

The case is plainly stated in the circular letter addressed to the churches which will be found below. Our embarassments come wholly from the success of our work abroad, and its extension over a wide area with more abundant workers. This is the manifest blessing of God on what we have tried to do for His glory and the advancement of His Kingdom in the earth. It is this blessing that forces the alternative upon us, "*More money* or *fewer missions*." Inspired by this blessing, let us address ourselves to the acceptance of the former of these alternatives. With the new consecration first of ourselves and then of our means to this service, let us seek in every way to inspire the indifferent and the half-hearted with the same spirit, and secure from them a hearty co-operation. So may we

confidently count upon the blessing of the Lord on our endeavor and the successful maintenance of all our work.

November 9, 1889.

COR. SEC.

APPEAL AND ALTERNATIVE.

TO THE MINISTERS, OFFICERS AND MEMBERS OF THE REFORMED CHURCH IN AMERICA.

Dear Brethren:

Your Board of Foreign Missions has reached a point beyond which it can go no further. Help must come from you or the work must stop. We cannot bear the thought of giving up any of our beloved missions, never more prosperous nor efficient than now.

At a special meeting of the Board called for the purpose, and held at Synod's Rooms, October 23d, after listening to a full and clear statement of its financial situation and prospects by the Treasurer, the following action was taken:

"*Resolved*, That in view of the statements made and the condition of the treasury as presented in the report of the Treasurer, the Executive Committee be directed to consider the question of giving up one of the fields now under our care, and that a plan contemplating such action be prepared and submitted to the Board, unless the action of the churches within two months shall render this unnecessary.

"*Resolved*, That a copy of this resolution be sent to every church, with a request for immediate action."

The appropriations for the year are a little over $100,000, of which amount, as yet, but $24,000 have been received. The treasury is already so burdened with debt that the work cannot longer be carried on by borrowing, the debt having risen from $28,500 on May 1st to $57,200 on October 23d. The credit of the Board, the honor of the church, and the existence of the missions are all alike in peril.

In view of these facts the Board has determined to ask from each church *a definite amount to be forwarded to the Treasurer before the 20th of December next*, this sum to be in addition to the apportionment, and to be fixed in each case by the Classical Missionary Agent. By this means present relief will be afforded and a part of the crushing debt removed.

The Board also desires an expression from each church in the denomination, giving assurance, or otherwise, that the amounts before apportioned (including sums already given) will be raised before the close of the present fiscal year on April 30, 1890.

In the light of responses to this appeal, its final action will be determined.

For the maintenance of all our missions $100,000 per year is and will continue to be necessary. Five years ago this amount was recommended by the General Synod, and the recommendation has been renewed with each succeeding year. Yet only for the last two years has the Board ventured to appropriate so much. If it cannot be given by the church or counted on by the Board, the work in some portion or other must be cut off. Through the failure to realize this amount, the present situation has arisen. The Board has never owed so much before, and never been in such need of funds.

Brethren, we look to you. The work is yours and for it you are responsible before God to the extent of your ability. If you can make an extra effort and send us the amount asked for before December 25th, with the assurance of the full apportionment before May 1st, all will be well.

The Lord incline the hearts of all His servants to devise liberal things for His great work committed to their trust. If *every one* who has named the name of Christ among us shall give according to his ability and as the Lord has prospered him, the object will be attained.

NOTES AND NOTICES.

MISSIONARY SUNDAY, November 3d, seems to have been quite generally observed in the churches, far more so than last year. Many pastors took this opportunity to present the cause of missions to their people, and with good effect. In a number of churches generous offerings were made, some of them quite unprecedented. There is every reason to believe that the Lord's people, if faithfully informed and instructed, will not suffer the Lord's work to be hurt or diminished. This duty and this privilege belong to the pastors.

A REMARKABLE AWAKENING of missionary interest is reported in the United Presbyterian Church. A number of new missionaries have been sent out or commissioned. Several churches have agreed to support a missionary, each of them one, in addition to their ordinary gifts. A number of individuals, also, have made themselves responsible for the salary of a missionary a piece, one for ten years. These facts are not only worthy of comment but should stir to emulation. The same method is capable of wide application. One of our own missionaries in China, with his wife, is already supported by the offerings of a former elder in one of our churches in New Jersey. It is known to the writer that a cashier of one of our largest and oldest banks in New York, not of our own denomination, supports entirely a missionary in Japan. What a deep interest these men must have in the work of the Lord, and what a holy satisfaction in thinking of the service they are thus rendering Him by their substitutes. How many men, and women too, who now, perhaps "take little interest in missions," would be richer at least in spiritual gifts, and happier far, if they were thus represented in the advance of the Lord's host and the thick of the fight.

"WHERE THERE'S A WILL THERE'S A WAY." So runs the proverb. It holds good of giving, even for those whose means are small. The following extract from a note recently received at Synod's Rooms is an illustration:

"I herewith send you $6 for the Board of Foreign Missions. This is money from the eggs which my hens laid on the Sabbath days. I would have had more but I have had the cholera among my chickens. The amount I send you, consequently, is not large. Accept, however, these few dimes, and may the Lord bless them (and He surely will), hoping at the same time to be more successful in the future."

MAGIC LANTERNS are coming to be powerful preachers in the hands of our missionaries. The uses to which the lantern given by the ladies of Hudson, N. Y, to Rev. L. R. Scudder, M. D., has been put, have been related in these columns. Rev. E. C. Scudder, Jr., has gone similarly provided. Before going, he gave an exhibition in the chapel of the Reformed church, Manayunk, Philadelphia.

"The views were chiefly on India, and much interest was manifested in the fact that the stereopticon used was soon to be taken to India and employed in mission work. (It was given Mr. Scudder for the work by the Sunday-school and Ladies' Society of the Reformed Church, Saugerties, N. Y). Through the kindness and interest of Mr. A. W. Givin and his son, Mr. Robert W. Givin and the children of the Manayunk Sunday-school, the exhibition was very well attended. The proceeds were devoted to a Mason & Hamlin camp organ, which will also be used by Mr. Scudder in his mission work. Before this, Mr. Scudder had given an exhibition on September 30th, at Port Richmond, S. I., when a neat little sum was realized, to be used for slides for the stereopticon."

MISSIONARY CONFERENCE.

The Conference of the Particular Synod of Albany was held, according to appointment, in the Reformed Church of Cohoes, N. Y., Rev. J. Paschal Strong, pastor. Beautiful floral decorations about the pulpit, and warm and eloquent words from the pastor welcomed the members at 2.30 P. M., Wednesday, October 30th. The devotional services on Wednesday afternoon and Thursday morning were both well attended and of deep and sustained interest.

The opening session, after the devotional service, was devoted to Domestic Missions. Secretary Pool presented the work of the Board of Domestic Missions with his accustomed clearness and ability, dwelling much upon the important relation sustained by home to foreign missions. He also spoke warmly of the work of the Woman's Executive Committee.

Mrs. E. B. Horton spoke of the committee's labors, the necessity for them, and the comfort and cheer they have been able to minister to our Western churches and Western pastors' homes. Her address was illustrated by the telling pictures which have interested so many in the church, representing the settlers' cabins, the sod church, and the Northwestern Academy.

In the evening, Rev. James Demarest, D. D., of Fort Plain, N. Y., presented a paper on "The Opportunity and Obligation of

Our Church in the United States." These he showed to be, *first*, general, in common with our fellow Christians, toward the whole unevangelized people; and *second*, special, toward the Hollanders and their descendants. This latter he showed to be a most hopeful and inviting opportunity. This paper was followed by several brief addresses by various members of the conference.

Thursday opened forbiddingly without, and before the day was over showers came down copiously, interfering doubtless with the attendance in the afternoon and evening. But within all was earnest, and the spacious church was fairly well filled at all the sessions. Foreign Missions occupied the morning session after the devotional service, which much and profitably exceeded the half hour assigned to it. An address setting forth the condition, both encouraging and discouraging of our foreign work, was made by the Corresponding Secretary, Dr. Cobb. Mrs. A. L. Cushing read a paper on behalf of the Woman's Board describing the work done for women and girls in each of our mission fields. This was followed by a most instructive and stimulating address by Rev. Dr. E. A. Collier in reply to the inquiry, "What Needs the Most Emphasis in Leading Our Churches Up to Their Great Missionary Opportunity?" It would be impossible to convey in a few words any idea of the scope and forcefulness of this address.

"What Place Shall Missions Fill in the Sunday-schools?" was treated in an original and instructive way in the afternoon, by Rev. W. Bancroft Hill, of Athens. Rev. J. G. Van Slyke, D. D., of Kingston. followed in a paper of marked breadth and eloquence on "The Progress of Foreign Missions an Incentive to Their Increased Support." There were several brief addresses afterwards by members of the Conference on the various topics and aspects of the work presented during the day.

A pouring rain did not prevent the gathering of a goodly audience in the evening, nor were they unrewarded. Dr. Geo. T. Dowling, of Albany, on "The Relation of a Missionary Spirit to the Life of the Church," made an earnest plea for the evangelization of America. Rev. J. H. Wyckoff, formerly of the Arcot Mission, spoke briefly of the characteristic features of Hinduism. The closing address was made by the Rev. E. G. Porter, of Lexington, Mass., who has recently completed a two years' tour of missionary observations round the world. Having visited all the missions of the Reformed Church, he spoke in warm and graceful terms of the missionaries personally and their work, beside giving much of stirring information and statement in regard to the great work as a whole. His presence was felt to be a great and kindly favor.

Several resolutions, presented by a committee appointed for the purpose, were unanimously adopted. Well deserved thanks were rendered to the pastor, Consistory and members of the Reformed Church. So closed an instructive and interesting Conference, the full effect of which is yet to be seen.

NORTH JAPAN MISSION.

TOKYO, September 27, 1889.

DR. AMERMAN writes:

On Tuesday last was inaugurated a new movement that promises well. There are many men among us who give promise of being able to do effective work as evangelists who would probably not succeed as pastors of churches. By reason of their age or the absence of "western" methods and matters from their early schooling they cannot follow the Meiji Gakuin course in preparation for the ministry. For these we have now at length been able to make definite provision in a Dendo Gakko, or school for evangelists. We have tried to do something on this line in the past, but have never before been able to take up the work in the way now provided. How well the present plan commends itself to the Japanese Christians is evident in the fact that we had two weeks ago over seventy applications from those who wished to enter the school; and a large number of these are connected with churches other than our own. We have neither the class room accommodation nor the teaching force sufficient to meet the wants of so many, and have been able to admit only about one half of those who applied. With larger provision we might have admitted perhaps twelve or fifteen more. The course of study will be much less extended than in the theolog-

ical department of the Meiji Gakuin. There will be lectures and recitations two hours each day during two years, and a large amount of practical work will be required under the direction of some of the city pastors and the missionary committee of the Chu-Kwai. A number of the congregations of the United Church will aid in giving support to those students who require it, and thus another step is taken towards that entire sustaining of its work which we trust the Church will one day attain. The service for the inauguration of this school was held last Tuesday in one of our largest churches, which was well filled by an assembly made up for the most part of young and middle-aged men. Brief remarks were made by some of the Japanese ministers, and an address by Dr. Mitchell, one of the Secretaries of the Presbyterian Mission Board, emphasized the preaching of the word as the great means of extending the kingdom of Christ.

The Theological Department of the Meiji Gakuin opens next week with a new class of six, five of whom are from the class that finished the academic course last spring, and the other a student from one of the government "Middle Schools" in central Japan. He has been a Christian for two years and his heart was strongly turned to the ministry under the influence of Mr. Wishard's summer school at Kyoto last July.

The Academic Department began work two weeks ago. The whole number of students is less than last year; but a larger number of the old students have returned than ever before, and there have been more additions to the advanced classes; on the other hand the numbers in the preparatory classes are much diminished. Several reasons have been suggested for this. The day before the session began a typhoon of unusually large proportions and violence swept over the northeastern half of the country breaking up many miles of railroad and interrupting travel in every direction, besides destroying thousands of houses and damaging many more. This would naturally affect the attendance at the beginning of the term at least if not afterward. It has been suggested too that the statement in the last number of the calendar to the effect that the special aim of the institution is the preparation of young men for the Christian ministry has deterred some from coming to us who might otherwise have come. It is also possible that the anti-foreign feeling, which, though not general, is quite pronounced in some quarters, and which has arisen in connection with the present agitation over the revision of Japan's treaties with foreign powers, has had much to do with it. We hope that the lower classes will fill up during the year, but whether they do or not we find a cause for thankfulness and hope in the fact that those who have been with us in the past have returned in larger numbers than ever before, and that the higher classes are fuller.

The typhoon to which I have alluded was the most violent I have known. Happily we were far from the center of its path and the mission and its members suffered but little damage. To the country at large it was a great calamity. But great as it was it was only one in a series of calamitous visitations experienced by Japan since last April. Heavy down pours of rain followed by destructive freshets have been very frequent. The *Japan Mail* sums up the yet imperfect statistics of destruction as follows: In the twelve prefectures devasted there have been 2,419 people killed; 155 wounded; over 90,000 deprived of means of subsistence; more than 50,000 houses either swept away or submerged; 150,000 acres of crops destroyed; about 6,000 bridges washed away; and some hundreds of miles of roads broken up. And all this has happened within six months. Truly a sad record.

Turning to brighter thoughts: Our evangelistic work has been carried on as usual during the summer, and also as usual it has had the Lord's blessing. Figures have not been counted up as yet, but we know that precious souls have been saved, and that the Church of our Lord is growing rapidly. The gathering of the figures which represent the gains of the church becomes year by year more of a weariness, but it is necessary for ourselves, perhaps, as well as for the Church at home. Will the time ever come when we can stop counting up our gains and looking only at work yet to be done, mark a decreasing multitude of men not evangelized?

ARCOT MISSION.

REV J. W. CONKLIN, Arni, Oct. 4th, sends the following account of

A SUNDAY AT KATPADY.

Pastor Abraham William, of this church, spent several days last month as my yoke-fellow in Chittoor and its villages, As we finished on Saturday at a village about ten miles from his home, he insisted that "turn about" being "fair play," I should spend the Sabbath with him and his people. He has a most persuasive way, and I am of a yielding disposition; therefore I consented, though it meant two extra services for me. I am glad that I yielded for I was encouraged and helped. The new church building dedicated last January is in full working order. It is very neat and commodious, and cost the mission almost nothing. Its pastor begged magnificently. Many non-Christians were among the donors, and most of the dozen or more chairs about the pulpit were given by native gentlemen who are afraid or ashamed to sit in them and worship the Saviour of the world. But surely their giving shows that they do not sympathize with those who blaspheme His name, and would drive His faith from India.

The cost of the church was about $1,000, and during my stay two Lutheran missionaries who came to view it, while waiting for a train, were greatly surprised that it had cost no more. Dr. Scudder is a "wise master builder." The new bell, given by the Sabbath school of Oyster Bay, called us to service at 9 o'clock in the morning. It was temporarily on the floor of the church, not having been yet raised to its home in the tower, but gave forth a sweet, strong sound; and the pastor said it had already proved a great stimulus to punctuality on the part of the congregation.

After a short sermon I had the pleasure of baptizing four infants and six adults, and to the Lord's Supper which we celebrated, the pastor welcomed ten who had not before been partakers. That supper might well have been called "the Feast of Harvest." The day was also made memorable by the organization of a Sunday-school. The start was encouraging. About forty children were gathered, with teachers enough to instruct them, and there was also a class of adults. The building gives room for a considerable increase of congregation and school, and I do not believe the pastor and his assistants—among them his capable wife, will be satisfied 'til "my house" shall be "full."

In the evening I preached in English to a small congregation of railroad employes who are helpers in church support, and deserve a service in their own tongue occasionally.

Monday morning I intended to take the four o'clock train to Arcot, but the "works" of my watch betrayed my "faith," and I was left to do the fourteen miles in my "jutka."

SOUTH JAPAN MISSION.

REV. HENRY STOUT writes, September 23:

We have again taken up the campaign after a season of rest. Plans have been discussed and in some respects a rearrangement of forces has been made.

It has not been possible for us missionaries to do much out upon the field. Most that has been done in this way has been through visits to the out-stations by Mr. Segawa. In the main the reports he has brought in are encouraging. The students have returned after their vacation. Some of them have glowing accounts of experiences during the summer.

A NEW OUT-STATION.

We have recently opened a new out-station at Sasebo, a naval station abou thirty miles north of Nagasaki. We were led to this by finding there several Christians from the churches in Tokyo and Yokosuka, among those connected with the navy now residing at this new naval station. They ought to be a power for good in supplementing the work of an evangelist in that neighborhood. One of the theological students has gone there for the present. He will return and finish his course whenever we have a graduate to take his place.

NEW PREACHING PLACE IN NAGASAKI.

We have also opened another preaching place in Nagasaki. This was done by bringing one of our tried and faithful evangelists,

Mr. Hirayawa, in from an out-station. The time seems at hand when a different spirit possesses the people of even this conservative city. The services at the preaching place opened uptown last year have attracted attention, and have resulted in conversions. There is almost invariably a good and attentive audience present. The preacher, one of the older theological students, has been greatly encouraged. The chapel services too have been well attended, and a disposition to inquire about and learn the truth is manifest.

But the new work under Mr. Hirayawa's care is not yet well in hand. The people among whom he has located hardly know what to make of it at all—the notices, the lantern hung out at night to attract attention, the singing and preaching, the attempt at a Sunday-school and a sewing class, for Mrs. Stout has undertaken to assist in the Sunday-school, and to teach a sewing class twice a week; and the periodical visits of a foreign lady are an innovation. At first only two or three Christians, invited rather as a decoy, came to the sewing class. But last week a few ventured as far as to come in and inquire about what was to be learned, what to pay, etc. Also it has been found that there have been inquiries in a roundabout way as to whether those who come to sew, must also become Christians. No doubt the answers have been varied according to the attitude towards Christianity of those inquired of. But in time all those matters will adjust themselves, and the work will be gotten into shape. It may seem strange that at this late day it is necessary to go gingerly to work in any part of Japan. But Nagasaki has from the first been a most backward field. Prejudice has been seated and lasting. It is still intense in many hearts. We have great hopes from Mr. Hirayawa's efforts. He is a man of commanding appearance, very animated in preaching; sometimes even startling; of pleasant address, full of faith and devoted.

Transfer of an Out-Station.

Some time ago we wrote you of a proposal to transfer the out-station at Hitoyoshi to the American Board's Mission at Kumamoto. This has finally been agreed upon. There are nearly thirty Christians in the place, including children, and everything was moving along favorably. But the place is off the lines of our other work, not so far in actual number of miles, but by the methods of traveling among the mountains, two days from Kagoshima and more than that from Nagasaki, the nearest point. So for convenience in cultivating the field, and for the best interest of the Christians themselves, it seemed desirable to make the change. The Congregationalists have stations quite near, so that the Hitoyoshi Christians need no longer feel isolated. In making this arrangement, it was understood that there should be no question about the undisturbed occupation by our mission of Miyakouojo and its vicinity, near Kagoshima, and which we can care for from that center.

Untoward Events.

In this connection perhaps I ought to say that we have lately been pained by two trying events. The first was that of a member of the church at Saga deserting her husband. He is chief judge of the district court and a member of the church at Tokyo. His wife was baptized a few months ago in Saga, and seemed to be very earnest and devoted. After the desertion, the judge comforted his heart in a few days by marrying again. The second case was that of our preacher at Karatsu behaving somewhat violently towards a man who had disturbed a meeting. Complaint was made to the police station, and the preacher was brought up to answer the charge. The affair was not very serious. But by these two lamentable proceedings the cause has been greatly scandalized in both Saga and Karatsu.

Schools Opened.

The boys' school started off in fine shape on the tenth. It was very pleasant to see that most of those who were present at the closing examination last spring were in their places at the opening. A new class of twenty has entered. There are now eighty-five in the school, including six theological students. The boarding department is full to overflowing. No doubt the experience of last year will be repeated in turning away pupils from lack of room.

The girls' school opened last week. There are nineteen pupils at present, with one exception, those who were in the school last year.

Education.

THE BOARD OF EDUCATION.

The Board of Education has now under its care *ninety-eight* students. One more by absence was prevented from coming to the last meeting of the Executive Committee for the necessary Conference; and another, who has been necessitated to engage in teaching for a few months, will probably resume his studies as a Freshman in Hope College after the vacation for the holidays and have his appropriation restored. These will make *one hundred* as the number on the roll during the year. This is the highest number ever reached by the Board in its history. Thanksgivings should be rendered unto the Lord of the harvest for inducing the hearts of so many to enter into this service.

But whence is the money to come for the necessary and promised aid to these sons of the church in the schools of the prophets? Why, of course, from *you*, dear reader, and thousands of others in our Reformed Zion. It must come from you more liberally than of late years, to correspond with the increase of students, or the door must be closed until we are reduced to the number of a few years ago, from fifty to seventy-five. The mill that continues to receive grist for its hoppers without any or sufficient power to move its machinery to grind will soon be overburdened and crushed. The matter rests wholly with *the Pastors, Consistories, members and people* of the Reformed Church whether they will take care of the answer God has so graciously and abundantly given to their prayers to send forth laborers into the harvest-field, the world, which God so loved that for it He gave His only begotten Son. One of the most wonderful facts of recent years is the number of young men and young women in the church who are willing and waiting to serve our glorious King any where He may be pleased to send them to work for Him. Our beloved Church receives its share of this honor and benediction from our Lord. Our Board of Education hears the cry of its young men. Shall it say to them, no, alas! no! the church will not sustain us in receiving so many of you into its care? I assure you, dear reader, *this question* is *now seriously occupying the minds of its members*. Shall we chill the enthusiasm existent in the hearts of our youth? Shall we stop the march of these young recruits toward the ministry of the Gospel? Shall we send word to our young men, *do not come to us*; *we can do nothing for you*; the church will not help her own sons to fit themselves to seize the standard of the army as it drops from the hands of falling standard-bearers, and hold it aloft and carry it ever forward and onward? Shall such a cry fall upon the ears of the world and arouse its laughter of scorn and its fiery words of sarcasm? What do you say? and what will you do in reference to it? *Yours is the responsibility.*

It is proper to say we have not received a student for grammar school this fall. All have been for college or seminary, East or West. The testimony is emphatic on all hands that on the average these present an unusually high character and consecration and promise of usefulness. Particularly this testimony is given in behalf of those in the West who have entered Hope College.

READ THIS.

One of our pastors in the West writes me that a nephew of his in New York State desires to become a minister. He himself has a family of nine children for whom to make provision. But he has written for the young man to come to the Northwestern Academy, believing that in some way the Lord will help him secure the one hundred dollars per year needed while he is preparing for college. The Board can not aid him according to its rules, but its Secretary will gladly receive any sums that may be sent for this special purpose. Perhaps some one will agree to furnish the yearly amount. The case appeals to your Christian sympathy and generosity.

A Freshman in Hope College has been aided in his grammar school course by his father, a venerable and faithful elder, and his brother, a minister in our church. Circumstances render it impracticable to continue this aid. He is thus brought face to face with the question of leaving the college for the year. Seventy-five dollars will suffice for the balance of the year. The President of the college speaks very highly of him and pleads warmly that he may not be compelled to quit for a year. Who will come to his help? He is worthy. Send me the money, and I will send it to him without delay.

Will not some of the stewards make each of these cases a subject for *a Christmas gift* that will gladden the heart by filling the pocket-book?

HOPE COLLEGE AND THE NORTH WESTERN ACADEMY.

I have room for only a few words in behalf of these Institutions. I plead for means for their current expenses. The prospect is that the Board with its large number of students will be unable to make any appropriation towards these. It receives and forwards whatever sums may be sent for either one. As yet these, this year, have been few and comparatively small. Of course these children of the church can not continue adding year by year to their indebtedness by reason of deficiency of income from failure of the Church to provide them with the necessary means. It will crush them. It will be necessary to stop. The need is extreme. The appeal is urgent. I wish I could find words strong enough to set forth adequately their condition. The duty to sustain and equip them is clear and imperative. Not only is the church an educator by the terms of her charter and the command in her commission, but our Reformed Church has entered into solemn engagements with these children of her own creation which she has stationed in these important centres of influence, with such "potency" in the present and such "promise" for the future. Will you help the church be loyal to her engagements and an unwearied nursing mother to these children? The matter is before you. I wish to press it upon your conscience. Every year deepens my conviction that if there is any thing in the work of our church worth praying and working and GIVING for, it is the educational work of the church. For if this be not adequately sustained all other work must shrivel into decrepitude or sink into death.

Surely, surely, the church will come to the help of the Lord in this work.

N. Y. Nov. 9th, 1889.

GILES H. MANDEVILLE,
Cor. Sec.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following contributions for the month of October, 1889:

2d, Raritan, N. J	$ 10 50
Fordham, N. Y. adl	1 00
Flushing, L. I., m c	7 00
S. S. Miss. Soc., New Lots, L. I	50 00
S. S., Ellenville, N. Y	20 00
S. S. 1st, Brooklyn, N. Y	103 03
S. S. Ch. of the Comforter, Wiltwyck, N. Y.	7 47
"Busy Workers" R. C., Jamestown, Mich	10 00
Broadway, Paterson, N. J	9 70
Blawenburgh, N. J	5 50
S. S., Port Richmond, L. I	25 00
Metuchen, N. J	7 50
Herkimer, N. Y	52 16
S. S., Asbury Park, N. J	3 30
Vriesland, Mich	7 30
Scotia, N. Y	2 00
Westburg, Wis	5 59
Niskayuna, N. Y	30 00
Fishkill, N. Y	16 55
Cold Spring, N. Y	17 83
Catharine A. Duryea	10 00
Middlebush, N. J	25 09
2d, Claverack at Mellenville, N. Y	48 85
Ch., St. Johnsville, N. Y	10 50
1st, Hackensack, N. J	65 00
S. S., Holmdel, N. J	10 30
Pottersville, N. J	20 79
Paramus, N. J	23 45
S. S., Paramus, N. J	2 54
Ladies' Miss. Boxes R. C., Cherry Hill, N. J	7 02
Greenville, N. J	8 50
Mrs. D. Rapalje, Brooklyn, N. Y	5 00
1st, Brooklyn, N. Y	17 44
Clarksville, N. Y	4 00
1st, Athens, N. Y	50 00
Suydam St., New Brunswick, N. J	31 83
Baileyville, Ill	50 00
Bloomingdale, N. Y	3 80
S. S., Bloomingdale, N. Y	1 20
Hamilton Grange R. C., N. Y. City	6 05
Norfolk St. (Ger.), N. Y. City	10 00
Y. P. S. C. E., R. C., Mt. Vernon, N. Y	3 47
A. M. S. S., North Newark, N. J	76 85
P. M. S. S., " " "	76 20
Adults and Childrens' Miss. Band, 1st, Grand Rapids, Mich	50 01
Alton, Iowa	23 25
S. S., Park Ridge, N. J	13 25
Monroe, Iowa	4 15
Collegiate Ch., Harlem, N. Y	103 89
2d, Coxsackie, N. Y., m. c	29 45
Fairview, Ill	13 56
East New York, L. I	40 76
1st, Passaic, N. J	20 00
Ch., Franklin Park, N. J	12 89
Mrs. A. C. Van Duyne, Montville, N. J	10 00
Chapin Mission, Belmond, Iowa	8 89
Palisades, N. J	10 25
S. S. 6th, Paterson, N. J	18 00
Schodack Landing, N. Y	23 18
Hospers, Iowa	7 50
S. S. 1st, Long Island City, L. I	2 14
Greenpoint, L. I	23 05
Belleville, N. J	5 93
Ladies' Aux. N. and S. Hampton, Pa	11 45
"Tithes" " " "	20 00
Talmage Mem'l Miss. Roxborough, Phil	4 79
Individual, West Branch, Iowa	5 00
1st, New Brunswick, N. J	31 52
Holland R. C., Paterson, N. J	6 50
Cedar Grove, Wis	15 65
Clarkstown, N. Y	8 00
Mr. and Mrs. Ralph Voorhees, Clinton, N. J.	50 00
Harrison, Dak	18 33
New Paltz, N. Y	10 73
Jamestown, Mich	3 51
Germantown, N. Y	4 41
Hurley, N. Y	15 00
Cleveland, Ohio	6 77
2d, Grand Rapids, Mich	25 40
Am. R. C., Orange City, Iowa	14 17
Fonda, N. Y	12 10
Stanton, N. J	5 86
Collegiate, N. Y. City, Annual Col	1,287 72
1st, Ghent, N. Y	13 19
St. Remy, N. Y	6 52
Glen, N. Y	12 50
Stuyvesant, N. Y., m. c	8 05
1st, Kalamazoo, Mich	20 00
1st Holland, Mich	13 37
Otley, Iowa	5 72
2d, Newark, N. J	81 85
Ellenville, N. Y	24 90
Union R. C., Highbridge, N. Y	117 98
2 Members of 2d, New Brunswick, N. J	8 00
"Old Pilgrims"	1 00
Total	$3,195 25

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City.

Bequest of Zenas Smith, Montgomery, N. Y., by James Smith, Ex. $96 00

CHURCH BUILDING FUND.

October, 1889.

Bergen Point, N. J	$ 5 60
Jamaica, L. I	27 55
Ebenezer Ch., Mich	5 82
Baileyville, Ill	25 00
Catharine A. Duryea	10 00
Glenham, N. Y	4 00
3d, Raritan, N. J	12 60
Warwick N. Y	35 69
1st, Passaic, N. J	10 00
Marbletown, Stone Ridge, N. Y	6 00
Bergen R. C., Jersey City, N. J	26 38
Gravesend, L. I	47 42
Kinderhook, N. Y., adl	10 00
Trinity, Plainfield, N. J	38 72
Flatbush, Ulster Co., N. Y	6 86
Flatlands, L. I., for Ocean Hill	12 88
3d, Grand Rapids, Mich	15 90
S. S., Gravesend Village, L. I	3 55
Fulton, Ill	11 50
Total	$ 315 47

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City

CHURCH BUILDERS.

Church Builders give two cents each month.

S. S.:	
Hospers, Iowa	$ 3 40
New Hurley, N. Y	2 50
Cold Spring, N. Y	3 70
New Centre, N. J	1 02
Holmdel, N. J	7 23
Fairview, Neshamic, N. J	3 00
Paramus, N. J	5 59
Middle Ref'd. D. C., N. Y. City	11 43
Park Ridge, N. J	4 78
Monroe, Iowa	70
2d, Paterson, N. J	10 01
East Millstone, N. J. Mrs. C. A. Dunn's Class	1 25
Greenport, N. Y	3 10
Bedminster, N. J	5 00
Palisades, N. J	3 91
New Hackensack, N. Y	4 00
1st, Long Island City	1 50
Helderberg, N. Y	7 00
South Bergen, N. J	2 00
Glenham, N. Y	3 62
Unionville, N. Y	3 90
Pella, Neb	7 00
Catskill, N. Y	6 42
Cleveland, Ohio	2 68
Raritan, Ill	5 80
Hogaberg, Schwangunk, N. Y	2 88
Rhinebeck, N. Y	20 00
Lansing, Ill	3 00
Pultneyville, N. Y	4 30
Baileyville, Ill	6 61
Cherry Hill, N. J	4 76
Total	$152 04

JOHN S. BUSSING, *Treasurer*,
24 Pine St., N. Y. City

WOMAN'S EXECUTIVE COMMITTEE OF DOMESTIC MISSIONS OF THE REFORMED CHURCH IN AMERICA.

Receipts for October, 1889.

Mt. Vernon, N. Y., Ladies' Aux., to make Mrs. S. B. Halsey a life member	$ 25 00
Peekskill, N. Y., Wom's Miss. Soc., Ref. Ch. for Charles Mix Co	10 00
Hackensack, N. J., Soc. C. End., 1st Ch.	10 00
Tarrytown, N. Y., Ladies' Miss. Soc., 1st Ch.	13 00
Jamaica, N. Y., " " " "	15 69
Jersey City, N. J., Carmel Miss. Band Central Avenue Ref Ch. S. S.	1 50
Fonda, N. Y., Ladies' Aux.	30 10
High Falls, N. Y., Ladies' Aux.	20 76
Jersey City, N. J., Ladies' Miss. Soc. Greenville, Ref. Ch.	41 29
Brighton Heights, S. I., Ladies' Aux.	25 00
Grand Rapids, Mich., Wom's Miss. Soc. 3d Ref. Ch.	23 00
New Utrecht, L. I., Ladies' Aux.	235 35
Gravesend, L. I., Helping Hand Aux.	59 54
Fishkill on Hudson, N. Y., Miss Katharine R. Wolcott	25 00
Coopersville, Mich., Wom. Miss. Soc. Ref. Ch.	8 00
Zeeland, Mich., Married Wom. Soc. Ref. Ch.	30 00
Fordham, N. Y., Womans' Miss. Soc. Ref. Ch.	40 00
Claverack, N. Y., Dom. Miss. Soc. 1st Ch.	45 00
Fairfield, N. J., Ladies' Miss. Soc. Ref. Ch.	20 00
Jersey City, N. J., Ladies' Aux. Bergen, Ref. Ch.	31 15
Tarrytown, N. Y., Ladies' Miss. Soc., 1st Ch.	13 00
Holland, Mich., Ladies' Aux., Ebenezer, Ref. Ch.	7 50
Brighton Heights, S. I., Ladies' Aux.	25 00
Gibbsville, Wis., Ladies' Aux.	9 00
Philadelphia, Pa., S. S. Ass. 2d Ref. Ch.	10 00
New Paltz, N. Y., Ladies' Aux. for parsonage Little Bethany Ch., Iowa	30 00
Paterson, N. J., Ladies' Aux., B'way Ref. Ch	34 26
High Bridge, N. Y., Ladies' Aux.	28 00
New Durham, N. J., Ladies' Aux., Grove Ch.	10 00
East Millstone, N. J., Private School	2 60
Holland, Mich., Wom. Aux., Hope Ch.	9 55
Hudson, N. Y., Ladies' Aux.	50 00
Belleville, N. J., Ladies' Aux. for parsonage at Cawker City	11 60
Passaic Bridge, N. J., Individual gift	1 00
Bethlehem, N. Y., Ladies' Miss. Soc. 1st Ch.	14 50
" " " "	12 50
Philadelphia, Pa., S. S. Ass., 2d Ref. Ch.	50 00
Albany, N. Y., Lend a Hand Club Madison Ave. Ch. for parsonage fund	8 00
Blawenburgh, N. J., Girls' Miss. Band, Ref. Ch.	33 00
Queens, L. I., Womans' Aux.	11 07
New York City, Middle Collegiate Ch., Ladies' Aux.	110 00
Total	$1,168 96

MRS. ISAAC J. GREENWOOD, *Treasurer*,
216 W. 14th St., N. Y. City.

BOARD OF FOREIGN MISSIONS.

Receipts for October, 1889.

1st Ch., Bethlehem, N. Y.	$ 30 84
Abbe Ch., Clymer, N. Y.	25 10
Ch., Holland, Nebr.	41 05
2d Ch., New Brunswick, N. J.	179 85
Ch., Berne, N. Y.	17 32
Beaverdam, N. Y.	13 35
Stuyvesant, N. Y.	40 70
2d Ch., Grand Rapids, Mich.	19 85
South Ch., New York City	15 00
A Friend, Jersey City, N. J.	20 00
Ladies' Miss. Soc., Jamaica, L. I.	15 69
Freight to Japan	8 97
Ch., Belmond, Iowa	12 00
Ladies' Soc. Knox Mem'l, N. Y. City	17 00
Ch., Sayville, L. I.	8 04
Mrs. C. Kriekard Thank Offering	5 00
Ch., Breakabin, N. Y.	6 00
Rockaway, N. J.	10 00
Bethlehem, Wis.	10 60
Lafayette Ch., Jersey City, N. J., m. c.	25 00
Ladies' Soc., Milwaukee, Wis.	30 00
Ch., Catskill, N. Y.	105 54
Mrs. Sarah Duryea, Paterson, N. J.	50 00
Union Ch., High Bridge, N. Y.	25 00
"L. F."	25 00
1st Ch., Flatbush, L. I., m. c.	129 02
Interest R. & D. R. R. Bonds	60 00
A Member Ch., Fonda, N. Y.	5 00
Ch., Niskayuna, N. Y.	12 62
Fynaart, Mich.	2 00
Hamilton, Mich.	3 32
Beaverdam, Mich.	4 75
Ladies' Miss. Soc. 1st Ch., Kalamazoo, Mich.	60 00
A member " "	10 00
Ch., Middlebush, N. J.	25 00
Rev. Wm Veenschoten	20 00
Miss. Boxes, Park Ch., Jersey City, N. J.	18 00
Ch., Berea, N. Y.	50 00
A Friend, Port Ewen, N. Y.	5 00
A Friend, Asbury Park, N. J.	5 00
Cash	1 00
2d Ch., Philadelphia, Pa., m. c.	3 50
Ch., Aquackanonk, N. J., m. c.	16 00
John De Jong, Roseland, Ill.	35 00
Ch., St. Remy, N. Y.	16 75
"Continued," Rochester, N. Y.	2 00
Ch., Wallkill, N. Y.	24 00
Ladies' Miss. Soc. Ch., Central Bridge, N. J.	5 00
Ch. of Deer Park, Port Jervis, N. Y.	80 11
2d Ch., Schenectady, N. Y.	76 63
Mrs. A. Marvin, Ch. of Deer Park, Port Jervis, N. Y.	100 00
Ch., Greenleafton, Minn.	16 00
Arcadia, N. Y.	9 31
1st Ch., Athens, N. Y.	100 00
Ch., Bergen, N. J., m. c.	15 36
Geo. Tillema, Randolph Centre, Iowa	10 00
Ch., Bergen Point, N. J.	88 10
1st Ch., Holland, Mich.	7 79
Ch., Fishkill, N. Y.	15 99
Freight to Japan	1 88
Freight to India	6 13
Ch., Cold Spring, N. Y.	17 82
Miss Catherine Duryee	5 00
Ch., Herkimer, N. Y.	18 46
2d Ch., Claverack, N. Y., m. c.	7 59
Ch., Nyack, N. Y., m. c.	8 96
Ladies' Miss. Boxes, Ch., Cherry Hill, N. J.	7 02
Ch., Upper Wallpack, Pa.	8 00
Pottersville, N. J.	15 25
Fonda, N. Y., m. c.	12 10
Lodi, N. Y.	33 80
2d Ch., Coxsackie, N. Y., m. c.	29 45
Ch., St. Johnsville, N. Y.	21 00
Paramus, N. J.	27 86
Englewood, Ill.	45 56
1st Ch., Brooklyn, N. Y.	18 88
Rev. J. Knieskern, Cortland, N. Y.	5 00
Ch., Stanton, N. J.	11 74
Rev. J. Elmendorf, D. D.	25 00
Miss Elizb'h Helmer, Jordanville, N. Y.	500 00
1st Ch., Ghent, N. Y.	26 30
Ch., Ellenville, N. Y.	10 00
Ch. Central Ave., Jersey City, N. J.	8 86
Bethel, Iowa	17 00
A Friend of Missions, Sioux Centre, Iowa	5 00
Woman's Miss. Soc., Fordham, N. Y.	52 50
Suydam St Ch., New Brunswick, N. J.	31 83
Ch. Syracuse, N. Y. m. c.	6 54
S. M. Zwemer	2 00
Cash	2 00
Ch. Peapack, N. J.	5 00
Park Ch. Jersey City, N. J.	18 18
Ch. East N. Y., L. I.	1 50
Greenport, Col. Co., N. J.	4 00
Monroe, Iowa	4 15
Piermont, N. Y., m. c.	22 48
Miss Alice Teller Ch., Shawangunk, N. Y.	1 50
Woman's Miss. Soc., Alto, Wis.	79 25
Ch. Franklin Park, N. J.	26 00
Ladies Prayer Meeting, 1st Ch. Grand Haven, Mich.	60 00
Mrs. S. R. Brown, Cleveland, Ohio	20 00
1st Ch., Kingston, N. Y.	130 00
Woman's Miss. Soc. Kingston, N. Y.	43 08
Ch., Washington, Iowa	3 00
Hillsboro, N. J.	8 01
Millbrook, N. Y.	25 85
Rev. J. Chamberlain, D. D.	25 00
Ch., Kinderhook, N. Y.	112 34
Castsban N. Y., m. c.	17 00

Spring Lake, Mich	13 25
Ebenezer Ch., Holland, Mich	5 25
Mrs. Jane Deys. Shokan, N. Y	5 00
Students Miss. Assoc., New Brunswick, N. J.	25 00
H. H	5 00
Y. P. S. C. E. Ch., South Bergen, N. J	11 65
Total	$1,437 08

CHILDREN'S MISSION FUND.

S. S Abbe Church, Clymer, N. Y	$ 17 90
Clinton Ave Ch., Newark, N. J	25 00
Schodack, N. Y	17 21
Catechumens Ch., Bethlehem, Wis	7 00
One Cent Mission Band Milwaukee, Wis	40 00
S. S. Ch., Ellenville, N. Y	50 87
Mission Band, Ch. Newburgh, N. Y	11 81
S. S. Ch. of the Comforter, Wiltwyck, N. Y	14 94
Busy Workers, Ch. Jamestown, Mich	10 00
S. S. 1st Ch., Tarrytown, N. Y	40 00
Ch. Asbury Park, N. J	6 00
Ch, Holmdel, N. J	10 30
Ch. Paramus, N. J	3 80
1st Ch., Rochester, N. Y	30 00
Happy Workers, Cedar Grove, Wis	7 50
S. S. 1st Ch., Grand Haven, Mich	49 25
Kings Daughters, Philmont, N. Y	10 00
Mission Band, 1st Ch., West Troy, N. Y	10 30
S. S. Ch., Pascack, N. J	13 38
Hogabergh S. S. Ch., Shawangunk, N. Y	4 20
Pearl Street " " " "	5 30
First offering of a little girl, Roxbury, N. Y	10
S. S. 1st Ch., Philadelphia, Pa	25 00
6th Ch., Paterson, N. J	18 00
Kettleboro S. S., New Paltz, N. Y	4 75
Ohioville " " "	3 00
Jenkintown " " "	2 00
Total	$437 11

FROM THE WOMAN'S BOARD.

Aux., Tappan, N. Y	$ 5 00
Young Ladies Miss. Soc., Newkirk, Iowa	20 00
Aux., Ch., South Brooklyn, N. Y	30 00
N. Ch., Passaic, N. J	40 00
Grove Ch., New Durham, N. J	10 00
Ch., Rhinebeck, N. Y	40 00
Miss. Alice Dockstader	60 00
For Schools	3,435 00
Miss. Catharine Duryee	5 00
A Lady for Dr. Ottes' Hospital	100 00
" " "	50 00
Aux., 1st Ch., Hackensack, N. J	15 00
Newburgh, N. Y	50 00
Mission Band, Pekin, Ill	7 10
Aux., Lisha's Kill, N. Y	30 00
Adults' and Childrens' Miss. Band, 1st Ch. Grand Rapids, Mich	50 01
Aux. Ch., Belleville, N. J	7 00
Merry Helpers, 1st Ch., Newark, N. J	10 00
Total	$3,964 11

RECAPITULATION.

From Churches, etc	$ 3,437 08
" S. Schools, etc	437 11
" Woman's Board	3,964 11
Total	$ 7,838 30
Previously Acknowledged	19,656 58
Total from May 1st	$27,494 88

New York, Oct. 1889.

JOHN M. FERRIS, *Treasurer*,
85 Elm Street, N. Y.

WOMAN'S BOARD OF FOREIGN MISSIONS.

Receipts from Oct. 8th to Nov. 10th, 1889.

Aux, Castsban, N. Y	$ 41 00
Ch., Bergen, Jersey City, N. J	45 75
Grove Ch., New Durham, N. J	10 00
Esopus, N. Y	37 25
Zeeland, Mich	40 00
Newburgh, N. Y	50 00
Miss Catharine Duryee	5 00
Estate of Miss Leonora Bolles	1,000 00
Aux., Upper Walpack, Pa	6 00
Pekin, Ill., Mission Circle	7 10
Aux., Hope Ch., Holland, Mich	9 55
Lisha's Kill, N. Y	30 00
Belleville, N. J	7 00
2d Ch., Pella, Iowa	42 00
Gravesend, L. I	85 47
Miss Circle, Merry H'lp'rs, 1st Ch. Newark, N. J	10 00
Aux., Long Branch, N. J	18 00
Mission Band, 1st Ch., New Brunswick	30 00
Aux., Helderberg, N. Y	30 00
Ferris Aux., 6th Ave. Union Ch., N. Y. City	25 00
Aux., Queens, L. I	11 08
Union Ch., High Bridge, N. Y	20 75
1st Ch., Bethlehem, N. Y	12 50
Mrs. Henry T. Gray, 1st Ch., Brooklyn, E. D.	30 00
Aux., Warwick, N. Y	27 00
Received from Mission Gleaner	12 30
Aux., Fallsburgh, N. Y	4 21
North and South Hampton, Pa	10 67
St Pauls Ch., Mott Haven, N. Y	30 60
Saugerties N. Y	25 00
Deer Park Ch., Port Jervis, N. Y	25 00
Centreville, Mich	10 00
Franklin Park, N. J	20 00
Overisel, Mich	9 70
New Paltz, N. Y	15 56
Readington, N. J	17 00
Orange City, Iowa	15 00
Brighton Heights, S. I	25 00
1st Ch., Paterson, N. J	25 00
Interest	16 39
Total receipts	$1,891 28

Parties wishing to remit will please do so by check if possible, made payable to the treasurer, or by registered letter, but *not* by post-office order.

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Twelve New Year Sermons, by Spurgeon	50
Soul Winning Sermons, by Spurgeon	50
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Simon Peter, His Early Life, by C. S. Robinson	1 25
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Missionary Year Book for 1889–90	1 25
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2d, Pella, Iowa	3 32
East Williamson, N. Y	4 90
Talmage Mem'l Mission, Roxborough, Pa	4 08
Clinton Ave., Newark, N. J. (add'l)	35
On the Heights, Brooklyn, N. Y	65 44
N. and S. Macon, Mich	7 60
Total	$94 85

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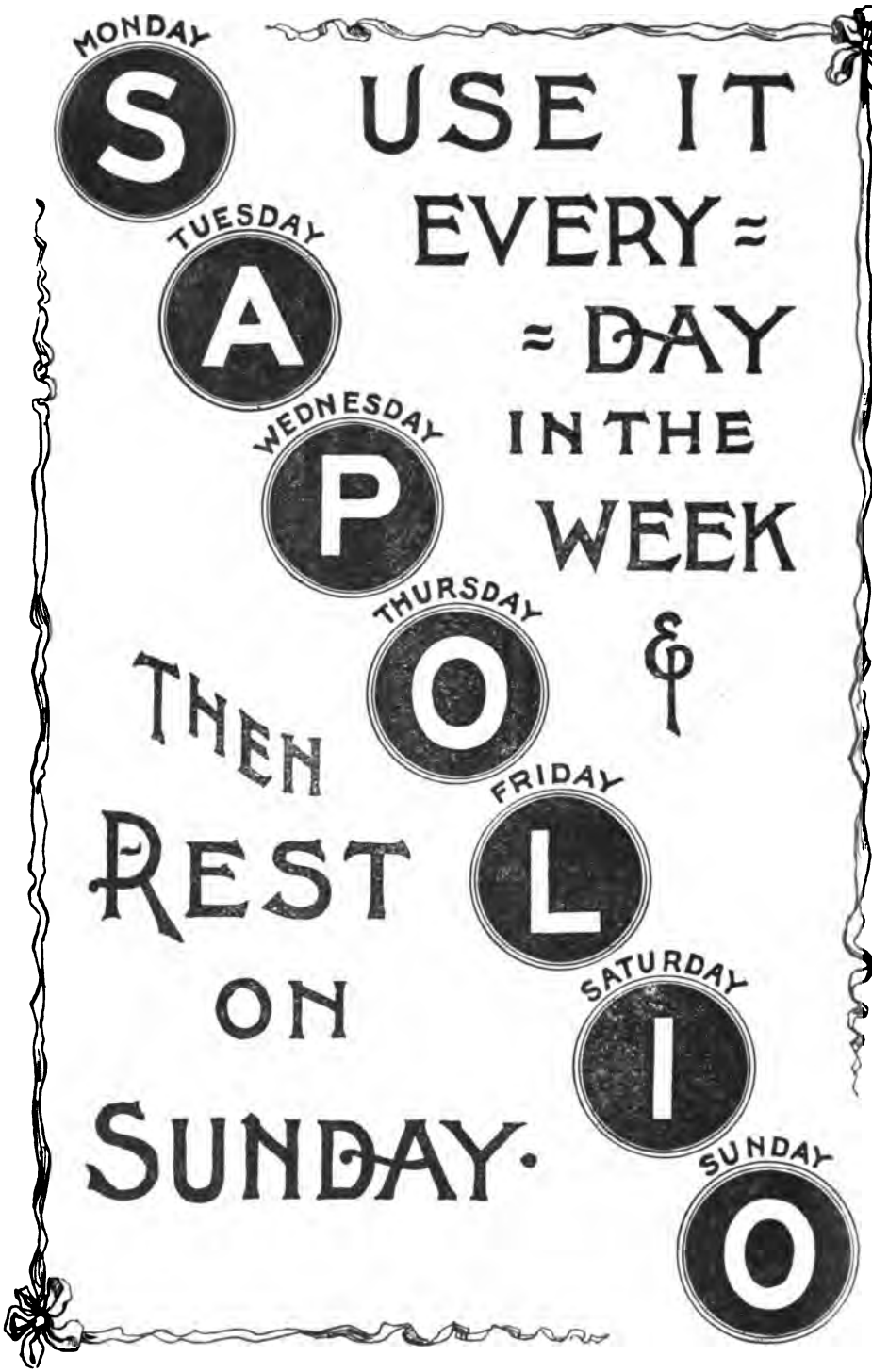
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